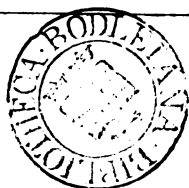


THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY
INFORMATION.*

VOL. V. NEW SERIES.

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.



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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1880.

THE OUTLOOK.

“**E**VANGELICAL Religion,” said the Bishop of Rochester at the last annual meeting of the Church Missionary Society, “is on its trial.” Did that sentence imply a doubt in the speaker’s mind as to how far Evangelical Religion could stand trial? Certainly the phrase has been used at other times and in other connexions, when it did indicate doubt. But this need not be so. An engineer who has built a great bridge rejoices when the day for testing its strength comes, in the fulness of his confidence that the work can stand any test to which it may be subjected. And assuredly it was with a like confidence that Bishop Thorold uttered his warning words. Observe what he did say:—

It is sometimes said, by persons who know nothing at all about the matter, that Evangelical Religion is in its decline. That statement does not much disturb me, for I happen to know better; but this I may say—and I think you will every one endorse it—that when the Church Missionary Society is in financial distress, Evangelical Religion is on its trial. We who are here to-day, who are the representatives of many hundreds and thousands of loyal and devout friends of this Society elsewhere, ought to be impressed with the necessity and the privilege of doing what we can to lift the Society out of its present little trouble. It is a little trouble. We must not make too much of it in the history of a great Society like this. It will soon float again into deep water, and go on with its great work. If not, I am afraid we shall convict ourselves of not caring so much about Evangelical Religion as we think we do.

“When the Church Missionary Society is in financial distress, Evangelical Religion is on its trial.” The expression “financial distress,” as applied to the Society’s present position, is too strong a one; but some financial *perplexity* there undoubtedly is. And some have not been slow to seize upon this circumstance as confirmatory of their fond thought—for the wish is father to it—that the spiritual principles identified with the Society are losing their power. The one simple fact that the Church Missionary Society has hitherto held indisputably the first place among voluntary Societies, both in the deep affection with which it is regarded by multitudes of godly people, in the zeal with which it is supported, in the extent and variety of its world-wide operations, and in the blessing it has pleased God to vouchsafe to its work, has been a plain and unanswerable reply to those who have said, knowing (as Bishop Thorold justly remarks) “nothing at all about the matter,” that Evangelical Religion is in

its decline. We hope to show presently that the Society's financial perplexity is really due, not to a falling off in its resources—indeed they have been steadily increasing—but to the blessing it has pleased God to vouchsafe to old Missions, and to the wonderful openings which the Committee could not but regard as providential calls for extension and expansion.

Still the question does press, whether the foremost place hitherto held by the Church Missionary Society is to be kept. This does not depend upon the degree of toleration which may be granted to the Society by those who are not in full sympathy with it—though the work it has done for the Church of England might well claim for it something more than toleration. Nor yet upon its still securing the favour of those in authority—though that favour is fully appreciated and gratefully acknowledged. But it does depend upon the unfailing, the ever-increasing, the active and self-denying support of those to whom Evangelical Religion is dear because it is the religion of their Saviour and their Lord—a Saviour and a Lord whom they love, and the coming of whose kingdom they are looking for and hasting unto.

To these, on the threshold of a new year, we address a few very earnest words. To them it is unnecessary to enlarge on the sacred duty of preaching the Gospel to every creature, on the solemn obligation to see that what is preached is the Gospel and not something else, or on the blessed promises attached to the faithful proclamation of that Gospel to perishing men. Our purpose is simply to state a few plain facts, and leave these to plead their own cause with the eloquence which facts alone can command.

1. The last ten years have witnessed an extraordinary increase in the openings and opportunities for missionary work all over the world. In 1870, Central Africa was a *terra incognita* in which Livingstone was supposed to be lost. In 1879 the names of its lakes and rivers, its tribes and its potentates, are familiar in our mouths as household words, and no less than ten missionaries of the Church Missionary Society have penetrated its recesses. In 1870 East Africa was the scene of a barbarous and as yet uninterrupted slave trade, while one blind and broken-down C.M.S. missionary "held the fort" at Kisuluni. In 1879, the slave trade, if not killed, is scotched; some hundreds of its victims are under Christian instruction in the Society's revived Mission; Christian communities have been gathered from among the surrounding tribes; invitations are received from chiefs in the interior; and a promising Mission has been established 250 miles from the coast, at a place—Mpwapwa—whose name had never been heard in England ten years ago. In 1870 the one English missionary in Japan read on every *kosatsu* (public notice-board) this notice—"The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." In 1879, the C.M.S. alone has nine men in the country; some five thousand Japanese are said to have embraced the Gospel; and the Native newspapers make no secret of their belief that the profession of Christianity will ere long be general

—contemplating the prospect, moreover, with perfect equanimity. In 1870, the North-West American dioceses of Moosonee, Saskatchewan, Athabasca, and Caledonia were not even thought of; although, in the territories they cover, there were ten C.M.S. missionaries. In 1879, the Society's staff comprises three of the new Bishops and twenty missionaries. In 1870, the first English missionary since Henry Martyn had just begun to knock at the long-closed door of Persia, and no missionary since Joseph Wolff had entered Afghanistan. In 1879, that same labourer in Persia can look back upon ten years' sowing of the seed, and a new colleague goes forth to found there a Medical Mission; while, although Afghanistan is no open field as yet, English missionaries have for the first time visited Kandahar and Jellalabad, and a Native clergyman, a convert from Islam, has been to Cabul itself—fore-runners, we cannot but believe, of a band of brave warriors of Christ, who shall, in the providence of God, ere long be able to cross the frontier. Look where we will, the call seems everywhere the same—not only "There remaineth yet very much land to be possessed," but also "Is not the Lord gone out before thee?"

2. But this sketch of some of the more striking instances of the increased opportunities for missionary effort gives no adequate idea of the expansion of the C.M.S. Missions. For that expansion is seen in scarcely less degree in the older fields. Let us therefore attempt to make a list of all the additions to the Society's work in the last nine years:—

West Africa.—Development of Fourah Bay College. Increased staff.

Mohammedan Mission in Sierra Leone.

New Mission at Port Lokkoh, Timneh Country.

Ditto at Leke and Ode Ondo, and several out-stations, Yoruba Country.

Ditto at Brass, New Calabar, Osamare, Alenso, Asaba, Gbebe (restored), Kipo Hill, on the Niger.

The mission steamer *Henry Venn*, and European staff attached.

In Yoruba and Niger Missions, 23 Native clergy against 11; 96 Native lay agents against 41; 7500 Christians against 2300.

East Africa.—Frere Town Settlement.

Enlarged work at Kisulutini.

Six hundred Natives connected with the Mission.

In 1873, one missionary; five now.

Central Africa.—New Mission to Uganda. Three expeditions *viâ* East Coast; one *viâ* the Nile.

New Mission at Mpwapwa.

Twenty-three missionaries sent out. Eleven in the field.

Palestine.—New stations at Nablûs, Jaffa, Salt; Schools in Hauran. Out-stations at Ramleh, Lydd, Shefamar, Ramallah, Taiyibeh, &c.

Bishop Gobat's Diocesan Mission transferred to C.M.S.

Missionaries, 10 against 3. Native clergy, 4 against none. Native lay teachers, 37 against 9.

Persia.—New Mission. Two European missionaries.

India.—Native clergy, 109 against 57; Native teachers, 1700 against 1370; Native Christian adherents, 90,000 against 64,000. Schools, 1109 against 787; scholars, 41,000 against 32,000.

In North India, twelve more missionaries.

In South India, two new Missionary Bishops supported by C.M.S.

New stations—two in Santalia; one in Oudh; two in the Punjab; two in the Telugu Mission.

Ceylon.—Missionaries, 17 against 12; Native teachers, 363 against 197; Native

Christians, 6695 against 3741. Schools, 222 against 100; scholars, 9500 against 3400.

Extension in Singhalese Itinerancy and Tamil Cooly Mission.

Mauritius.—Five missionaries against three; 1500 Native Christians against 600.

New Mission in Seychelles Islands.

China.—Extension of work on mainland from Hong Kong. Several out-stations.

Great extension in Fuh-Kien. About 100 new out-stations. Medical Mission.

New Mission at Shaou-hing. Opium Hospital at Hang-chow.

Missionaries, 24 against 20. Native clergy, 8 against 2; Native teachers, 180 against 53; Native Christians, 4054 against 853.

Japan.—In 1870 one missionary. Now five stations and nine missionaries.

New Zealand.—Native clergy, 27 against 14. More Native teachers.

North America.—Three new Bishops supported by C.M.S.

New Missions at Little Whale River, Fort Francis, Touchwood Hills, Assiippi, Mikisiwache, Battleford, Peace River, Great Slave Lake, Queen Charlotte's Islands, Fort Rupert.

Missionaries, 14 against 10; Native and Country-born clergy, 12 against 8; ditto teachers, 62 against 19; Native Christians, 11,600 against 4200.

3. In the face of such an advance in nine years, it is not surprising that the Society's expenditure has increased in the same period by, speaking roughly, 50,000*l.* a year, or more than thirty per cent. In 1869-70, the amount was 157,000*l.*, and the Committee even then referred in their Report to the "rapid advance" in the expenditure during the preceding few years. Yet that "rapid advance" was slow indeed compared with what we have since seen. For the last five years the average expenditure has been 191,000*l.*, or, including the new Africa Missions, 204,500*l.* The last three years having been:—1876-77, 210,859*l.*; 1877-78, 216,596*l.*; 1878-79, 214,113*l.* Among the principal items of increase are, comparing 1869-70 with 1878-9, *Niger*, 6280*l.* against 1889*l.*; *East Africa*, 6209*l.* against 264*l.*; *Nyanza*, new, average cost for three years, 10,000*l.* a year*; *Palestine*, 5515*l.* against 2740*l.*; *Persia*, new, 1152*l.* last year; *North India*, 41,761*l.* against 37,429*l.*; *Ceylon*, 10,480*l.* against 8821*l.*; *Mauritius*, 2843*l.* against 1050*l.*; *China*, 14,695*l.* (a small figure; in the two preceding years 2000*l.* more) against 9415*l.*; *Japan*, new, 4188*l.* last year; *North-West America*, 9853*l.* against 6518*l.*; *North Pacific*, 1634*l.* against 655*l.* On the other hand, savings appear in West Africa, Western and South India, and New Zealand; and from Turkey and Madagascar the Society has withdrawn. At home the expense of preparation of missionaries has increased by some 2000*l.*, owing to the much greater number of candidates; and that of providing deputations, &c., by some 3000*l.*, owing to the ever-growing demand for them; while "disabled missionaries" cost nearly 4000*l.* more. The increase in the charges of administration is trifling, notwithstanding the far heavier amount of work to be done.

4. On the other hand, how stands the Society's income? The average of the five years ending March, 1870, was just 150,000*l.* Two years later, the Committee stated that 154,000*l.* was the amount required to carry on the Society's Missions on their scale at that time; and the fact that this was officially announced in the forefront of the Report only seven years ago, compared with the actual expenditure of

* Nearly three-fourths of this has been covered by special contributions.

the past three years, is the most significant evidence possible of the extraordinary growth of the work. Coming to the five years ending March, 1879, we find the average income 197,000*l.*; but this includes very large gifts for Africa and other special objects, and, if they are excluded, the average is 185,000*l.*

Let us, however, eliminate all legacies and benefactions, and count only the funds raised by the Associations throughout the country, which are the surest index of the Society's progress. The average under this head for the five years ending March, 1870, was 117,000*l.*; for the five years ending March, 1879, 134,600*l.* Now an increase of 17,600*l.* a year in nine years, equal to a steady growth of 2000*l.* every year, is not a thing to be thought lightly of. Certainly it is fair evidence that Evangelical Religion is not on the decline. For it is no result of the enthusiastic self-denial of the few. Their large gifts are not included in the reckoning. It is the outcome of the small contributions of the many; and, looked at in this light, it is a cause of real satisfaction and thankfulness to God. But, at the same time, it is altogether inadequate to the requirements of the case; and, if the healthy progress of the Missions is to be maintained, the ratio of increase in Association funds ought to be doubled or trebled.

5. So much by way of retrospect. Look now at the Society's financial position at the present moment. On the 31st of March last there was an adverse balance, representing the excess of expenditure over income for two years, of 24,757*l.* The same ever-warm and sympathizing friend who had started the Deficiency Fund of 1877, the Rev. V. J. Stanton, of Halesworth, at once came forward with a similar offering of 1000*l.* to start the Deficiency Fund of 1879. Liberal gifts have been devoted to this fund by many other donors, and some 14,000*l.* has been received. It follows that 10,000*l.* is yet required to wipe off the adverse balance with which the year began. Can we hope to get this within the next three months? One tried friend at least has faith to believe that we can, as the following letter will show:—

Christ Church Vicarage, Hampstead, N.W.,

November 24th, 1879.

MY DEAR BROTHER,—I have observed, with deep concern, the at present inadequate response to the Church Missionary Society's appeal of last May for special contributions to clear off the deficit of 25,000*l.*, which then pressed so heavily upon us. It appears that only between 14,000*l.* and 15,000*l.* have been given as yet. Surely it is not right that the burden of this deficiency of funds should continue to rest on the hearts of the office-bearers of our Society. For the deficit was incurred not through any want of caution on the part of our Committee or agents, but through the overflowing goodness of God in blessing our efforts beyond all our thoughts.

I earnestly trust we shall not still have to deplore the incubus of an unpaid deficiency from former years next May. And as many are accustomed to consider at Christmas and New Year what money they may devote to Christ's cause, may I suggest that it would be well if a renewed appeal were made in our December and January periodicals?

Some friends who have given already may feel it a privilege to give again, and I hope many others who have not yet contributed to this Special Fund may be induced to do so. I enclose 50*l.*, and will most gladly give 200*l.* more on or before March 31, the close of our Society's financial year, if meanwhile donations are

promised which will with this cover the remaining deficit; and if only the donors give with a fixed resolve that their contributions to this Special Fund shall not diminish aught from their usual subscriptions, the weight which has now for so many months pressed upon the springs of our missionary labours will be removed.

It seems to me that the Master Himself calls on us to make the effort. The time is short, and He is near. That He, who has opened such wonderful doors for us, may put it into the hearts of His servants to contribute the means which shall enable us to enter them, is the earnest prayer of

Your affectionate Friend,

(Signed) E. H. BICKERSTETH.

The Rev. H. Wright.

This letter needs no endorsement. May it please God to make it the instrument of arousing many hearts to a sense of the high privileges within their reach of sharing in so good an effort! If any friends should think well to send conditional promises of help, dependent on the whole sum being received by the end of March, the Committee will gladly receive them.

6. But meanwhile, what of the expenditure of the current year? The Committee, prior to the extent of last year's deficiency being known, had actually sanctioned estimates amounting to some 200,000*l.*; and to meet this, an income 12,000*l.* larger than that of last year is required to prevent a fresh deficiency being incurred. Is there, then, a lack of watchful economy on the part of the Committee? On the contrary, those estimates had been most carefully examined; and when the closing of the accounts last April revealed so heavy an adverse balance, immediate action was taken to make such reductions as could then be effected. In the first place, out of fifteen Islington men ordained last Trinity Sunday, seven, though designated to various stations, have been kept back, and are now serving English curacies instead of going forth to the help of their fainting brethren in the field. In the second place, orders were sent last summer to all the Missions directing a reduction of five per cent. in the expenditure. In the third place, this article is actually being written in the Committee-room while the Estimates Committee, consisting of bankers and merchants and ex-civil and military Anglo-Indians of high rank, are patiently sitting hour after hour examining every item in the voluminous papers from all parts of the world, on which the estimates of expenditure for 1880 are based, and ruthlessly striking off every charge which it seems in any way possible to disallow.

And what is the result of economies like these? First, with regard to the five per cent. reduction, take one single case. In the *Record* of Dec. 1st appeared a letter addressed to that paper by the Society's missionary at Hang-chow, the Rev. A. Elwin. It began thus:—

That which we feared has come to pass. Notice has been received from the Church Missionary Society that this quarter and next our expenses are to be reduced five per cent., and that the estimated expenditure for next year is also to be reduced five per cent. Perhaps friends in England hardly realize what this means. How can we reduce that which already is at its lowest point? And yet commands must be obeyed.

Then Mr. Elwin tells of the marvellous work in the Chu-ki or Great

Valley district, with which our readers are familiar. This work, which is entirely new in the last three years, is emphatically a work begun, not by the missionaries, but by the God of Missions Himself. The missionaries did not seek it. It came to them. And now Mr. Elwin writes:—

The work continues to spread in spite of every obstacle. Two years ago there was one Christian, now there are about one hundred and twenty. There are Christians in about twenty-four places, and regular services in eight of these places, in rooms definitely set apart for public worship. The work is carried on by paid agents and voluntary helpers. What is to be the future of the Chu-chee Church? To a great extent the answer rests with Christian people in England. The district is important. Divided by the Government into eighty-four divisions, it contains a population of considerably over 100,000 persons. The missionaries in Hangchow can only pay very occasional visits. Seventy miles would not be much in England, but here it takes two days to traverse, and when the district is reached there are hills to be ascended and mountain passes to be crossed, many of which, according to the aneroid, are 1200 and 1300 feet above the plain. When shall we have a missionary set apart for work in the Chu-chee district? *Certainly not so long as five per cent. is to be deducted from our already small expenditure.*

This is just a specimen of the appeals that reach us. From several of the Missions the reply has come, "We cannot reduce five per cent.: it is impossible, without seriously crippling our work." And the Committee are fast coming to the conclusion that the only effectual way of carrying out reductions is to *withdraw missionaries*, and to *send out no more*. Let us see, then, how their action in keeping back seven men this year has been received in the field.

We have not space to insert the various letters. Suffice it to say (1) that as regards new fields, Mr. Binns and Mr. Streeter have written earnestly about the openings for the two men who were appointed to East Africa, and (2) that as regards older Missions the Bombay Corresponding Committee, on hearing that only one of the two allotted to them was to be sent to them this year, addressed a most solemn and touching appeal to the Parent Committee on the weakened state of the missionary staff in Western India, which we wish we could find room for. Perhaps, however, the quiet letter of our one solitary labourer at Hyderabad in Sindh, the Rev. George Shirt, will come home still more effectually to the sympathies of our readers:—

Hydrabad, Sindh, Aug. 25, 1879.

I have followed the news of the Society's financially crippled condition with deep and anxious interest; and, so far as I could in this small mission, I cut down expenditure at once, so that we had more than anticipated Mr. Welland's letter, calling upon us to retrench to the amount of five per cent. on our annual expenditure.

I have to thank the Committee for appointing Mr. Redman to this station. It will be a matter of great joy to us to welcome him here. This joy, however, is somewhat held in abeyance by a note just received from Mr. Welland, in which he tells me that Mr. Redman's coming out is suspended owing to the Society's present financial condition.

I am ready to make a donation of Rs. 100 to the Society if it sends out Mr. Redman this cold season. I wish, instead of a hundred, I could say a thousand. I feel that Mr. Redman's coming out is of the utmost importance to us. Mr. Bambridge of Karachi is not strong, and does not feel equal to learning Sindh after the strength he has spent upon Hindustani. Mr. Sheldon is complaining of

great debility, and I have my own little inconveniences in the way of health ; so I think we are not in a flourishing state, physically viewed ; and, above all this, I have never felt so many openings for making Christ known in Sindh as at present.

Thus, while some at home have been pleading the badness of the times, and talking of reducing their guinea subscriptions by one half, a brother in the field, living on the scanty allowances of a missionary, has been ready to give a hundred rupees to the Society if only the promised colleague were sent out at once. But the colleague is forbidden to stir, and the gift is not claimed.

And we have said nothing of the appeals for *more* labourers. Dr. Downes and Mr. Wade beseech us for additional help in Kashmir. Mr. Streeter asks again and again for a Medical Missionary for Frere Town. Bishop Sargent has work for good men in the expanding Tinnevely Mission, and Bishop Speechly also in Travancore. From Japan, Mr. Warren asks for two fresh labourers for Osaka, and gives unanswerable reasons for his request ; and Mr. Maundrell prefers a like petition, on equally good grounds, for Nagasaki ; besides which, both these brethren want to open Christian schools, and call for schoolmasters in addition. For *one* of the China fields we have let Mr. Elwin speak, but from others the call is not less loud, and not less inviting ; while from Shanghai, which has never been counted as a station to be reinforced, the veteran McClatchie—one of the first two C.M.S. missionaries to land in China thirty-five years ago, four years before Bishop Russell—writes in September last a sentence which must touch every heart,—

From the day I arrived here in 1844 to the present day, I have never had the pleasure of the society of a brother missionary associated with me in the mission-work here, and I suppose I shall never enjoy that privilege now.

Here we may pause. We undertook simply to state facts, and we leave the facts to speak for themselves, only praying that every friend of the Church Missionary Society may be led solemnly to lift up his soul to heaven with the humble inquiry, "*Lord, what wilt Thou have me to do ?*"

ON ECCLESIASTICAL ESTABLISHMENTS IN INDIA AND CEYLON IN THEIR RELATION TO MISSIONS.



THE ecclesiastical relations of England with India and Ceylon present curious and anxious problems, which have hitherto only met with imperfect solution. In many of our other colonies and dependencies, whether still retaining their allegiance to the mother country or not, we have eventually, by steady progress, become the most numerous as well as the dominant race. In some instances, as in Australia, those who were before us in the land have disappeared, and their place knows them no more. In these cases, and even in other places where there has not been this total disappearance, although there may not have been absolute numerical equality, there has been considerable approxi-

mation to it. Hence, in such countries, no particular difficulty has been experienced in transplanting so much of our civil and ecclesiastical institutions as has suited the convenience of Englishmen. But it has not been so in India and Ceylon. Though our power has gone on increasing till it has become practically illimitable, there has been no correspondingly influx of English colonists. We have ever been, and must ever continue to be, a mere handful, who, by force of character, superiority of military skill, and moral influence, have become rulers over subject populations. If nothing else, yet a climate inhospitable to European constitutions prevents Englishmen from being more than a mighty garrison in the midst of an empire. Many of our institutions may therefore be arranged for the benefit of those we govern; but some of them concern ourselves almost exclusively, and are but only incidentally framed with any reference to the Native population. As an instance, we may quote our medical establishment. This has always been arranged with regard to the wants of our own civil and military services. Other Englishmen in India have not been refused the benefit of the services of Government medical officers and dispensaries; the assistance which they required has also constantly been given to Natives; but still the principle at the root of our medical system in our Asiatic dependencies is, that they are designed for our own employés there. If medical provision for the general population was thoroughly recognized, it would be necessary to multiply doctors a hundred, perhaps a thousand fold. For various reasons, which will appear on further consideration, our ecclesiastical establishments have had a still more limited scope. A brief review of the past may enable us better to understand the present.

As is well known, our earlier relations with India were commercial, not political. Trade, not empire, was our aim in our first intercourse with the East. Stern necessity converted us from merchants into conquerors. During the commercial era, as it may be termed, religion was not altogether lost sight of by our merchant adventurers to the East. It cannot be said of them that they sought first the kingdom of God and His righteousness, but they were not unmindful altogether of their obligations in these respects. There was a strong religious element, mostly Nonconformist, pervading the East India Companies at home. The spirit which prompted Oliver Cromwell to originate the Society for the Propagation of the Gospel continued in the rich merchants who worshipped in Pinner's Hall and other conventicles of silenced ministers. In all their factories abroad, a chaplain was one of the chief officers; he officiated in daily services, which all servants of the Company were expected to attend. One at least of these chaplains became Governor of Madras. Many of them, probably through the carelessness of their lives, did little to adorn the doctrine of God their Saviour, and were a scandal and a stumbling-block to religion; but the motives of those who employed them were unimpeachable. Indeed, so anxious were they that this duty of ministering to their employés should not be neglected, that when, from sickness or death, no chaplain was available, a salary of 50*l.* per annum was made to young

"merchants" for their pains in reading prayers, and a sermon on Sundays. The salary should be estimated by the standard of the paltry pittances at that period paid to the Company's servants. But not only did these old merchant adventurers care for the souls of their own people, but they had a concern for those of the Moors and Gentoos, as the Mohammedans and Hindus were then termed. In the early charters of the East India Company there was a clause requiring them to maintain a chaplain and a schoolmaster wherever a European regiment was stationed, and it was also enacted that the chaplains of the Company should qualify themselves to afford instruction to their Hindu and Portuguese servants in their Native languages; but latterly no steps were taken to carry out the provisions of the charter as it respected the Native servants of the Company. Other outlying heathen were not considered at all. Still, some of the Company's chaplains did, from a solemn sense of the responsibility devolving upon them as Christian men, care for the conversion of the heathen. Benjamin Schulze, one of the earliest of the Danish missionaries employed by the S.P.C.K., speaks of one of these now-forgotten worthies, the Rev. Mr. Luke. He says of him, "He made the work of the conversion of the heathen his delight. His walk was circumspect and truly exemplary; so that of him, high and low, Christians and heathens, friends and foes, must give a good report. His name will remain a blessing as long as Madras stands." When Mr. Schulze was visiting in the country round Madras, this good man, in addition to his own proper duties, used to take charge of the Mission for him. Many chaplains subsequent to him have been conspicuous for their interest in Missions, and for the substantial help which they have given them.

Before passing on, we must advert to the condition of Ceylon. While in India the English were content with being traders owning small tracts of land five miles square round their principal factories, the Dutch had established themselves as conquerors in the East. They had acquired Java, Formosa, Amboyna, and many other islands in the Indian Archipelago. They had expelled the Portuguese from Ceylon. Their Missions were the first Protestant Missions in the East. Wherever they acquired power, their first care was the religious instruction of the Natives. But in the course they adopted for this end they emulated only too closely the example of the Roman Catholics, especially the Portuguese. They did not persecute the Singhalese as the Portuguese did; but they identified their ecclesiastical establishment, especially in its missionary capacity, with the State. By a proclamation of Government, Hollanders were to compel their slaves to learn Dutch, and to keep their heads shaved until they understood it. When they could speak Dutch, they might let their hair grow and wear hats. No Native could attain the rank of Moodeliar, or be permitted to farm land, or to hold any office under Government, without subscribing the Helvetic Confession of Faith, becoming a member of the Reformed Church, and submitting to be baptized in the name of the Holy Trinity. There was no lack of converts both from heathendom and Romanism. Parents

were heavily fined, employed as convicts, and cast into prison, if they did not send their children to school. Native assistants, called "proponents," were employed to go round the country to examine why children were not brought to baptism, to keep the Christians from attendance on heathen ceremonies, and as much as possible to keep the heathen from attending their own ceremonies. We do not impute blame to the Dutch chaplains, for many of these regulations were adopted by the Government with a view to their own secular interest, and some good resulted from their spiritual labours; but who will uphold such a system of inculcating Christianity upon the heathen? who will expect permanent fruits from it? who will be surprised if there is great jealousy in Ceylon of Government interference in questions of religion? Ought there not to be especial prudence, even if there is unlimited power?

It must, however, carefully be borne in mind that in the commercial as contradistinguished from the political era the old East India Company, when maintaining chaplains and encouraging their interest in Moors and Gentoos, were doing so out of the profits of their own traffic, and at their own risk. The Ecclesiastical Establishment in India, as maintained then, may be correctly compared with the liberality of shareholders in Indian railways, who forego a portion of their dividends in order to maintain chaplains for their servants. These chaplains would not be debarred from, but would be encouraged in, helping forward mission-work among the heathen.

But to this strictly commercial era succeeded a mixed commercial and political era. It is with this phase of the East India Company that most persons now-a-days are familiar. It may roughly be dated as commencing from the heroic exploits of Clive at Arcot, in 1751. From that date until 1833, the Company were both merchants in India and territorial rulers there also. There was much conflict of interests in consequence of this complication. This conflict was felt in the Ecclesiastical Establishment. The clause in the covenants of chaplains requiring them to interest themselves in the teaching and conversion of Moors and Gentoos was, almost of necessity, dropped out in the altered position of the Company. At no subsequent period has it ever been restored. Now that all revenue arising from commerce with India as merchants has passed away, we do not see how it could, with propriety, be replaced. A new and most unchristian policy was entered upon as regarded Missions, which were ignorantly supposed to be likely to imperil our territorial dominion. This long continued a most prevalent delusion. Meanwhile, the most gross licentiousness and the most utter disregard of every Christian obligation reigned among the Company's servants. Now-a-days we sometimes hear of its being possible to inculcate morality without religious teaching. India cannot be adduced as a precedent. Horse-racing on Sunday was fashionable in Calcutta. It is true that, out of respect to Sunday, the flag of England was displayed at Fort William, but there was little observance of the day beyond. Gambling and duelling were rife. Undertakers realized large fortunes, and, if they survived themselves, retired to England early, *spoliis Orientis onusti* ("laden

with the spoils of the East"). Corruption, venality, and insubordination characterized the Company's civil and military servants. Immoral connexions identified them with idolatrous customs and rites. Under these influences, at an earlier period, old Job Charnock, the founder of Calcutta, in 1689 became to all intents and purposes a Hindu. At one still later, a General Stewart brought his idols home and worshipped them in Berkeley Square. A Mr. Place, a celebrated collector in the Madras Presidency, gave large gifts to the idol temple at Conjeveram, exhibited, we believe, even to the present day. A similar gift tarnished the glory of Robert Clive. The Rev. Dr. Kerr, chaplain of Black Town, Madras, writing to Lord W. Bentinck in 1804, declares, "It is no more than truth to say that, if ten sincere Christians could save the whole country from fire and brimstone, I do not know where they could be found in the Company's civil or military service on this establishment." He made similar representations to the Court of Directors. It was in 1806 that the mutiny at Vellore occurred. Indeed, had it not been for the severity of climate rendering permanent residence in India an impossibility for most men, there might have been seen in India what was witnessed in Ireland, where the Norman settlers became *Hibernis ipsis Hiberniores*. There was an eclipse of morality, of probity, of decency: this eclipse was simultaneous with the eclipse of Christianity. Fortunately, both for England and India, there was not a similar eclipse of vigour in administration and personal valour. Although many suffered grievous deterioration even in these particulars, yet there were mightier spirits, such as Clive, Warren Hastings, and others, who laid the foundations of our Eastern empire. But the evil spirit of the times affected them. There are dark spots on their renown. These evils at length became intolerable. It would be completely out of place here to record the means adopted by the Court of Directors to renovate their servants, and to make them faithful to themselves. But in 1793, Mr. Wilberforce, in conjunction with Mr. Charles Grant and others, had mooted plans for the religious improvement of the Natives in India. Through the influence of the Court of Directors these were negatived, and the clauses were struck out of the renewed charter in 1794. Had they been carried, they would to a certain extent have confounded missionary effort with ecclesiastical establishments. Ten years later, in 1804, Dr. Buchanan exerted himself in the same direction. When, in 1808, he waited upon the new Archbishop, the Primate explained to him his views regarding the proposed ecclesiastical establishment. "It is not the spirit of making proselytes by which we are actuated, but the sober wish to maintain in its purity and strength Christianity among Christians. If it shall please God through these means—the best, I had almost said the only means—to spread the blessings of Christianity, it is a result to be devoutly wished, but not impatiently pursued." This was the general feeling of the Episcopate at that time. Our readers will no doubt with justice demur to the notion that the simple exhibition of Christianity in the lives of Christians, without the direct preaching of the Gospel to them, would be efficacious; or that an ecclesiastical establishment for Europeans is the only means of propagating Chris-

tianity among the heathen ; but these were the ideas largely entertained at that time, even by eminent Churchmen. However unsatisfactory these notions were as an exhibition of Christian feeling, still, as a historical fact, the statements deserve notice here in their bearing on the ecclesiastical establishment subsequently introduced.

It was in 1813, on the further renewal of the East India Company's Charter, that two resolutions were introduced and passed. One of these related to an Episcopal Establishment in India. The other, a separate one, afforded facilities for persons desirous of promoting the religious and moral improvement of the Natives. This last elevated missionaries, but it was not until 1833 that they were raised from the rank of "interlopers," and safeguards secured to them in the prosecution of their voluntary work. The provision for the spiritual care of Europeans and that for missionary work were thus kept distinctly apart. It was in this light that Bishop Middleton contemplated the duties for which he was consecrated. Much obloquy has been cast upon his memory for the narrow view which he took of the obligations imposed upon him by his *status* as a Christian Bishop. It would be impossible even for his friends to exculpate him from the charges brought against him. Although well-intentioned, he failed to recognize sufficiently the importance of direct evangelization of the heathen. But there is no doubt that he was so far correct in his interpretation of the duties assigned to him, that missionary work was, in the estimation of those who sent him to India, a province outside his functions as Metropolitan of India, although it should not have been outside his moral obligations as an individual Christian. His jealousy of missionary action was only too apparent throughout his career. Still, beyond a question, he was sent out as the chief superintendent of a body of men designed for work among Europeans, the civil and military servants of Government in India ; indeed, there were few else, except some merchants in Presidency towns, at that time in India.

But, passing over Bishop Middleton, let us turn to a very different person—Henry Martyn. If ever man was imbued with a missionary spirit, he was. But in what predicament did he find himself as a chaplain ? He would have liked to go to Benares, as the head-quarters of Hinduism, but the Commander-in-Chief ordered him to Dinapore, because there was a large body of English troops there. When there, his residence was in the barracks, like any other military man, and he read prayers to the troops on the long drum. It was by permission of the colonel commanding the regiment that he preached in the barracks to the Native women belonging to the soldiers. This was how and where he preached in Hindustani. Neither at Dinapore nor at Cawnpore did he engage in direct missionary work, beyond translation and casual conversation with the Natives about him.* It was when he was beyond

* Upon the remonstrance of Sabat, Martyn, who was nervous about preaching in Hindustani—a language "with which he was not well acquainted"—did address the beggars who collected for alms, on three Sundays before leaving Dinapore (1809). So far as his health permitted, he continued the same practice during his brief residence at Cawnpore in 1810, when he finally quitted India. His necessary absorption in his duties as a chaplain explains the limited numbers of converts he made from among the heathen.

the precincts of India that the direct missionary labours which have immortalized him began. They were brief, but pregnant with results. His duties in India were those of a most laborious, spiritually-minded, and devoted chaplain to European troops. These duties, as his journals repeatedly testify, were far beyond his strength. We advert specially to his case, for it cannot be expected that inferior men would have outrun him in zeal, or surpassed him in labour; and this is the fact. As a rule, Indian chaplains have their hands full with their proper duties among those for whose behoof they are sent out and maintained there. We will not adduce further testimony to the notorious fact that the chaplains in India are designed for the spiritual instruction of the civil and military servants of Government and their dependents. Every appeal for an increase in the ecclesiastical establishments has been based upon the insufficiency of chaplains for this purpose. Not one request has ever been publicly—or perhaps even privately—made for increase upon the score that the services of chaplains have been needed for preaching the Gospel to the heathen. Indeed, even non-official Europeans have not been recognized as persons for whom Government is expected to provide spiritual aid. In this we think there has been grievous shortcoming, attended with most disastrous consequences through the large increase of Europeans who are “sheep without shepherds,” to their own great detriment and to that of the community at large.

From consideration of what the object of appointing chaplains is, we proceed next to consider the nature of their *stations*. Their headquarters are usually at some large military station, with one or more European regiments, but sometimes a civil station of importance has a chaplain assigned to it. To the chief station there are annexed smaller stations in the vicinity, where detached officials are posted. These outer stations are visited periodically, according to fixed regulations published by Government in the *Gazette*. The chaplain in India is bound to reside at his head station. He reports his arrival to the chief civil or military authority, and cannot be absent from his duties without leave previously obtained from the Governor, and its publication in the *Gazette*. If urgency requires, leave is sometimes granted retrospectively. Any attempt on the part of a chaplain to wander about the country for any missionary or other object would involve forfeiture of pay and allowances, besides exposing him to other censure. There may nominally be a certain extent of country assigned to him; it may appear to be so on the map; but there are multitudes of places, towns, and villages inhabited by Natives which he never gets access to, for he has no duties assigned to him there. If readers will refer to a map of India, they will see how sparse are the locations of the chaplains when we state that, with the exception of the Presidency town of Madras, only four chaplains can be discovered along the Coromandel coast from Calcutta to Cape Comorin, and three from Cape Comorin to Bombay. Even these stations are constantly vacant, as they are of little importance from the Government point of view, and, when occupied, are usually filled by invalids disqualified for onerous duty.

But what of the heathen throughout that immense circuit, teeming with myriads? Can a bishop detail one single chaplain for them, even where there is no missionary? In Tinnevely there is not a chaplain. In the vast territories of the Nizam there are two together in one principal station, with plenty of employment among the troops. Stations of chaplains may, according to the exigencies of the public service, be wholly abolished, and sometimes are so; they are enlarged or diminished for the same reason. When Government requires, chaplains are taken away from their stations and sent to China, Burmah, Afghanistan, Abyssinia—in fact, wherever their employment with the troops is needed. Episcopal licence is no manner of protection. It has happened ere now that a chaplain has found himself in the *Gazette* for a particular station in direct defiance of the Bishop's authority, and his most positive refusal to licence him there notified to the chaplain. In such cases chaplains have, as a fact, considered that they had no alternative but to go, as the Bishop would not make himself answerable for pay and allowances, pension for the rest of life, and for widow and family in lieu of the Military Fund. In the last resort an Indian bishop has no manner of authority over the location of chaplains. It is purely voluntary concession on the part of governors *durante bene placito*. Consequently, as can be testified from personal knowledge, the Bishop of an Indian diocese is sometimes all powerful over the chaplains; sometimes he is without proper control. When the Bishop acts with tact and discretion, usually the two powers work fairly together, and, by mutual concession, public scandal is avoided. Those who have perused the lives of Indian bishops* will sufficiently understand all this. It should, too, be borne in mind that the nomination to stations proceeds from the temporal authority. Bishop Middleton found this out very quickly. The Local Government in India had transferred the ecclesiastical patronage to him; but no sooner did the news reach England than an order was sent that it should revert to the several Governments, and so it has continued ever since. So completely in India is authority exercised over even bishops, that, except on medical certificate, an Indian bishop cannot return to England without forfeiture of his see. The rule in this particular is not so stringent in Ceylon. It may be convenient, perhaps, to note here that in Ceylon, as in India, the Government chaplains are gazetted just as all other civil officers are. The appointments as published do originate with the Governor, who may or may not, at his discretion, be privately guided by the advice of the Bishop. When the two authorities happen to be working in concert, this will usually be the case, perhaps more so than in India, but this is not certain. Sometimes a few other chaplaincies not in the Government list may be gazetted; about this there is no

* It is very significant that, in the interesting *Life of Bishop Wilson*, by the Rev. J. Bateman, the whole question of the relation of chaplains to the Government and the Bishop is dismissed in part of a page (p. 195, 2nd edit.) with the curt notice, "Difficulties arose, pledges were forgotten, and all the Bishop's reasonable expectations were ultimately disappointed."

fixed rule. In these last instances, when appointments are so announced, it is only for convenience of general information.

It will be obvious, from a consideration of the foregoing facts, how impossible it is in India, at any rate, to constitute one Church in a diocese, except in the most loose and superficial manner, and how utterly visionary territorial arrangements are, or anything approaching to a parochial system. There may be one bishop in a diocese, but to all intents and purposes there are two or three dioceses, according to nationalities or languages, under him, already practically in existence. Two or three or four or more Churches are growing up, and must grow up. That which is least of all a Church, so far as regards India, is the ecclesiastical establishment presided over by the Government Bishop. The truest analogy for the establishment of chaplains would be if Bishop Claughton were to call his chaplains together from the different garrison towns in which they are located, and to hold a visitation of them. Even so in India this could not be held, if the presence of the chaplains was essential, without their previously obtaining authority from Government to quit their stations. The whole system is an exotic, and is designed for those who are merely strangers and sojourners of a most migratory character, although rulers in the land. As Mr. Bateman truly says in his *Life of Bishop Wilson*, "Chaplains are not incumbents," nor could a bishop, if he wished it, make them so. It follows that, even if they are willing to interest themselves in missionary work, their help can only be fitful, precarious, and spasmodic. On the Madras side, a chaplain, who has in his spare moments picked up a little Tamil, may any day have the order-book put into his hands with instructions to join a station where Canarese, Telugu, or Malayalim are the languages of the people. So also with the other presidencies. It would be perfectly preposterous to place resident and permanent missionaries under such wandering officials in any shape or way, even if they happened for a season to be in the same place. Very wisely the Indian bishops have not attempted this. It would be an awkward thing for them to demonstrate to Government that the chaplains had so little to do that they could, over and above their own duties, take official and active part in missionary work. They are therefore content to allow things which ought to be separate to be kept separate. It will be their wisdom to continue this line of policy.

It may be mentioned, *obiter*, that, from the first creation of the ecclesiastical establishment to the present hour, no bishop belonging to it (with possibly the exception of the present excellent Bishop Gell) has ever been able to speak "even five words with understanding so as to teach others" in any vernacular language of Southern India.* Some trifling acquaintance with Hindustani for ordinary colloquial purposes has been the extent of their acquirements. This in the South would only be understood

* Some few official formulæ occurring in the Church Services, such as the Blessing at the end of the Communion Service, have been mastered in vernacular dialects. Bishop Milman made most creditable efforts, we believe, to preach in Hindi when visiting in North India. He could also preach in Bengali.

by retired sepoys and Native officials, not by the people. The same fact holds good of the vast majority of the chaplains who have served in India. It is in the South of India that the mass of the Native converts is to be found. Of course neither bishops nor chaplains had any call for the acquisition of these languages—a most laborious task—in the execution of their proper duties. If, again, we look to the manner in which bishops and chaplains have ever been selected for service in India, there never has been, with the exception of the recent appointment of the Bishop of Lahore, the slightest reference to their qualifications as missionaries to the heathen. Parochial clergymen, college tutors, successful schoolmasters, in two or three instances chaplains, have been appointed bishops. Many of them have been excellently well qualified as rulers over chaplains and European congregations. Their previous experience at home could readily be adapted to their new duties. Bishops like Corrie and Dealtry had more knowledge, but late in life they were transplanted to parts of India with which they had no previous acquaintance. In mission-work proper, therefore, all had to be learners, not teachers; they acted with most wisdom when they were guided in their official utterances by the experience of missionaries of long standing. This is a fact thoroughly familiar to those who are acquainted with the past history of missions in South India. When they made ventures for themselves, they as often went wrong as right.* Bishop Heber ruled wrongly about caste, Bishop Wilson ruled right, and so on; but neither, from lack of personal acquaintance and intimate experience, judged for themselves. They reflected the opinions of others.

It follows, from a due consideration of the foregoing facts, that, from the necessary constitution of the ecclesiastical establishment in India, it is utterly impossible to weld it on and amalgamate it with an Indian Church, or to distribute India into parishes, or anything corresponding to parishes. This can only be a dream, a baseless theory. The very materials are wanting, and will be so. It is a chimera to suppose that England, through her Parliament, will ever, upon any adequate scale, supply chaplains for the conversion of the heathen, or the oversight of Native Churches. The country must first be Christianized by other means before such a speculation could be broached in the House of Commons or entertained by a Secretary of State. We venture to add that it requires little sagacity to conclude that, if such a fancy were extensively ventilated, it would arouse attention that might seriously endanger our ecclesiastical establishment—a consummation most devoutly to be deprecated. Those who are wise will be unwilling to drop a substantial advantage for the promotion of Christianity in the East for a crotchet—for the dream of a shadow.

We must now advert to Ceylon. What holds good of India holds good substantially of the ecclesiastical establishment in the island. For the most part the conditions are identical. It purely depends upon the

* This was acknowledged by Bishop Spencer of Madras. In his first Charge, delivered shortly after his landing, he had made remarks derogatory to the C.M.S. When he was asked to substantiate them, he could not do so, and substituted, on further information, a highly laudatory statement in place of them in his printed Charge!

sentiments of the Secretary for the Colonies in England whether a bishop and chaplains are appointed who have any disposition for missionary work. We apprehend that it no more forms any part of their engagement than it does of the covenant of an Indian chaplain that they should concern themselves in the conversion of the heathen or learn a Native language. In the recent change at Kurunegala, Mr. Dias was sent there because Mr. Hancock, although he is what is termed an Aided Chaplain, could not minister in Sinhalese. The location and transfer of Government chaplains rests ultimately with the Governor, not with the Bishop. It would, we imagine, be utterly impossible for the Bishop of Colombo to establish any kind of charge which would be listened to for a moment by the Government at home or abroad against a Government chaplain who refused or neglected to occupy himself with the conversion of the heathen, or to minister in Tamil or Sinhalese to Native Christians. Any duty of this kind would ultimately rest with the inclination or conscience of the individual chaplain. If, after lengthened service, he could not even read the Sinhalese or Tamil alphabet, he would be secure in his position. Many chaplains in Ceylon have been, and no doubt are, in this predicament. The only modification in which Ceylon at all differs from India is that, for a brief period, a number of the Sinhalese, under Government pressure by the Dutch, outwardly conformed to Christianity. When that pressure was removed under our sway, the mass of these persons relapsed into heathenism. But there has still continued a small number who have nominally, at any rate, adhered to Christianity. We took them over, so to speak, from the Dutch Government, and some small provision for their spiritual necessities is not unreasonable when required by a Christian Government such as that of England is. An inspection of the Clergy List will show how small in the estimation of Government that provision needs to be. So it is also in the assignment of districts; the extent and assignment of these, where Government chaplains are concerned, rests ultimately with the Government. The Governor may, too, at his own discretion, locate chaplains in them or not; he can also select whom he chooses for these particular appointments. He may be himself a Scotch Presbyterian, or an English Nonconformist, or an Irish Papist; but if he chooses to enforce his wishes as regards the posting of Government servants, chaplains included, he overrides the Bishop. When all works smoothly, this is decently ruled, and the public is unconscious of the real state of affairs; but where there have been, as there have been in Ceylon and frequently in India, differences between the civil and ecclesiastical authorities, the Bishop is simply powerless. Over and over again this has notoriously been the case. It is purely a matter of personal courtesy when a Governor concedes his patronage to the Bishop. There is no authority in the Letters Patent of the Bishop authorizing him to interfere with the appointment, location, or dismissal of Government chaplains. He can state his wishes, and they may or may not be attended to. It is impossible rightly to judge of the possibility of making Government servants in India or Ceylon component elements of a general Church without

fully realizing and adequately weighing what has been brought forward. We now proceed to apply what has been said to missionary work in these countries.

It would, upon dispassionate review, seem to be matter of common sense that, out of such materials as we have described, no competent management of missionary work can be looked for. A chaplain arrives from England, usually selected without the slightest reference to his capacity for or interest in missionary work. On his arrival he finds himself plunged into the work for which he is sent out, and, as a rule, has neither time nor opportunity for much else. At the outset he has not the slightest acquaintance with Native character or modes of thought, and, after some years spent in the country, he returns home on his pension. Sympathy with missionary work and interest in it he can bestow. In many indirect ways he can help it forward, and sometimes he can do so directly, especially if he happens to have a gift for acquiring languages. But no kind of dependence for permanent work or help can be placed either upon him or the organization to which he belongs. For the formation of a Church, so far as regards parochial organization, or the superintendence of and ministrations to Native Christians, or the evangelization of heathen, the chaplain individually, and the ecclesiastical establishment collectively, is an element which can hardly, if at all, be taken into calculation.

There are, however, other and still more formidable objections which have to be most anxiously considered. It has been the lot of the present Bishop of Colombo to bring into debate many awkward questions which more prudence and experience would have left undisturbed. His action, however, since he has been in the colony, has brought them prominently forward. If it had not been matter of most open and public discussion, and, indeed, matter of appeal to the English Parliament, we too might not have brought it under notice. Still the Bishop, by the position which he has assumed, as claiming authority in virtue of the inherent rights of his episcopate to present himself in Ceylon as chief missionary, and in a most marked manner to constitute, as far as he can, Government chaplains missionaries, instead of being content with his true position as the head of the ecclesiastical establishment, acting under the authority of Letters Patent from the Queen, has managed to bring forward the question whether it is consonant with the character and position of a Christian bishop seeking the conversion of the heathen, except in so far as he is a private individual, with propriety to be maintained by taxes levied from the heathen? Is it just that the heathen should be taxed for the maintenance of those who are engaged in converting them, and making this their special occupation and duty? Can any warrant be found for this in Scripture, on primitive antiquity, or on the principles upon which our Asiatic administration is avowedly carried on?

In propounding these questions we must not be misunderstood. We have not the slightest sympathy with the policy of Liberationists. We hold that ecclesiastical establishments in India and Ceylon should be upheld and enlarged rather than diminished. In their own proper

sphere they are discharging an admirable work, which could not otherwise be done effectively. They are most valuable in keeping alive that religious spirit and that reverence for Christianity and its ordinances which is the best prophylactic against indiscriminate licentiousness and abasement of the European character in the eyes of the Natives. After their fashion Natives are religious; it does not exalt their rulers in their eyes when they are irreligious. But when all this is freely granted and stoutly upheld, the question recently forced upon consideration is still, "Should the heathen be taxed for the support of English bishops and priests, who avowedly declare themselves to be missionaries, and who take official charge of all missionary work when posted to stations by order of the Governor in the *Government Gazette*?" We will first examine this proposition in the light of Scripture. This will not detain us long. It would be simply impossible to produce from the Word of God one single text or one solitary precedent insinuating in the remotest degree, even by implication or analogy, that the Christian missionary in any order of the ministry ought to be supported by the involuntary contributions of the heathen. How would St. Peter or St. Paul have viewed this proposition? They were willing, if need be, to be maintained by Christians; but that is something wholly different. Equally hopeless would it be to find from primitive antiquity, as exemplified in the practice of the first four centuries, that, in the early Church, bishops and clergy were maintained by taxes levied on the heathen. Their support came from the voluntary oblations of the faithful just as the Church missionaries are now maintained in Ceylon. We only allude to these points to prove that the present ecclesiastical establishments in Asia are something wholly different in their constitution from the early Church; there is no real analogy between the two.

It only remains, then, to consider whether bishops and clergy, making the conversion of the heathen their direct and official business, and claiming to place them within diocesan and parochial limits, within which their conversion is to be effected directly through their agency or under their exclusive superintendency, should, by the consent and authority of the English nation, be maintained by taxation on the heathen. Probably, if this proposition were put individually through the length and breadth of England, there is not one in ten thousand, Churchman or Dissenter, Liberationist or anti-Liberationist, who would not declare emphatically that such a notion is monstrous. Yet this is what Bishop Copleston has, we conceive, most injudiciously forced to the front. The proclamation of Her Gracious Majesty emphatically asserts, "We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances; but that all shall enjoy the equal and impartial protection of the law; and we do strictly enjoin all persons who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure." Does Bishop Copleston, so long as he retains his Letters Patent, hold that he is not "in authority under the Queen"? Are the

Government chaplains not "in authority under the Queen" so long as they draw their pay and allowances from the Treasury? How can all this be reconciled with the statements made by Mr. Moberly, the Bishop's apologist,* that Bishop Copleston, with a band of clergy like himself (supported out of taxation on the heathen), was bent before all things on this—that all might throw themselves with eager energy into missionary work? Had this been conducted with Christian moderation and charity, it might have been easy to applaud their zeal as private Christians; but it would be difficult to reconcile this with their obligations as H.M.'s servants "in authority under her." It would take up more room than we can spare to follow this principle out in all its ramifications; but, duly considered, it would prove the utter impracticability of fusing the ecclesiastical establishment into an Indian or Singhalese Church, and that Canon Hoare is not far wrong when in his letters to the *Guardian* he maintains that (in due season) Churches in those countries must be otherwise constituted. The ecclesiastical establishments are purely appendages, and very necessary appendages, to the civil and military governments there. So the Duke of Newcastle, when Secretary for the Colonies, very properly explained it in 1859: "The object the British Government had in view in maintaining ecclesiastical establishments in India and Ceylon was to provide for the religious wants of the European members of the civil and military service." This is the *raison d'être* of Bishop Copleston's being in Ceylon. This is why he was furnished with Letters Patent. This is, moreover, the only justification why he and the Government chaplains there are paid out of the public treasury. When, as Mr. Moberly explains, he and those he brought with him assert that they have other duties first, wholly inconsistent with the terms of the Queen's proclamation, he runs most serious risk of endangering the establishment of which he is head; for there can be no—we might say honest—reason for the position he would fain assume. When Calvin found that his position as a beneficed clergyman in the Church of Rome was inconsistent with the paramount claims of duty as an evangelist, he formally resigned his benefices "that he might speak with greater freedom to those around him of the Gospel." When Bishop Selwyn in New Zealand found his Letters Patent a trammel to him—whether wisely or unwisely, but conscientiously—he resigned them. Mr. Moberly tells us that Bishop Copleston had resolved to be a missionary. It was a noble resolve. But he is now a bishop in authority under the Queen, with Letters Patent and her proclamation for his guidance. It is not easy to see how he can consistently with these be a "missionary," without following the example of Calvin and of Selwyn.

What, then, is the conclusion of the whole matter?

For sixty years the bishops sent out to India, and maintained there with the rest of the ecclesiastical establishment, have, until a most recent period, recognized their proper functions. Employment in these has engaged the larger portion of their time, their thoughts, and

* Mr. Moberly is now the Commissary for the Bishop of Colombo.

energies. In most cases it was impossible for the chaplains to go beyond them. No one—not even the Hindu or the Mohammedan—has objected to their countenance of, and incidental assistance in, missionary work. Any whisper to the contrary has proceeded either from the European infidel or the Europeanized Native. The strength, counsel, comfort which have hence resulted to missionary labours, although a *πάρεργον*, have been invaluable. Christianity in India will ever be largely indebted to Heber, to Wilson, to Corrie, to Dealtry, to Cotton, to Milman, to Gell, to French, among bishops; to Luke, to Kerr, to Hough, to Martyn, to Brown, to Thomason, and very many others, among chaplains. We hope this glorious succession will never fail. But, throughout, missionary work has hitherto been a thing apart. The State Bishop has been invaluable as a referee, as a counsellor, as a friend, as to a certain extent a ruler. All since Bishop Middleton, although belonging to various schools of theology, have been helps, not hindrances, to all Missions, even those beyond the pale of the Church of England. But still they had their own peculiar department of duty and work, for which they were sent out to India and Ceylon. Now we have a new phenomenon. We have a Government Bishop and Government chaplains, assuming to be, first and foremost, missionaries, and busily occupied in wresting missionary work out of the hands of missionaries, and taking it under their own superintendence, subordinating, so far as they can, missionaries and mission-work to themselves. The result has been confusion, heart-burnings, and what it is very difficult to distinguish from oppression. This has sprung from the confusion of spheres which ought not to be confounded. The essence of a military establishment (such as that of the chaplains) may be order, regularity, precise allocation of duties, in conformity with Government regulations and strict discipline. The essence of Missions is freedom, and even irregularity, if by irregularity souls can be brought into the fold of Christ. The true limits for the missionary are the bounds of those regions beyond which the heathen cannot be gathered in. All this, for many years past, has consisted, with due deference to episcopal authority, most harmonious working with the ecclesiastical establishment, and steady progress of the Gospel among the heathen. Licences, when given to missionaries, should be couched in most general terms, and worded so as to be as nearly as possible synonymous with a roving commission; otherwise they might prove to be a hindrance rather than a help in mission-work proper. Fixed central stations, with general roving commissions round them, are another thing, and may be desirable. Where licences are needed for what may have become pastoral work, there should be no limitations inconsistent with most free accretion from the mass of outlying heathenism. This is both agreeable to reason and common sense, nor is there anything in Scripture or primitive antiquity against it. Red tape may strangle missions.

There seems no way out of the dilemma in Ceylon but by a recurrence to the principles on which ecclesiastical establishments are maintained. When this is clearly grasped, it may be possible to proceed to an

adjustment of the relations of this anomalous body—for such it is in countries like India and Ceylon—with the progress of the Gospel and the constitution of Native Churches. The ecclesiastical establishment may be a help or it may be a hindrance, but it must ever, from its very nature, be extraneous to a settled Indian or Singhalese Church. We would again endorse Canon Hoare's assertion. In India certainly there is room and eventual material for a dozen or more Churches, all differing in race, in language, in locality, and sympathies. Amongst these there is an European exotic, feeble in point of numbers, but mighty in influence, still permanently separated from all around. No alchemy, not even that of the Gospel of Christ, will ever fuse the migratory and alien European strangers and sojourners, perpetually driven forth and back to their homes by climate, with the children of the soil. The latter must be converted, edified, formed into Churches of their own. This should be the work of Christian benevolence, not of State interference. There is sufficient offence in the Cross of Christ without the additional opprobrium that the heathen are taxed for its importation into the country. K.

[The foregoing remarks are to be understood as the views entertained by an individual. The Committee are not to be held responsible for them.—K.]

THE LATE BISHOP RUSSELL.



HE Church Missionary Society began its work in China thirty-five years ago. For thirty-two of those years no name has been so constantly and honourably associated with that work as the name of Russell. It is hard to imagine that lapse of time can ever obliterate the memory of his early, lengthened, and most important connexion with the China Mission.

William Armstrong Russell, the youngest son of a numerous family, was born in 1821, and spent his boyhood under his father's roof—an Irish country house in the county of Tipperary—where probably a taste for field-sports found more encouragement than the ambition he afterwards developed to become a “fisher of men.”

I do not remember to have heard from him when he first became seriously religious. But the vital change had probably been made when he became a student at Trinity College, Dublin, where he took his degree not later than 1847. In that year he was ordained both deacon and priest with a view to missionary service; and, having been accepted as a missionary to China, sailed for Ningpo with a fellow collegian, the Rev. W. Farmer, and the Rev. R. H. Cobbold, in the following November. Mr. Farmer was stationed at Shanghai, and soon fell a victim to the malarious climate of the China coast. Mr. Cobbold, a member of the University of Cambridge, who, in order to become a missionary, had declined an attractive country living, spent nearly ten years in the service. After making proof of his remarkable gifts for

missionary work in China, he, too, was disabled by the combined effects of the climate and his abundant labours. Since his return to England he has continued in our Master's service, as pastor of three successive parishes, the last of which, Ross, in Herefordshire, he still holds. During his missionary life he accepted the appointment of Archdeacon from Dr. G. Smith, Bishop of Victoria, Hong-Kong.

Messrs. Cobbold and Russell, on reaching Ningpo, were cordially welcomed, by English and American missionaries (non-episcopal) already settled there, and also by that admirable missionary lady, Miss Aldersey. Miss Aldersey has succeeded in opening a boarding-school for Chinese girls, the effects of which, though the foundress has long since departed to her reward, are still to be traced in Ningpo and its neighbourhood.

The first lodging of the two brethren was found in a Taoist temple within the city walls, near the North Gate. Here, with the help of experienced friends, they rented of the chief priest rooms which served to accommodate them for several months. Then, having acquired the rudiments of the vernacular, they purchased a small native house in the very heart of the great city. This house, rendered somewhat more habitable by the addition of glass windows, ceilings, &c., and by having its roof raised, became, for several following years, at once a missionary residence and a place for worship and for conference with Native visitors, to whom the Gospel was gladly preached whenever their attention could be gained. In its hall, in 1851, just three years after our missionaries' arrival, they baptized, as the firstfruits of their tillage, Bao Yuoh-yi and 'O Ling-teh, a tailor and a servant, but who, during many later years, did good service in commending the Gospel to their countrymen. They have both, we trust, having already some years ago departed to their rest, shared with the company of heaven the strange joy of welcoming thither one of the two Christian friends who first pointed their hopes heavenward.

Cobbold and Russell both married in the year 1852. The former took up his residence in a new house, built on the European plan, near the temple where they had first found temporary quarters. Mr. and Mrs. Russell made their home for five years at the Kwun-gyiao-deo, in the house mentioned just above. It is a house sorely confined by the Chinese tenements that closely adjoin it on all sides; and it has but a few feet of courtyard; but it became endeared to them, and to some of their successors, as the scene of their first experience of missionary life.

In 1857, Mr. and Mrs. Cobbold, to the sorrow of their colleagues, were obliged to quit China. But seven years earlier, the Mission had been strengthened by the arrival of a second Cambridge man, the Rev. F. F. Gough, who is still spared to carry on, though in feeble health, his beloved Master's work.

When I reached China in 1858, there were already at Shanghai unwelcome rumours of Mr. Russell's failing health, and of the necessity for his return to England for change, after ten years of unresting labour. He continued, however, to hold out for four more anxious

and laborious years; and I thus had the advantage of his guidance, as well as of that of my beloved friend Gough, in my early days of Chinese study and preaching. What this advantage was to a novice in the difficult service may be inferred from the following reminiscence of Mr. Russell's character, kindly sent me by his ever-valued comrade, Mr. Cobbold. Referring to the days of their early fellowship in missionary life and duty, Mr. Cobbold writes:—

"I found in him a warm friend, and an earnest, painstaking worker. He was never out of temper, never provoked to say a hasty, still less unkind or angry, word. A long sea voyage, which tries the temper of many, only to prove it very defective, tried his to make it come forth like gold. It was the same during our intimacy at Ningpo. There is much in isolation, and in a depressing climate, to affect the spirits; but he was always cheerful. His was a happy temperament, lit up to greater beauty by divine grace."

Again, after a graphic description of the toilsome process of acquiring the rudiments of Chinese, which my limited space forbids me to transcribe, Mr. Cobbold says:—

"There was but one thing to do in the early stages of our Ningpo life, and that was to master the mother-tongue of the people among whom we had come to live. Many a struggle had we to settle the right pronunciation of words. There were the mysteries of the actual sounds, and the way to represent them by the Roman letters. Then the tone, and the aspirate, both at the beginning and middle of words, gave us many a headache. It was a day of small things as to translation and composition, tract-writing, and so forth; but a beginning was made. *Line upon Line*, the *Pilgrim's Progress*, the Sermon on the Mount, portions of the Prayer-book, Psalms, Hymns, &c., by degrees appeared. In all these he bore his full share. His best energies were early devoted to schools. In these he did a good work. He took a special interest in Miss Aldersey's school for girls, which, by our united efforts, was moved from the 'foreign settlement' within the walls of the city. He was always popular with the boys, imparting his own cheerfulness and happy expression to them. I well remember when Captain Fishbourne, R.N., was in port with his ship, he singled out two boys in the street, saying he was sure, from their open and happy looks, that they were Christians—which was the case. They were two boys out of Mr. Russell's school.

"We both married in the year 1852, and, though this severed the intimacy of a residence under the same roof, yet it only tended, by the mutual affection of our wives, to cement more closely our brotherly union."

Mr. Cobbold mentions schools, and the preparation of books in the Ningpo vernacular, as two special departments in which Mr. Russell took a deep interest. His greatest achievement in the latter department was the translation of the New Testament. He was not alone in the task; Mr. Gough, of our own Mission, bore a part in it; and members of the Presbyterian Mission from America, especially the late Rev. H. Rankin, were associated with Mr. Russell throughout. But, if my memory serves me, from first to last, his was the largest contribution of time and energy made by any one missionary to this important undertaking. By about the year 1860 the whole New Testament had been printed in the vernacular. Some years later a second edition,

revised in England by Mr. Gough, and with marginal references, was printed for the Bible Society.

A volume of original sermons, in the same form, was issued by Mr. Russell soon after my arrival in the Mission. This proved valuable, not only as a study for Native Christians and catechists who had learnt the alphabetic system, but for missionaries also, who found, in the idiomatic thoughts and illustrations and the copious vocabulary with which the sermons are enriched, many a profitable help in their efforts to acquire a Chinese style of address.

Mr. Russell's knowledge of the vernacular, and his acceptableness as a preacher, were all the more remarkable because in one main condition of success—a delicate ear for sound—he was deficient. Persevering and prayerful labour enabled him so far to supply the deficiency that I have never known him fail to secure intelligent attention, whether in addressing our own congregations, or the chance audiences of heathen, to whom he loved, “in season and out of season,” to commend the Saviour's name. Mrs. Russell's perfect command of the language, which she had learnt at an early age under the roof of her guardian, Miss Aldersey, and his own daily familiar intercourse with Natives, to whom he gave nearly all his time, were helps without which his success would have been all but impossible.

The task of reducing the Ningpo vernacular to writing by means of the European alphabet was commenced about the year 1851. Cobbold, Russell, and Gough, with missionaries of the Presbyterian and Baptist societies, all united in the deliberations which led to a fixed orthography. They encouraged the Native scholars, from whom they learnt the language, to acquire it. In this way it was readily communicated to each new missionary on his arrival, and—I speak from experience—formed a welcome alleviation to the irksome toil of mastering the quaint sounds and syntax of the colloquial Chinese. Then our servants, illiterate converts and inquirers, and school-children, learnt to read and write their own tongue in its foreign dress. And already, in 1858, I found family worship in the missionary's house, and divine service in church, including portions of the Prayer-book, the New Testament Lessons, and Hymns, all conducted by means of books printed in this system.

Our honoured friend had indeed been so much engrossed in developing and applying the system that he was, perhaps, inclined at one time to over-estimate its importance and sufficiency as a literary medium for Christian purposes. In later years, without ceasing to value the so-called *Romanized colloquial*, he nevertheless returned with greater ardour to the study of the literary Chinese, with its difficult but significant symbols; and he read freely both Holy Scripture and certain Native authors in their proper garb.

His first school was a day-school, held in a room built for the purpose, adjoining the first C.M.S. chapel, near the South Gate. In this school he had as his pupil one, if not two, of the four Native clergymen who, on the 6th of October last, shared with their English brethren the sad honour of carrying to the grave the remains of the beloved pastor by whom they had been ordained. In later years he founded or fos-

tered, with Mrs. Russell's efficient help, other schools, near his residence at the northern end of Ningpo. And, in later years, the special enterprise upon which he expended some of the best energies of his episcopal life was the High School or College, originally for the sons of Christians, but which has latterly been opened to other promising pupils. This College, which for four years past has been placed under the charge of the Rev. Joseph C. Hoare, has been growing in efficiency and promise of usefulness. It is little more than a year since the Bishop, in his annual letter, appealed for large pecuniary aid to enable Mr. Hoare to raise new buildings and increase the teaching staff, so as to add considerably to the number of pupils. The Bishop and Principal both felt that, looking at the fewness and costliness of English labourers, the chief hope of evangelizing our vast populations lay in the preparation of a numerous body of Native catechists and clergymen. The Bishop's death, and the extreme difficulty of keeping up the strength of our missionary posts, add weight to this opinion. But, on the other hand, the removal of a Bishop whose tact and experience were of such vital importance for the oversight of a numerous Native clergy is no small discouragement for the moment.

But to resume. The years from 1858 to 1862 were each of them marked by events of anxious import to Mr. Russell and his colleagues. In the summer of 1858 the Treaty of Tientsin was signed by Lord Elgin, and, in addition to new ports opened to trade, all China was thrown open to foreigners travelling with passports. In 1859 the ratification of this Treaty was refused by China, the flotilla carrying the English plenipotentiary having been beaten off with heavy loss of life from the mouth of the river Peiho. In 1860 Lord Elgin returned to China, and, supported by a naval and military force, marched to Peking and claimed the ratification at the mouth of the cannon. China was now really opened to the itinerant missionary, so far as a Treaty could do it. But in the summer of 1861 the dreaded Taiping rebels moved down from their strongholds at Nanking and elsewhere towards the coast, overran the rich provinces of Chekeang and Keangsoo, took Ningpo and all the chief cities of the former, and all but Shanghai of the latter, placed the missionaries in some personal danger, and, for a short time, completely interrupted our work.

When Ningpo fell—in December, 1861—our dear friend's health had for some time been such that we all felt his return to England was indispensable. Mr. Gough had been compelled to retire in the previous year. And, ill as Mr. Russell's guidance could be spared, it was only common prudence to entreat him, after thirteen years' labour, to retire for a time. The approach of danger, however, to his flock and his friends effectually neutralized all our arguments, and he resolved to remain to see us, God willing, through the crisis. It was not till the following year, after passing with his devoted wife through all the trials and perils of the capture of Ningpo by the barbarian horde, that he consented to leave us. He had seen the members of the Mission, English and Native, temporarily accommodated in quarters outside the city; and, anxious as he was at the prospect of a conflict between the

Taipings and the English naval force, he could not but feel that he had done all that in him lay, and that further lingering might be seriously injurious both to his own health and Mrs. Russell's.

Our master, thus taken from our head, was not restored to the Mission for nearly seven years. Once on his native soil, instead of rapidly recovering lost vigour, he did but discover how sorely needed rest and relief had been. No missionary on furlough can be quite exempt from the harassing, though interesting, duties of a deputation from the Parent Society to its local associations. And Russell bore his share in these duties. But whether so engaged, or when in temporary charge of an English parish, or in the short period during which he sought absolute rest, returns of malarious fever, attended sometimes by utter exhaustion, reminded him painfully of the length and nature of his labours in China.

We had begun almost to despair of his return, when the welcome news reached us that we might hope not only to see him once more, but to receive him as our Bishop.

Upon Bishop Smith's resignation of the see of Hong-Kong, Mr. Russell's name was mentioned as his successor. He, however, without hesitation declined to be nominated for that office. But when he found that Mr. Venn and his colleagues at Salisbury Square believed, as he himself believed, that the northern missionary fields stood in need of episcopal care less remote than that whose seat was Hong-Kong, he did not refuse to be proposed as first missionary Bishop in North China. Unexpected difficulties deferred the accomplishment of this proposal, and it was not till 1872—a long five years after it was first mooted—that they were surmounted, and our honoured friend summoned home from China to be consecrated. He had, in fact, returned to his post in 1868, despairing for the time of the realization of his hopes, and unwilling to be absent longer from his flock. Mr. Venn had entered so deeply into Mr. Russell's views for the organization and development of the Chinese Church, that the delay referred to occasioned, if possible, more pain to him than to his friend. He lived to know of his consecration on December 15th, 1872, and then the new Bishop, a short month later, followed to the grave the mortal remains of the beloved and revered Secretary.

Returning once more to China in the spring of 1873, Bishop Russell was most heartily welcomed by all classes. It was not long before the influential European community of Shanghai offered their handsome church to him as his cathedral upon terms which enabled him to accept the offer as cordially as it had been made. In the circumstances of the Church of England in China, it is not possible, even if it be thought desirable, to conform in every respect to the historical traditions of the Mother Church. And the official relations of the Bishop and his chapter to each other and to the diocesan Church are necessarily less clearly defined than at home. What those relations were, in a more important sense than the official one, may be gathered from some sentences of Dean Butcher's, which I shall quote presently.

But our dear friend's first object, whether as a missionary or a

bishop, had always been to call out and establish a living Church of converted Chinese; and his best energies were immediately bent to the promotion of that object. To raise up a Native clergy was a step of first importance. Four Chinese Christians were believed to be, "both for their life and doctrine," already qualified candidates for the ministry. But it seemed necessary, before ordaining them, to create the rudiments, at least, of an organization which might raise funds for the support of the ministry, and assist the ministers in the government of the Church. With the help of his missionary clergy, Bishop Russell made this preliminary arrangement during his first year of office. In the autumn of the next year he admitted to deacon's orders a catechist of long-trying character, who had for some years been in charge of Sanpoh—the most important of our districts. Sing Eng-teh was a convert of twenty years' standing. He had been an artist, and in the midst of a dissipated life had heard the Gospel from our first two missionaries, and had been so deeply impressed as to attach himself to them. Russell, who formed a hopeful estimate of his character from the first, in spite of many a friendly foreboding, had persevered in instructing him, first as a catechumen; afterwards, when his character as a baptized Christian grew firmer, as a catechist; and now, with the hearty concurrence of his English presbytery, he had the joy of admitting him to holy orders in the Church in which he was to serve. Two years later Eng-teh was ordained priest at the same time with the Rev. J. C. Hoare; while three younger men were admitted to the order of deacons, who as schoolboys, *preparandi*, and catechists, had likewise passed satisfactorily a long probation. They, too, have since been made priests, and appointed to charges in Ningpo and the neighbouring city of Tsz'-ki (mercy stream).

I have spoken already, out of chronological order, of the Bishop's interest in the college. He was not less earnest in his care for the boarding-school and other schools for girls, which, under the care of the ladies of the Mission, have been enlarged and multiplied materially in the last few years.

Readers of the Society's periodicals know well that the sphere of missionary labour in North China has long ceased to be limited to the open ports of Ningpo and Shanghai. Since 1862 Peking has been the seat of a mission, commenced by Mr. Burdon, now Bishop of Victoria. At Chefoo, in the adjoining province of Shantung, are stationed missionaries of the Society for the Propagation of the Gospel. In the year 1864, Hangchow, the provincial capital of Chekeang, and six years later Shaohing, the third city of the province, were occupied by our missionaries. A complete visitation of the diocese implied, therefore, voyages of three or four days by steamer from Shanghai to Chefoo and Tientsin, from which latter place there is a land journey of a day or two to Peking; and, nearer home, the almost more tedious expedition of four or five days each way, in a cramped boat or barge, to reach the congregations and missionaries in the great cities of Shaohing and Hangchow. Over and above these, there are outlying but important Christian communities calling for visits to confirm and

inspect, which are reached by boat or sedan-chair from the centres respectively of Ningpo, Shaouhing, or Hangchow. Sanpoh, the district under the Rev. Sing Eng-teh's charge—forty miles in a straight line, but sixty by boat, from Ningpo—and Great Valley, which belongs to Hangchow, are notable examples of these outlying stations. The latter—well known for its rapid development within less than three years—is seventy miles from Hangchow, and is approached partly by water, partly by sedan-chair, over mountain paths. None of these journeys were easy for our dear Bishop, no longer young, and who, much as he delighted in itinerating, had for twenty years at least ceased to enjoy the exuberant health that despises fatigue and exposure to the great changes of our fickle climate. Yet none of the stations had been left unvisited in his too-short episcopate. And those last mentioned in his own province had seen him once and again, to the comfort of the missionary clergy and the great profit of all. Readers of this periodical will recollect the intensely interesting account of one such visitation in the Bishop's last Annual Letter to the Secretaries of the Church Missionary Society. (See *Intelligencer*, April, 1879.)

It will not be without interest to note some of the changes in the mode of life, and the ministerial prospects of the missionary in China, which our honoured friend had lived to witness. In 1847, and for some years later, the missionaries proceeded to their destination by the slow conveyance of a sailing ship. The voyage lasted from four to six months—in some cases more. Few, if any, of us in the last ten years have been sent out thus. Steam communication with China, which at the earlier date was almost unknown, is now so frequent that it is found more economical to make use either of the mail-steamers, or of one or other of the lines of merchant steam-vessels that ply between England and the China ports direct. When Russell and Cobbold landed in China, the Peninsular and Oriental Company carried a monthly mail to India; but letters to China had either to be forwarded thence, or conveyed from England, in such merchant ships as offered. Now the missionary receives his letters weekly, or at the most fortnightly; besides obtaining—on the coast daily, and at many an inland station weekly—telegraphic news from England in the Shanghai or Hong-Kong papers. In one respect there is no change. There are no railways in China. Travelling in the interior is still what it was, except that its field is infinitely enlarged, when our beloved brother went on his exploring or pastoral tours thirty years ago. To the last his episcopal carriage and hostelry in one were—even what his missionary conveyance had been then—the covered boat of the country, only varied from time to time by the light hill-chair, in which he would accomplish the mountainous portions of his journeys.

The change in the missionary prospect is far more real and important than the greatest of the changes in outward circumstances noted above. When Russell went forth, the total number of Protestant Chinese Christians *may* possibly have reached a hundred. Forty years ago there were not five. There are now 50,000 under the care of the various Protestant Missions from the old and new continents.

The Church of England missionaries, in 1847, had not enrolled the name of a single convert. Ten years later there were barely a hundred at all the stations. The dear Bishop lived to see the roll swell to 4000, and to know that by his own hands, or those of his brother bishops, American and English, more than twelve converts had been ordained to the ministry of the Church.

Looking forward and around us in China, it is no doubt still "the day of small things"; but not so when we look back and count the scanty band of workers.

But to return to our subject. When the Annual Letter to which I have referred was written, the good fight for our revered friend was drawing to its victorious close; the often weary course was nearly completed. A few months later, my brother Arthur, reluctantly leaving China with his Bishop's hearty though regretful sanction, already felt uneasy for his health. As summer advanced, tidings came to us of debility and illness, not unknown in former years, but which could not but excite anxiety. We hoped on indeed, when we recollected his recovery from similar ailments in former years, and thought of his indispensableness to our cause. And it was with the grief of dismay that we learnt at last by telegraph that on the 5th of October Bishop Russell had breathed his last. We now know that his friends in China had spent, on his account, an anxious summer indeed. It seems to have been a summer as remarkable for excessive heat there as for cold and unseasonable rains at home. And the Bishop, early affected by this peculiarity of the weather, had become so unwell that prayers had been offered for his recovery in all the churches under his charge for nearly two months before the end.

I have received, only whilst writing these lines, from Dean Butcher's pen, a brief but touching account of the closing scene, with which this most imperfect sketch of a truly Christian life may fitly end. The Dean writes to my brother:—

"The wise and holy man who, in the providence of God, had been raised up to guide the Church in North China, our beloved Bishop Russell, is dead. He departed on the 5th of October. I cannot say how very deeply we all feel the bereavement. You knew our late Bishop better than I did; but it is no exaggeration to say that he was in many respects a pattern and model of all that a Christian Bishop should be. I must quote Mr. Gough's account of his last moments:—'All is now over with our beloved friend and Bishop. I had the privilege of being with him. One of his last expressions was this. I said to him, "*Jesus will come.*" He answered at once, with more distinctness than we thought him capable of, "*and will not tarry.*"' What a beautiful and fit end to a beautiful life! Mrs. Russell is supported, and remains at Ningpo. She has been assisted in the task of nursing the Bishop most faithfully by Mr. Hoare. We should all be drawn closer by this bereavement in the unity of the Spirit."

The following sentences appeared in one of the Shanghai newspapers:—

The loss which the Anglican Church in China has sustained by the death of this wise and pious chief pastor is probably far greater than we can at present

perceive. . . . Bishop Russell was an earnest and devoted missionary Bishop, whose heart was in his vocation, and who gave all his power to advance the cause of his Master in China. Those who had any relations with him soon learned to respect those powers, and to discover that, though simple in manner, and *absolutely without affectation of any kind*,* Bishop Russell had a clear and penetrating judgment, and that his grasp of the points of a case was quick, distinct, and comprehensive. He disliked all superfluous language, all digressions that led away from the main point at issue, and all concealments of the real state of the case. . . . The position of a missionary Bishop is not easy, as his control over his clergy is, to a certain extent, restricted, and he occupies a situation which a want of tact and forbearance often renders uncomfortable. But *the charm of Bishop Russell's straightforwardness*, and his ever-realizing sense of the true aims and duties of his office, made tasks which would be hard to others apparently light to him. He was never over-anxious about the titles of honour, and the marks of respect which were his official right, and never impressed you as one who clutched tenaciously at the outward and visible signs of ecclesiastical dignity. *The result was that he was honoured wherever he went, and received from all classes the homage of affectionate regard.* . . . He rejoiced in the belief that, though the process of mission work had been slow, still there were stirring below the surface the throes which presage an important movement Christwards at no distant day. We are sure we shall be borne out by those most intimately acquainted with the late Bishop when we say that few missionaries had a more thorough and intimate acquaintance with Chinese character. They knew him, and he knew them. They loved him, and he loved them. "Never," wrote Mr. Valentine in 1874, when describing a missionary tour with his late Diocesan, "never did it more clearly appear to my mind what a blessing and advantage it is to have a bishop so fully acquainted with the language, temperament, habits of thought—in short, with all the idiosyncrasies of the people in this Diocese—as Bishop Russell is." This was the conviction of all those who worked with and under the late lamented chief pastor of our Church in North China. But, besides his thorough devotion to his missionary calling, Dr. Russell took a warm interest in the foreigners at Shanghai and the ports. He enjoyed his visits to this place, and warmly responded to the kindly welcome of the residents when they offered him their church as his cathedral. We feel that there is much more to be said, but must be content with this brief sketch of a loving and noble Christian character. The loss to the Church is severe—we had almost said irreparable. That of the beloved partner and helpmate of the Bishop must be grievous indeed, and we offer, all we *can offer*, the deepest sympathy.

The last sentence of the above most truthful eulogy will be echoed by very many missionaries who, with their families, owe a debt of gratitude for acts of Christian kindness accumulated during years of association with the bereaved widow and him who has been withdrawn from her for a little while. They would fain add to the expression of sympathy the earnest prayer that she may be sustained in her deep sorrow by Him who has ever been the confidence of her honoured husband and of herself, and enabled still, in her Lord's name, to labour as she has so long done on behalf of the women and children of China.

The account of the Bishop's funeral ought not to be omitted. It is quoted from the same journal that contains the passages already given:—

Monday (6th Oct.) was a day of mourning in Ningpo. The death of Bishop

* I shall be pardoned for drawing attention to a few emphatically truthful phrases by italicising them.—G. E. M.

Russell is indeed a blow that will be felt far beyond the limits of Ningpo; but it falls with especial weight on the residents here, amongst whom the late Bishop lived and laboured for more than thirty years. For whilst the members of the Church of England throughout North China will mourn the loss of the best of bishops—whilst many in China and elsewhere will mourn the loss of the best of friends—we here have to face the sad truth that we can no longer enjoy familiar intercourse with one of whom it was well said on Monday that “his house, his hand, and his heart, were always open to every one.” . . . The Bishop himself had given some directions concerning the conduct of the funeral services, and these directions were in every respect carried out. At two o'clock the honoured remains were borne from the house to the church which he had erected two years ago for the use of the Native Christians [in that quarter of the city]. The bearers were servants who had, throughout his long illness, watched their honoured master with unwearied fidelity, and students from the Training College which he had founded. The procession was met at the door of the church by the Rev. F. F. Gough, the senior Church of England missionary in the province, and the Rev. Sing Eng-teh, the senior Native Pastor. Here the funeral service was read in Chinese, and short addresses were made by the officiating clergy. From the church the procession moved through the city to the river bank, and there embarked for the cemetery, which was reached at half-past four, the time fixed for the English service. Here the whole foreign community had already assembled, and, with the Native mourners, followed the remains to the mortuary chapel, where Mr. Gough read the first part of the burial service. Short addresses were then made by Mr. Gough, and by Dr. Lord [an American missionary who had known and honoured the departed ever since his first arrival at Ningpo]. After this the coffin was borne to the grave by the British Consul, seven of the clergy of the diocese, and one of the churchwardens of the English church in the settlement. Of the clergy, four were Natives who had all been ordained by the Bishop; the other three were English, one of whom received priest's orders at the Bishop's hands. The concluding prayers of the Church Service were read by Mr. Gough, flowers were laid by loving hands in the grave, and the mourners dispersed with heavy hearts to their homes.

“If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.”—ST. JOHN xii. 26.

GEORGE E. MOULE.

THE JOURNEY UP THE NILE TO UGANDA.



HERETO we have given no details of the journey of the three missionaries sent out in May, 1878, on the receipt of the news of the death of Lieutenant Smith and Mr. O'Neill, to try the Nile route to Uganda, where Mr. Wilson was left alone. We have chronicled their progress from time to time in brief; but as they are the first mission party travelling that way, some fuller particulars must be given of the route and their experience of it. To illustrate their letters we are enabled to present, with Mr. Stanford's permission, the excellent map of the Upper Nile prepared by him for the late Mr. Keith Johnston's book on Africa.

It is needless to enlarge on the earlier sections of the route, as far as Khartoum. It will be remembered that the party went by Red Sea steamer from Suez to Suakim; that one of them, Mr. Hall, returned home from thence ill; that the other three, Mr. C. W. Pearson, the Rev. G. Litchfield, and Mr. R. W. Felkin (medical missionary), pro-

ceeded to cross the Nubian desert on camels to Berber on the Nile; and that thence they were conveyed by river steamer to Khartoum, where they were received and entertained with the greatest kindness by Colonel Gordon. Of this part of the journey, and for some distance further south, the most detailed account came in a pleasantly written journal sent by Mr. Felkin to his private friends, large portions of which have been printed from month to month in the *C.M. Gleaner*. We begin our narrative at Khartoum, which place they left on August 13th, 1878, in one of Colonel Gordon's steamers. The same boat took some Uganda men who had come to Khartoum as an embassy to the Colonel from King Mtesa, and were now returning. It was on this part of the route, between Sobat (at the junction of the Sobat river with the White Nile or Bahr el Abiad) and Shambeh, that such serious delays took place owing to the obstructions caused by the overflow of the river and the floating islands.

The first extract is from a letter of Mr. Pearson's, written at Lado :—

From Mr. C. W. Pearson.

I must give you an outline of our journey since we left Khartoum, and of the hindrances we have met with in the way. I am sure that you expect us to be already in Uganda. Yet I am assured that our delays have been so ordered by our loving Heavenly Father, and are only part of the blessings which He has so richly showered down upon us since we left England.

We reached Fashoda on the 22nd August, and experienced great kindness there from the authorities—thanks to Colonel Gordon's arrangements. All our wants were supplied, and we again left the same night, reaching the station at the embouchure of the Bahr Sobat the next day at noon.

We were delayed here until the 27th, seeking wood, and at noon, on that day, we set off again southward. At 6 p.m. we passed the mouth of the Bahr-el-Zuraf, and at 9 a.m. next day (28th) reached the confluence of the Bahr-el-Ghazal and Bahr-el-Jebel.

After entering that portion of the Bahr-el-Abiad, now called the Bahr-el-Jebel, our progress was much dimi-

nished by the immense masses of vegetation which came down the river. There is a very great amount of water this year, greater than has been known by any one at present living; consequently the country is flooded, and large quantities of land are detached by the rising water, and carried northward. We were greatly hindered by these; the river was quite blocked near to Shambeh, and we were some days before we found another way. The journey to Shambeh from Khartoum usually occupies fourteen or fifteen days; but, owing to these stoppages—that is, lack of fuel, and these floating islands—coupled with an incompetent captain, we did not reach Shambeh until the sixty-eighth day! During that time we had a varied experience; we soon consumed our stock of sheep, and were on short commons. For ten days we had no animal food nor could any be obtained, the country being one vast marsh. At last we were compelled to draw upon our reserve provisions, which we had held almost sacred for our march.

Here we interrupt Mr. Pearson's narrative to insert another letter of his to Colonel Gordon, in which the vexatious delays on the voyage, rendered the more provoking by the incompetence of the captain of the steamer, are succinctly related :—

From Mr. C. W. Pearson to Colonel Gordon.

Up to Sobat all went well, but there we obtained bad wood, and also an in-

sufficient quantity. The date of our arrival at Sobat was August 23rd. On

the 24th we went up the Sobat river, three hours steaming, and took in a load of wood. When the wood was all on board, it was discovered to be unfit for burning, and, with what wood they had left of the old stock, we steamed and drifted back to the station. Next day we steamed an hour up the Bahr el Abiad, and the place was surveyed, I suppose, in vain, for we returned to Sobat at 3 p.m. However, on the next day, the 26th, we again made an attempt, and steamed an hour and a half up the Bahr el Abiad, and, near the place of yesterday, commenced to take in wood—the Mudir of Sobat accompanying us. By 12.15 p.m. next day we were finished, and put off for Shambeh. We met with an immense number of floating islands, and navigation was hindered very much. The country at the embouchure of the Ghazal is all under water, large sheets of water being on both sides of the Behr el Jebel. On the 30th August our wood failed; we reached that remarkable tree on the left hand, which our *reis* called "Aggag," and on the 31st commenced denuding it of some of its branches, and cutting down trees in the vicinity. At noon we had got all the wood possible, and we again made a start. At 8.35 p.m. we entered one of those large lakes made by the inundation, and, wood being done, anchored for the night. Next morning (Sept. 1st), some trees were seen on the northern side of the lake, and we steamed there with the little wood we had left. The people then began wooding, and this was carried on under great disadvantage, the boat was dragged from the ship through the marsh, and the brave fellows cut wood up to their waist in water. I admired them very much, and trust their brave conduct will meet with your approval. Here we remained wooding until the 6th September, when the captain said he had sufficient wood to go on to Shambeh, and at 7.50 a.m. we weighed anchor, and set off. But the wood, which occupied five days in cutting, only lasted four hours, and at noon we again anchored on the left bank of the river. The captain said he was only a few hours distant from Shambeh, and I wanted him to burn such parts of the vessel's furniture as could be dispensed with, but could not prevail. He could

not see that the daily expenditure of the vessel was great, and that he could actually save the Government money by so doing. The captain, *reis*, and engineer held a consultation, and they decided to send the boat to Shambeh for assistance. The boat went, and after six days returned, saying that the river was blocked up with "tawfs," and that progress was barred.

Next day, the 12th September, the boat went off under the charge of the engineer, and they made way through the marsh into a lake, having trees on the border. Late in the evening they returned with a boat-load of wood, and we remained here wood-cutting until the 21st, when, supposing there was enough wood, another attempt was made. We left at 6 a.m., and at 5 p.m. we reached Ghabat-al Auderab. Here we cut wood until the 25th, and again set off at 5.40 a.m. At 6 p.m. we entered another lake, and turned up the supposed river, but found it completely blocked up. As it was too late to do anything that night we anchored in the middle of the lake. Next morning I went aloft, and saw, in a S.E. direction, water, "miyaho," as far as my eye could reach. The captain would have it that the creek into which we steamed (this creek bore N.E. and S.W.) last night was the river, while there was neither current nor any sign of a river. In the S.E. there was a channel through which a current ran from the S., bringing many floating islands down. I took my compass, and tried to persuade the captain to reach Shambeh, but he persisted in saying that the creek which ran to the northward was the true way, though there was no sign of water in that direction, save the river by which we had entered. We had quite a scene. He would not listen to my explanation that we *must* go S.E. to Shambeh, and at last I gave the attempt up as hopeless. Seven out of thirteen of the gallant sailors had fever, and Felkin did what he could for them. We remained ten days without animal food, and then were driven to consume our tinned provisions, which we had reserved for marching. Well, another attempt, September 26th, was made, and the boat sent off for assistance to Shambeh, which they reached in four days. During this time I took bearings of the lake, and made a sketch.

I endeavoured to get the captain to put something into execution, but all was unavailing. He was firm as a rock to his idea. "Mshallah," "Buckra," and "Allah Kerim!" were all we could get. We had a little wood left.

At last, on the afternoon of October 2nd, we saw the mast of the nugger coming from Shambah, and precisely in the direction in which I had wanted the captain to steer. He came rapidly down with the current, and then stopped (the river was blocked up there) about three miles from us. Our *reis* came on board that night, and we heard all the news—that had our boat been one day later in reaching Shambah, all would have been found absent, as they are all going up to Rohl.

Hassan Bey Ibrahim, brother of

Mr. Pearson's letter to the Society is now resumed. It is written from Regiaf, a few miles south of Lado:—

From Mr. C. W. Pearson.

We reached Shambah on the 5th October, and left on the 8th. The same evening we met Dr. Emin Effendi, Governor of the Equatorial Provinces of the Soudan, coming down in the *Shebeen* steamer. He returned with us to Lado, and we spent fourteen days there preparing for porters. We again had to unpack every package, and to make each case and bale forty pounds weight. The limit is forty-five pounds. We had hard work to accomplish it.

Dr. Emin Effendi speaks very much of a "paradise" in the Makraka country, as being the best place in all Africa for a Mission. It is only thirty hours distant by a good road from Lado, and easy of approach. The people are ready for the seed of any new faith, quite heathen; they are peaceable and harmless, give no trouble to the Egyptian Government, and their country is the grand rendezvous of the slave-dealers, who take off large quantities of the unresisting inhabitants. Here is another opportunity for the seekers of Africa's good—let us hope an open door, which will soon be entered by the messengers of the Gospel of Christ. I exceedingly regret our weakness in not being able to occupy it in the name of the Lord, and could wish myself a double or treble existence that I could do more in this respect.

We have reached Regiaf, and have

Yussuf Bey, the Mudir of Rohl, had come down with about fifty soldiers to our assistance. Next day we steamed S.E., and reached within half a mile of the nugger, and they commenced transferring wood, the boat being dragged through the marsh with loads of wood. Hassan Bey had brought with him three of the Keej people, who said there was another channel to Shambah. Our captain was, of course, unbelieving, and the *reis* went off in their canoe to survey. He came back and said it was true. The nugger was now dragged through the marsh into the lake, and on the morning of the 5th of October we set off, to my great triumph, S.E. We went on, and at 9 a.m. we reached the river proper; three hours later we were in Shambah.

been located in a sort of compound, called here a *zeriba*; the fence, composed of thick, prickly branches, to keep out the midnight marauders in the shape of hippopotami, lions, leopards, &c., is the *zeriba* proper; but now the name is given to the whole compound, encampment, or whatever it may be. We have four houses, one occupied by each of us, and the fourth contains our baggage, our dragoman sleeping there as well. The boys sleep as their fancy leads them.

We have two routes before us, to go from Dufi to Fatiko, and thence to Foweira and Mruli, or from Dufi by the *Khedive* steamer to Magungo, on the Victoria Nile, and thence to Foweira (crossing the head of the Albert Nyanza). We have decided upon the latter for the following reasons. It was the route proposed and advised by Colonel Gordon. Secondly, by going this way we are free of the Waganda, who follow the Fatiko-Foweira route. We have been anything but satisfied with the conduct of the two Mitangoles; they have been quarrelling with the Egyptian officials and soldiers since leaving Khartum, and more than once we had to use our influence to prevent bloodshed. They possess guns and powder, and if any fighting can be done on the way, they are sure to do it. A few days after they left Uganda they

attacked a village, and murdered some of the people, and I am sure that, if they meet with any of Kabba Rega's men, the result will be a fight. Besides this, they are continually preying upon us for food, supposing that we no doubt have food of a superior quality to that which is assigned to them. So far we have managed to keep on the best of terms with them; we felt that we had to live in their country, and that we ought to keep on amicable terms with them. Yesterday Kanagruba sent his subordinate Mitangole to beg some powder, as he said "Kabba Rega's men were very bad." Of course I refused, saying we had only a little powder to supply ourselves with food. I had formed rather a good opinion of Kanagruba; but from what I see and hear I fear he is a doubtful character.

During our delay in the marshes I had them both in my room each day, and, by the aid of our dragoman, we went half through St. Luke's Gospel in Arabic. I thought the seed had taken root, and that I saw the development of a desire for Christ. Upon one occasion he said, "My soul is hungry for something of the Word of God," and then they asked questions about our Jesus. "What is He like?" "Is He like us?" "Does He eat?" "What is He doing in heaven?" and some other questions of a like nature. I gave them an Arabic Bible each, from those so kindly supplied us by Dr. Ewing, of the American Mission at Alexandria, also a Suahili portion. Kanagruba has been at Zanzibar. I enjoyed these readings very much; they were very attentive; when anything "good" was read, they exclaimed, "Tyib" (good). The story of St. Peter's lack of faith interested them greatly, and they saw the point of Christ's speech to Peter, that "from henceforth he should catch men." Our dragoman, in his simple way, explained that, as a fish is drawn into possession by means of a net, so should Peter draw men to Christ by His Word. However, since Kanagruba has evinced other desires, I find out that he has acquired a love of drink, and he is now suffering from excess in that respect. His companion is of an open, simple,

frank nature, and we all like him very much. We can only pray for God's blessing upon the seed already sown.

I mentioned about Colonel Gordon giving us five slaves, whom we liberated. The man and girl behaved badly, and we sent them back from Lado to Khartum. We were told by Colonel Gordon to get three others *en route*, and we obtained three elder boys and a woman (for bread) at Lado, and made them free; so our family consists now of six boys and the woman. The three boys from Khartum we are very much pleased with; they really are good, and are very useful, and we hope the others may turn out as well. We were advised to do this by Colonel Gordon, as we could get no one to serve in Uganda, and he was also desirous of freeing them, and placing them under such favourable auspices.

Nov. 4th.

The Waganda set off this morning, by land, to Bedden, thence to Kerri, and so on to Dufi, where, as I said, they branch off to Fatiko and Foweira, &c. Our packages, about 125, have been sent on before, and we have about ten or so to follow. The authorities have taken full charge of them, and are responsible for them; we have nothing to do with them until we reach Foweira. This is an immense advantage to us, saving labour, worry, and expense. We only take with us such baggage and provisions as are absolutely necessary. At each station we are supplied with every needful thing—bread, made out of durra, meat, milk, &c. An official, by name Ibrahim Effendi, has been deputed to accompany us, to take charge of our porters and luggage, and obtain provisions.

When at Gondokoro we plucked a quantity of citrons from the trees planted by the members of the Austrian Mission. Their garden is now their only visible memorial.

I hope you will unceasingly pray for us; we do so need grace and wisdom. It is no small comfort to us to know that dear friends in England are holding us up before the Mercy-seat, and we feel strong.

The two routes from Dufi referred to in the foregoing will be easily traced on the accompanying map. What Mr. Pearson calls the Fatiko-Foweira route is the shortest in actual distance; but the way by

the river up to the Albert Nyanza, and marching from Magungo to Foweira (the Murchison Falls preventing steamers from plying on this part of the above-lake river), was adopted for the reasons mentioned. It proved, however, a very trying route, and there is perhaps some doubt which is on the whole the best. But remembering how few years have elapsed since Speke and Grant first traversed the country, coming northward from Uganda, and still fewer since Baker was fighting there for his life against hosts of savages, it is a remarkable proof of the success of Colonel Gordon's energetic administration that there should be a choice of routes at all, and that either should be so feasible.

But we have not yet brought the travellers to Dufi, where the routes diverge. They were detained at Regiaf longer than they expected by the illness of both Mr. Pearson and Mr. Litchfield, but left on Nov. 18th. The journey to Dufi is in two sections. As far as Bedden they went in small boats, up the rapids. From Bedden to Dufi they marched overland with a hundred porters.

From Mr. R. W. Felkin.

Bedden, Nov. 19th, 1878.

We arrived here safely last night, after an exciting journey by boat, pulled by Natives through the rapids which lie between Regiaf and Bedden. The river being very high made the journey well-nigh impossible, and two men, pulling our second boat, were carried away by the strong current and drowned, and another only just escaped the same fate, while from our boat one of the boatmen fell into the river, and only by

the merest chance managed to reach the bank. If our boat had been badly steered, or our rope had broken, I do not think anything could have saved us from being dashed to pieces on the rocks. We were all most thankful to God at our journey's end, for the rudder of the boat in which Mr. Litchfield was broke, and they had a very narrow escape; our boat was also dashed once into a large tree overhanging the bank, and our tent crushed in.

From Mr. C. W. Pearson.

Dufi, Dec. 19th, 1878.

We were surprised to receive a letter from Mr. Wilson, dated Foweira, Dec. 11th. He had received a letter from Dr. Emin Bey informing him of our proximity, and had immediately set off. We therefore may reasonably expect to meet in a fortnight or so. He had met the Waganda ambassadors at Mruli, and they had given him my letter. Mr. Mackay has arrived in Uganda, so we shall be a strong party, until we can arrange about Karagué, &c.

We have to record repeated blessings: nothing but kindness and attention wherever we have stopped. Here they have been especially kind. Surely your prayers in England on our behalf have been heard and answered. I took for my text to-day, "Faint, yet pursuing." It exactly meets our case, and I feel sure that, through the good hand of our

God upon us, we shall go over every obstacle.

I mentioned the Egyptian authorities sending on before us the goods of which we had not immediate need. This was done that we might travel faster. Upon our arrival here I examined the tin boxes, and found mine nearly full of water—everything was saturated, and many of the clothes quite rotten. They were unable to account for it, except that boxes leaked during the rain. I shall have to send by-and-by for a supply to fill up the deficiency.

We hope you will not cease to pray for us; we need it much. We are nearing Uganda, and will need much discretion and judgment. I have not forgotten the injunction, "Be ye wise as serpents, and harmless as doves." May we have grace given to make us such!

Of the journey from Dufi by steamer up to and across the Albert Nyanza to Magungo, thence marching to Foweira, and then again by steamer to Mruli, the accounts of both Mr. Pearson and Mr. Felkin are worthy of insertion, as they supplement one another:—

From Mr. C. W. Pearson.

*Kaj, near Mruli, Unyoro,
Jan. 23rd, 1879.*

My last letter you would receive from Dufi. We had a prolonged stay there, both Litchfield and myself being down with fever, as well as our dragoman. We were sufficiently well to leave Dufi on the 21st December. We took the steamer *Nyanza*, and arrived at Magungo on the 23rd, passing through the north end of the Albert Nyanza.

We were well entreated here. The wife of the Mudir, a negress (who had been housekeeper and cook to M. Gessi), was exceedingly kind; she made all our meals, by far the best living we had had since the Suez Hotel, while all our wet and damaged clothes were done up by her. We shall long have her in remembrance. How strangely our God raises up friends to us!

We were somewhat alarmed here; we heard that Kabba Rega, through whose country we were to pass, was now hostile to the Egyptian Government. The story was:—Some of the soldiery at Kisoga (a few miles south-east of Keroto) had made a razzia upon the cattle of Kabba Rega, who seized the men, and seven or eight were killed by him; the consequence was that things were in a critical condition. A letter from Gordon Pacha arrived, and was sent by the Mudir, with a present of beads. This was not accepted by Kabba Rega.

In the same steamer which brought us up from Khartoum was also a box containing a present from the Pacha; this was sent on direct from Lado by special messenger, Gordon Pacha still ignorant of the fate of the former letter. The box also was not accepted, and was now lying at the house of a chief named Kanakwa, chief of a village called Kiswaka, near to Magungo. A Native dragoman now turned up, and said to our factotum, Ibrahim Effendi, "The gentlemen are not English missionaries, but Egyptian spies, and are sent by the Pacha to inspect all the stations, and report."

I should have mentioned that, whilst I was down with fever, Felkin and Litchfield had sent forward all our heavy goods to Magungo, and they were then lying at Keroto, which was another strong incentive for us to go this way. One would have had to go, and we did not care to separate. The news of the arrival of these boxes had doubtless spread by the porters to Kabba Rega, because the dragoman said he knew we were coming.

We made it a matter of serious prayer as to our route, and decided to go on. I had communicated to Wilson, and he *might* come to meet us, which he actually did. The porters were called together, and we set off on the 28th, Litchfield and our dragoman being carried in angarebs, down with fever. Towards sunset we drew near to a village, and, hearing firing in the front of our caravan, I drove on, and found that the Natives, about thirty in number, had attacked our leader. (We have had on each march an officer and a few soldiers to keep the porters in order and lead the way. We have never recognized this as a military escort; we could not have dispensed with it.) Our leader defended himself, and had shot a Native in the left shoulder; the wound was not serious. The rest fled, and, after a little more firing, they left for good; they were only armed with bow, arrow, and spear. We encamped for the night, very anxious, and scarcely slept; it rained in torrents. This, I think, was our safeguard; they never make an attack during the rain if possible; bowstrings are broken, &c. Next morning we were up and off at day-break, and to my sorrow I saw the wounded man of the preceding night lying dead; some of the Natives who were with us had speared him in the throat; there he lay a ghastly spectacle. I am very sorry he should have thus died—the only blood yet shed on our way. We had no further molestation; we bivouacked that night, and the next day at noon arrived at Keroto.

These marches are very trying—the 28th eleven hours, the 29th twelve hours on the road.

At Keroto we rested. I had another attack of fever, so Felkin had all of us down. He has had a severe strain upon him, besides the usual vicissitudes of the way; he has had his own health to look after, attend to Litchfield and our dragoman when sick, and, in addition to attending upon me when down, had to look after baggage and make all arrangements. We shall be unable to thank him enough. Our dragoman grew worse, and we soon saw that we should not have him long. The porters were all collected on the 3rd January, and Litchfield and I went on with all the baggage towards Foweira—Felkin to follow on slowly with our dragoman, should he mend. We were both carried—my first experience, and I hope the last. We had to arrange with the chief of this district, Amfina; he, like many more, wanted presents, and we had to ransack our wardrobes to satisfy him. The African north of the Equator is just as full of cupidity as his southern brother.

The roads are very bad, scarcely more than a mountain path, with swamps at very short intervals. At noon we reached Kisoona, and found, to our great joy, Wilson there; he had come on from Foweira to meet us. Of course we had a great deal to say, question and

answer tumbling one over top of the other. This much cheered us up.

Next morning we again set off, and I was enabled to walk, and at 10.45 a.m. we arrived at Amfina, where we were well received by Amfina himself; we were lodged, and a supply of food sent. At 3.30 p.m. Felkin arrived alone; our dragoman had died about four hours from our departure. He was so exhausted and anemic through fever that he passed away very quietly. He said his trust was in Jesus, and I believe he was a simple believer, not gifted much, but endeavouring to follow the light given him. He was a great trouble to us towards the last, refusing to follow rule of diet, medicine, &c., and for some time his translations had been very bad. However, we could not abandon him, and I thought, if we could get him through to Uganda, he could teach children, &c.

From here we wrote to Mtesa for porters to come on to Mruli, sending the letters by a Mganda whom Wilson had with him.

We left on the 6th, and on the 8th arrived at Foweira, where we waited until the 21st. I had here another prolonged attack of fever, from which I am yet not quite free. We expected to meet Mtesa's men, who cannot now be very far off, and we shall at once set off for Uganda upon meeting them at Mruli.

From Mr. R. W. Felkin.

Foweira, Jan. 14th, 1879.

On the 21st December we left Dufli.

Mr. Litchfield and I went in a life-boat which was towed after the small steamer, which is high pressure, and the sparks from her funnel by no means pleasant. The boat was roomy and we were very comfortable. Mr. Pearson, who preferred the steamer with the "motive power," Nicola, and Ibrahim Effendi went in the steamer.

We soon left Dufli in the distance, as the steamer is a fast boat, and were soon passing Mount Meto, a high mountain which supplies the Natives with iron. The Nile here is very wide, almost a series of lakes, which are very beautiful; on each side of the river, mountains rise up, their peaks standing out sharply on the dark-blue sky.

After steaming about three hours, we came near some Native villages; the

people are unfriendly, and came down, fully armed, to the water's edge. Their wives and children could be seen, by the aid of the glass, carrying off all movable goods to the mountains.

These people are said to be very brave, and 300 soldiers could not force a way past them. About 2 p.m. we stopped for wood at a place called Abaärtasche, because fourteen chiefs pay their tax of dhurra there. A curious rock with a large tree marks the place, and a large pile of dhurra was ready for transport to Dufli. Mr. Litchfield and I went on shore to look about a little, and went to the top of some hills near by. The view repaid the walk, for it was glorious—the splendid river flowing silently below us, and mountain after mountain rising from it as far as the eye could reach. I have seen some splendid scenes at one time or other, but

this far surpasses anything I have seen or even dreamt of. We only stopped here half an hour or so, and then went on till about 9 p.m., when it was too dark for our pilot to see, so we cast anchor for the night.

We started next morning and we found it very cold, the thermometer being 64°. At 7 a.m. we stopped near a small village for wood, the Natives bringing down bundles to the boat, and being paid for it in beads; they seemed very friendly, and we got some eggs and fowls from them. The day passed very quietly, large hippopotami occasionally popping up their heads to take a look at us, and then silently disappearing again. Perhaps they like music, for Mr. Litchfield played hymns, and we both sang a good part of the day. The sparks from the steamer were very bad at night, and we were not sorry when she stopped at about 8 p.m.

About 5 a.m. next morning (the 23rd) we started again, and at 6.5 we entered Lake Albert; the morning was very hazy, so that little could be seen of it, but the high waves in the distance quite reminded one of the sea. We saw a large herd of over forty hippopotami on the bank, plenty of guinea-fowl, and the first antelopes, which made me wish that I was rather nearer. Mr. Litchfield played "God save the Queen" on the lake, and I must say we both wished that it belonged to Her Majesty, and that a Mission or two were to be placed on its shores. We soon entered the Victoria Nile, and at 8.30 arrived at Magungo, which is a very clean Native town, strongly fortified, and situated on the river's bank, surrounded by forests.

The next day we went up the river to Murchison Falls: the steamer was going for wood: so, while the men cut it, the captain kindly took us as near the falls as he could take his steamer in safety. They are magnificent, the river broad, the banks high and well-wooded; and the falls themselves, surrounded by mountains, are a picture far beyond the powers of my pen. Any number of hippopotami and crocodiles add much to the strikingly unique scene.

Perhaps the impression produced was enhanced by the fact that very few Europeans have been here before. We tried to find a way up the hills to get nearer to the falls, but it was not possi-

ble. On our way back we saw the first monkeys that we have seen in Africa. In the evening, it being Christmas Eve, we had a fire lit under our tree, and sang carols till pretty late, our enjoyment being spoiled by our dragoman being again very ill. We spent a quiet Christmas Day, having the service in the morning, and a plum pudding at noon. It was very good—in fact, the only good thing of Brand's we have as yet eaten. Nicola was very ill all day.

On Dec. 28th, we started at 7 a.m. Mr. Pearson had the only donkey fit to ride. Mr. Litchfield and I had legs too long for our small animals. The way was very bad, high grass had to be gone through, and creepers and trees across the road made walking very difficult. That night I was ill, and a thunder-storm came on and lasted some time, with very heavy rain, which drenched us all through.

Next day we came to a swamp, and got wet to the waist, and no chance to dry, and Mr. Litchfield was suddenly attacked by fever. He had to be carried, and suffered much all day, as Nicola had the only covered angareb, and he had to be carried in the full power of the sun. The march to-day was even more difficult than the day before, save sometimes when going through banana groves, which, in passing, are very beautiful. We crossed two small but dangerous streams, and halted for the night at Chor el Pascha; the camp was on the side of a hill, and very picturesque.

Both Nicola and Mr. Litchfield were very ill—the latter from the fever, the former from the wetting the night before. I did what I could to make them comfortable, but another thunder-storm spoiled my arrangements.

Next morning we started at 4.30, and, after a hard march, got safely to Keroto about 1 p.m. We stayed till Jan. 3rd, when Pearson and Litchfield went on. Nicola was so ill that I expected him to die each day, so that I stayed alone with him. Mr. Pearson had his first attack of ague on the 2nd—a short one. Soon after they had gone, poor Nicola seemed rather better. I read and prayed with him, but he did not say much, and I soon saw that the end was near. He passed away quite peacefully about 11 a.m.; he was holding my hands in his, and I hardly knew when he died.

He was buried properly at 3.30. I read the service over him, and, when all was done, I felt very sad. "Alone in Africa!" I said to myself. But a Voice seemed to say, "Yet not alone; no, not alone." My Master was with me.

At Amfina's I met Mr. Wilson, to my great surprise; he had met the others at Kisoona the day before.

Early on Monday morning we started, and another hard day's march followed. The grass was very high and strong, and, as one man forced his way through it, it swung back on the next with considerable violence. Poor Mr. Litchfield was very badly carried this day; the men struck once or twice, and as another boy was taken ill, our spare men had to carry him, and it was hard work getting the men on at all. We halted at four, near some very bad water, for the night, which was pleasant, but very heavy dew fell before morning.

We were on the march again at 6 a.m. on the 7th, and had five hours' more misery, for you can call it by no other name. I can assure you I was glad when the white coats of the soldiers, drawn up to receive us, told us that the long-wished-for Foweira was reached.

We were not long in getting into our huts, of which eleven were placed at our disposal. They stand on a high bank, overlooking the river, which is some 300 yards broad. On the other side is a large village, which forms a pleasing prospect, and Native boats coming and going make it quite a lively scene. They bring grain, bananas, fowl, and fish for sale; and the road from Fatiko comes down to this village, so that almost each day goods are going and coming.

Mruli, Jan. 28th, 1879.

We arrived here safe and sound yesterday, and I was not sorry to see the flag of this the last Egyptian station. Colonel Gordon has indeed kept his word, and we and our boxes have got here with perfect safety, and in good condition. I am indeed thankful to our Heavenly Father for all His goodness to us, and for the rest of the journey can trust Him too.

We left Foweira on the 21st, Messrs. Wilson and Litchfield by land, Mr.

Pearson and myself by boat, as he was still weak from the fever I mentioned to you, caused by bananas, sweet potatoes, and some other vegetables which he cannot eat in any quantity with impunity. The boats were Native canoes, and much better than I had imagined, and I enjoyed the voyage, if I may call it so, very much. We got to a village, or rather small station, as it is fortified and garrisoned by about forty men, at 4 p.m., in time to get settled down for the night. Its name is, I think, Kodj, and it is near Chief Riouga's. He came to see us next day, and sent us fowls, bananas, and potatoes during our stay. The village is very pretty, healthy, and free from the crowds of mosquitoes which infest Foweira and Mruli.

The journey on Saturday was also in canoes, and the Sunday was quietly passed on the Nile. The river is about a mile broad here; current about one knot an hour. The banks are well wooded, and papyrus grows for a yard or two into the water, forming a pleasing fringe of drooping grass to the high trees above. Small islands are seen here and there in the river, and a few of our old enemies—the tawfs, or grass islands—passed us.

We went on till 5.30, stopping then for coffee and to cook food, as the men said that if we went on all night we should get to Mruli early next day. A large serpent frightened the men on landing, but we saw no more of him. There are too many snakes here. I do not like them at all; it is a weakness in me.

We started at 7.45 again, and went on till I fell asleep, about midnight; but to my surprise at awaking, about 4.30 a.m., I found that the men had taken advantage of our sleep to make fast. I soon got them off, but we did not get to Mruli till nearly 5 p.m. It was a hard day. I had to paddle myself once when they struck, and had nothing to eat, and the thermometer 101° under my umbrella. I was glad to see the flag which told me we were near the end of our Nile journey. I said goodbye to the Nile, wishing that we were the first of many parties on the same errand of peace who shall in the future come up this way.

The next packet of letters received were those from Uganda, of which large portions were printed in our December number.

MEMORIAL OF THE CEYLON MISSIONARIES TO THE ARCHBISHOP OF CANTERBURY.



OUR friends are aware that throughout the painful controversy which has been going on now for more than three years in connexion with the attitude assumed by the Bishop of Colombo towards the Society's Ceylon Mission, the Committee have been in communication from time to time with the Archbishop of Canterbury. It will further be remembered that in July last, when the Bishop had finally refused to give licences to Mr. Schaffter, Mr. Pickford, and Mr. Blackmore,* and had positively stated to the Committee that he would neither license nor ordain any member of the Church Missionary Society, the Committee determined that, after the autumn recess, the whole question should be laid before the Archbishop. We are now in a position to announce that important action has been taken with a view to bringing the matters in dispute to an issue.

The Society's missionaries in Ceylon, hopeless of arriving at any settlement on the spot, and finding their work more and more seriously interfered with, prepared a Memorial to the Primate asking his interposition to relieve them from the very painful and difficult circumstances in which they found themselves placed. Upon the receipt of this Memorial by the Archbishop, his Grace expressed his willingness to do his best to bring about a satisfactory solution, and proposed to associate with himself in the consideration of it the Archbishop of York, and the Bishops of London, Durham, and Winchester, with a view to advising the Bishop of Colombo on the points at issue. At the same time, he asked that the members of the Ceylon Sub-Committee should confer on the subject with himself and the other prelates; in which the Committee have gratefully acquiesced.

It is manifest that the presentation of such a Memorial from the Ceylon missionaries themselves is the best possible way of bringing the matter before the heads of the Church. Anything like a formal arbitration is precluded by the Society's 32nd Rule, which only allows the Committee to refer differences between themselves and any Bishop abroad "in the absence of any tribunal having legal cognizance of the same." The Church Missionary Society is a law-obeying Society, and desires to be ruled by the laws of the Church of England in all cases where they apply. How far they do apply to Ceylon is a point which has not been definitively ascertained, and upon which opinions differ; and as it cannot be assumed that the Diocese of Colombo is beyond the reach of the law, the occasion for the reference contemplated in the 32nd Rule does not arise. By accepting, therefore, with gratitude the Archbishop's proposal, the Committee in no wise abandon

* Mr. Blackmore, alas! has been taken from us. He died at Jaffna on Oct. 24th. And Mr. Schaffter has returned to England on medical certificate. Another missionary acquainted with the Tamil language, the Rev. V. W. Harcourt, has already been designated to fill Mr. Schaffter's place, and will leave England (D.V.) this month.

any legal rights which the Society and its missionaries may have; and such is their assurance of the justice of their cause, that they submit its consideration with confidence to prelates whose position and character must needs command respect.

In the meanwhile, after this arrangement had been come to, a letter arrived from Bishop Copleston proposing either a reference of all questions at issue to the Metropolitan of India, or that the Society should nominate certain English Bishops to confer with himself and advise him on the course he should pursue in the Diocese of Colombo. The Committee could not have accepted the former alternative, as it would have involved the recognition of the Metropolitan as a final authority, whereas the Letters Patent of the Bishop of Calcutta allow an appeal from his decisions to the Archbishop of Canterbury, the right to which appeal the Society would not feel justified in foregoing. There would also have been objections to the latter alternative in the form in which it was offered; but in point of fact the previous arrangement with the Primate rendered any consideration of it unnecessary.

It is said that Bishop Copleston is on the point of visiting England to confer with the Archbishop; and if so, it may be hoped that very shortly all the matters in dispute will be brought to a distinct issue. The article signed "C." in our November number showed plainly that, by the overruling blessing of God, the past three years of trouble and of rebuke and of blasphemy have been years of distinct advantage to the ultimate object of the Ceylon Mission, the raising up of an independent Native Church as a daughter or sister Church of the Church of England; and if now the vexatious hindrances which have beset missionary work in this period can be removed, we may look, if it please God, for bright days in the future. Perhaps of the year 1880 we may hereafter be thankfully able to say, "Then had the churches rest throughout [Ceylon], and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

We now present the Memorial itself. It will be found a most able and comprehensive rehearsal of the whole matter from the beginning:—

TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

MAY IT PLEASE YOUR GRACE,

We the undersigned Clergy of the Church of England, labouring in connexion with the Church Missionary Society in Ceylon, venture to address your Grace with reference to the serious difficulties which have now for several years disturbed this Diocese, and which have recently culminated in the virtual excommunication, by the Bishop of Colombo, of one of the Missionaries.

The necessity for bringing these matters before your Grace, involving, as it does, protest against the course pursued by the Bishop of this Diocese during the whole of his Episcopate thus far, is a very painful one, and one which we would gladly have avoided. We have long waited, in the hope that the adoption of wiser and more temperate measures on his Lordship's part would restore peace to the Diocese; but we have waited in vain; and we now feel constrained to address your Grace, as the Chief Pastor of the Church of England, in the hope that you may be able to obtain relief for us from the position in which we

are placed by the action of our Diocesan, and liberty to pursue our work in this Island with the same freedom which under former Bishops we enjoyed.

We would state *in limine* that in this direct application to your Grace no disrespect is in any way intended to the Metropolitan of this Province. The fact that by the Letters Patent of the Bishop of Colombo appeal to Calcutta is allowed, led us, at the commencement of existing difficulties, to lay our grievances in due form and course before the then acting Metropolitan; but in reply we were informed that, except in cases of appeal from the formal decision of a regularly constituted Court, his Lordship had no jurisdiction. No sentence of such a Court has ever been passed upon us, and we therefore feel that we have no other resource than that afforded by the direct appeal to your Grace which we now make.

Before entering on any statement of the particular circumstances to which we allude, we would assure your Grace of our warm and loyal attachment to the principles of the Church of England, and of our desire in all things to submit to her authority as by law established. That this has always been the position taken by the Missionaries of the Church Missionary Society in Ceylon will, we have no doubt, be readily acknowledged by previous Bishops of the Diocese, to whom, if thought necessary, reference may be made. As a proof of the confidence which has been felt by those Bishops in the Missionaries of the Society, it may be mentioned that on two occasions, when the appointment of a Commissary to conduct the affairs of the Diocese was rendered necessary by the absence of the Bishop, the person selected for the office was one of our own number.

We would also call your Grace's attention to the fact that, while the operations of the Church Missionary Society are carried on in a very large number of Colonial Dioceses, this is the only one in which the whole body of Missionaries have at any time appeared to stand in antagonism to their Diocesan, and this the only Bishop with whom it has been found hitherto impossible for the Society to work harmoniously. We believe this, in itself, affords strong proof that the causes of difficulty are not to be sought either in the constitution of the Society, or the conduct of the Missionaries, but in the extreme views of the Bishop of Colombo as to the power conferred by the Episcopal office. That in our communications with his Lordship there has been no want of due deference or respect which could account for present complications, he has himself frequently acknowledged.

When the Bishop arrived in Ceylon in January, 1876, there was no anticipation that there would be any change in the amicable relations hitherto subsisting between the Diocesan and the Church Missionary Society, and he was loyally welcomed by us.

Within a very few months, however, it became apparent that his Lordship contemplated an entire change in the management of the Diocese, and that his plans would most seriously affect the work of the Society, virtually placing its operations under the superintendence of young and inexperienced Chaplains of his own appointment; subordinating the Missionaries to these Chaplains, and depriving the Society of its right of direct control over the Lay Agents employed by it.

The claim of the Bishop to authority to introduce such changes was one, we believe, never before asserted in any Mission, and, as being extra legal, we felt compelled to resist it; but this was done respectfully and with due courtesy.

From this point the present difficulties date. The Bishop immediately commenced towards the Missionaries a system of what may not be improperly

termed oppressive interference, which in his treatment of some individuals has developed into actual persecution, and which has continued to the present time.

The first step taken by the Bishop, after entering on this course of action, was the summary withdrawal of the licences of all the Missionaries of the Society, one only excepted, who happened to be absent. For this step the Bishop declined to give any direct reason, but from his remarks it appeared that the only fault alleged against ten of the Clergy was their supposed support of two of their brethren who, by declining to admit his Lordship's direct authority over a Catechist, had incurred his displeasure.

Several of those whose licences were thus withdrawn had, as a matter of fact, taken no part in the discussion of the question, and their spheres of labour were in no way connected with the one in which it arose.

That the withdrawal of licences from Clergy other than the two immediately concerned was a premeditated act, and not one which arose from anything occurring in the discussion which preceded the withdrawal, is apparent from the circumstance that the names of all the Missionaries were inserted in pencil in the deed of revocation which the Bishop brought with him when coming to the interview.

On the day following the withdrawal of licences, his Lordship issued circulars stating that he had from that day transferred an important branch of our Mission to the management of the Archdeacon, and endeavouring to alienate from the Society that pecuniary support by which the entire Native Agency of that portion of our work had for twenty years been maintained.

By the same circulars his Lordship assumed to himself the power of dissolving a Financial Committee of local management which included several of the leading European residents of the Island, and substituting in its place a Committee of his own selection.

Against these arbitrary proceedings an appeal, referred to above, was laid before the acting Metropolitan, who, although advised that he had no jurisdiction, and therefore could not enforce his decision, strongly disapproved of the Bishop's action, and urged him to restore the licences. On this advice, ten were returned, and subsequently another; but that of the Rev. W. Clark, a Missionary who had laboured faithfully for twenty-five years in India and Ceylon, was never restored.

These circumstances occurred more than three years ago. Since then the Bishop's attitude, though courteous to us as individuals, has been one of unvarying hostility to the Church Missionary Society.

What the effect of this hostility has been your Grace will understand when we mention that it has led to the entire cessation of ordinations in connexion with our Mission in the Island. Seven Native Deacons have been unable to obtain Priests' Orders, and eleven candidates, including one European, remain unordained. Owing to the ill-health of the previous Diocesan, and the prolonged vacancy in the See, several of these have been waiting upwards of five years for an opportunity of receiving Orders.

The hindrances thus resulting to the Mission work, and the loss to many of the congregations, are most serious; and the more so as the Bishop, while refusing ordination, makes the absence of ordained men at important places a cause of complaint and a ground for transferring to his own Chaplains work which agents of the Church Missionary Society commenced, and which they have for many years carried on.

In order to justify to some extent the severity of the course the Bishop

adopted, he laid before the Parent Committee of our Society complaints against several of the Missionaries, charging them with having manifested disregard of his licence, and with conduct subversive of Church discipline. For these charges his Lordship has since been obliged to admit that there was no sufficient ground, and that they resulted from his own want of acquaintance with the terms of the licences which those Clergy held.

Within the past twelve months difficulties of another kind have occurred, more important than those hitherto mentioned, inasmuch as they have referred to matters of doctrine rather than to questions of detail as to the carrying on of Missionary operations.

The rapid growth of ritualistic practices and sacerdotal teaching in this Diocese, since the arrival of the present Bishop, has been to us a source of much grief and anxiety. Realizing the danger resulting from such things to our Native Christians, we felt bound to make plain the fact that with such teaching we had no sympathy, and that in such practices we could take no part.

In connexion with the Bishop's primary Visitation we felt ourselves obliged to request his Lordship's permission to absent ourselves from the Holy Communion, which was to precede it, in the administration of which, at the Cathedral, practices which have been pronounced illegal by the English Courts, as well as others to which we conscientiously objected, were generally observed. This request, couched in respectful language, and intended simply as a protection to our consciences, was represented by the Bishop as an attack on the liberties of the other Clergy of the Diocese, and condemned in terms of great severity. A fuller explanation of our views called forth a reply from the Bishop, the language of which is probably without a parallel in Episcopal utterances of modern times.

In the course of this correspondence the Bishop expressed his intention of so far modifying the ritual generally observed that, on the occasion referred to, all practices which had been distinctly pronounced illegal would be avoided; but he still rendered our attendance impossible, by insisting on the Eastward position, not as a matter indifferent, but as the exponent of the doctrine of a sacrifice in the Lord's Supper.

Eventually his Lordship made a further concession, and one which for the moment led to the hope that he had resolved to abandon the oppressive policy which had been so characteristic of his previous treatment. His Lordship, on the second day of the Visitation, invited one of our own number to administer the Holy Communion at the Cathedral; and, in consequence, the Bishop and Presbytery of the Diocese, including all the Church Missionaries who were within reach, met together at the Lord's Table, the service being conducted in the manner usually and lawfully observed in the Church of England. This service was followed by a Conference of the Presbytery, in which the Missionaries took part; and in order to manifest our readiness to act with the Bishop in every matter in which we could conscientiously do so, they accepted seats on a General Committee appointed for the consideration of important questions arising in the Diocese. Had the expectations raised at that time been realized, all necessity for troubling your Grace on this painful subject would have been obviated, but they were destined to be very short-lived. The Bishop's action has since made it manifest that no real change of policy was intended, and that his ultimate object is the expulsion of the Church Missionary Society from the Island. It has left us no alternative but to lay our difficulties before you, in the earnest hope that means may be devised for our protection and relief.

Previous to the Visitation, the Bishop, in accordance with a resolve before expressed that he would neither ordain nor license Agents of the Church Missionary Society, refused licences to three European Missionaries of the Society. They had been sent to Ceylon at the close of last year, when the Society, through communication with the Bishop, fully believed that no impediment would be thrown in the way of their ministrations. Immediately on their arrival, these Clergy applied to the Bishop for his licence; but his Lordship, as a condition of its being granted, demanded of them a test unusual, and, we believe, unprecedented. They were required to receive the Holy Communion at the Bishop's hands in the manner in which he is accustomed to celebrate it. They respectfully declined to submit to such an unusual test, or to participate in a ritual which they had reason to believe would be illegal, and on this ground their licences were refused.

It was hoped that the solution of a similar difficulty in the case of all the Missionaries, which was arrived at during the Visitation, would be held also to meet this, and that the Bishop's demand would not afterwards be insisted on, but the hope was misplaced.

The Bishop has recently written to these clergymen, confirming in the strongest manner his previous refusal to confer licences, and even protesting against their remaining in Ceylon. Your Grace will hardly be prepared to hear that the reason for this extreme step—the only reason alleged by the Bishop—is the fact of the mention in a local report of the Society's work, of the appointment of these gentlemen as members of the Church Missionary Society's staff in the Island. In the case of two of them there was the mere insertion of their names in connexion with the branch of the Mission to which they are attached; while of the third, the Rev. W. P. Schaffter, it was only mentioned that he had been appointed by the Parent Committee to strengthen the Tamil Cooly Mission.

Taken in connexion with all that has preceded it, this action of the Bishop's is unmistakable. Your Grace will perceive that it contravenes the universally acknowledged right of the Church Missionary Society to occupy the position of Lay Patrons, and to nominate Missionaries to their own work. It contemplates the sure, though gradual, transfer of all operations at present carried on by the Society to the Bishop's own immediate control, and the eventual exclusion of the Society from a field in which its Agents have laboured upwards of sixty years, where it has large vested interests, and where, through God's blessing on its labours, many thousands have been brought under Christian teaching and influence, and large numbers gathered into the Church of Christ.

But the Bishop's final step remains to be mentioned. In deference to his Lordship's authority, the Missionaries to whom he refused licences have since abstained from the administration of the sacraments, performance of marriages, or other acts regarded as distinctly ministerial; but they have not considered themselves debarred from preaching the Gospel of our Lord Jesus Christ, whether to Europeans or Natives, when opportunity was afforded.

One of them, the Rev. W. P. Schaffter, a Missionary of many years' Indian experience, who holds your Grace's licence for work in your Province, and has also been licensed by the Bishops of London and Madras, has occasionally read Evening Prayers, and preached in English in a local board-room, at an hour when no other service was being held, in Badulla, the town in which he was residing, and where a Singhalese Clergyman is stationed as Aided Chaplain.

Recently the Bishop visited Badulla, and while there wrote to Mr. Schaffter, announcing his intention, in consequence of his holding these services, to ex-

clude him from the Holy Communion. From the chancel of the church his Lordship openly denounced Mr. Schaffter as a lawbreaker and disturber of the peace of the Church, and from the same place declared his purpose of withholding from all who should attend Mr. Schaffter's services the rites of baptism of children, marriage, or Christian burial. This condemnation, it may be mentioned, included the principal Government officials, and leading European inhabitants of the place.

Under these circumstances we respectfully address your Grace. We can no longer entertain a hope that our difficulties will be removed by any action of our present Diocesan, or that he will afford us the assistance necessary to enable us to carry on our Mission in accordance with the order and discipline of the Church of England.

We have reason to believe that your Grace has already interceded on our behalf. That your remonstrance has not had the desired effect seems but too evident from the facts stated above. We do not believe that the Bishop of Colombo will extend to us Episcopal superintendence and aid on terms which it will be possible for us, as loyal Clergymen of the Protestant Church of England, to accept.

For five years our Mission has been practically without a Bishop. For the last three years, he to whom we might rightly look for the exercise of that office has hindered our work, and very materially retarded the development of the Native Church. Our appeal for protection, addressed to the Metropolitan of the Province, brought us no relief. We have waited in hope that the Bishop of Colombo would perceive the danger to the Church of the course he was pursuing, and would desist from it. We have seen the Native congregations debarred from frequent participation in the Sacraments. We have listened to their urgent and oft-repeated requests for Pastoral supervision by ordained Clergy; and we plead with your Grace, and with the Church of England through you, for the supply to them and to us of Episcopal superintendence, and those offices which have now for so long been practically denied us, and the absence of which, while it presses heavily on us as Missionaries, affects, in a still more serious degree, the interests of our Native brethren, and the welfare of the whole body of our Native Christians.

We remain,

Your Grace's obedient and humble Servants,

WILLIAM OAKLEY,
J. IRELAND JONES, M.A.
J. D. SIMMONS,
WILLIAM EDWARD ROWLANDS, M.A.
WILLIAM P. SCHAFFTER,
JOHN ALLCOCK,

STEPHEN COLES,
RICHARD T. DOWBIGGIN,
DAVID WOOD,
A. R. CAVALIER,
J. I. PICKFORD.

THE KURUNEGALA AND BADULLA CASES.



SOME correspondence has appeared in the *Guardian* with reference to certain supposed aggressions on the part of the Society's Ceylon missionaries at Kurunegala and Badulla; and it is desirable that the facts in both cases should be given in these pages for the information of our friends. It may be premised that both these places are towns in the Central Province, the former being some twenty miles to the north-west of Kandy, and the latter some thirty miles to the south-east. Kurunegala is an important centre of the Singhalese

Itinerancy, and as the Rev. J. Ireland Jones was about to be freed from his temporary charge of Galle Face by the return of the Rev. H. Newton to the island, it was determined that, on resuming his itinerant work, he should take up his permanent residence at that place. Badulla is a not less important centre of the Tamil Cooly Mission, and the Rev. W. P. Schaffter has made it his head-quarters since his arrival in the island.

The correspondence in the *Guardian* began with a letter from Archdeacon Matthew of Colombo, in its issue of Nov. 5th, complaining that at these two places the C.M.S. missionaries were "in open schism and acting in direct defiance of the Bishop's authority." To this Mr. Fenn replied, in a letter printed in the *Guardian* of Nov. 19th. Since then, we have received the last number of the localized Ceylon edition of the *C.M. Gleaner* (which the missionaries have adopted as their organ, and which has a large circulation in the island); and in its local outside pages we find an excellent account of the Kurunegala case. We may take the two matters separately.

Concerning Kurunegala, Archdeacon Matthew wrote:—

Kurunegala is a station which was occupied by the clergy of the Church Missionary Society many years ago. They removed their missionary, however, in the year 1864, soon after the appointment of a chaplain, who is aided by Government and appointed by the Bishop. Since that time the Society has had a catechist in the station, and a missionary has visited it three or four times a year. As was to be expected, the Singhalese congregation dwindled down to almost nothing, and all the Singhalese who knew English, as almost all the Singhalese Christians there do, habitually attended and communicated at the English service. I was sent by the Bishop last Sunday to institute a new clergyman, able to minister both in English and Singhalese, and found that on that Sunday, as well as the two previous ones, three different English missionaries had come from a distance and drawn away a large proportion of the Singhalese congregation from the church to a rival service held, without any authority from the Bishop, in an unlicensed building. I should add that while there is a church, parsonage, and school-house for the use of the clergyman of the station, the Society has, I believe, not even a school-house; and that for the last ten years they have presented, in Kurunegala, no candidates for confirmation; and that the Kurunegala Church Missionary Society's Singhalese congregation is one scattered over considerable portions of four of the seven provinces of the island, and ministered to by one ordained missionary.

Mr. Fenn's reply on this head was as follows:—

Kurunegala is the convenient head-quarters of missionary work connected with the Society, which God has remarkably blessed during recent years. There are now several hundred Native Christians connected with it, chiefly in the Talampitiya villages, some fifty or sixty adult converts from heathenism having received baptism during the year 1878. The Society's work commenced there in 1853, and there are, at the present moment, two of the Society's missionaries who hold licences embracing that district, received from Bishop Copleston's predecessors. The Bishop has recently attempted to transfer this work—at least in the town itself—to the chaplain of the place. We deny that he has any right to do so. As soon as his intention was known, the Native Christians of the town, who number 160 persons, many of them men of education and influence, presented a memorial to the Bishop, stating that, though they frequently attended the English services of the chaplain, they regarded themselves as members of the Church Missionary Society, that they were extremely delighted that one of the Society's missionaries was about to take up his residence in the town, and that they earnestly begged the Bishop to give his sanction to the arrangement. These 160 persons constitute almost all the Singhalese Christians of the town, exclusive, of course, of the Roman Catholics. They added that many of them did not receive the Holy

Communion from the chaplain, as they had conscientious objections to his mode of administering it. I gather from Archdeacon Matthew's letter that this memorial is to be disregarded.

The Ceylon *Gleaner's* account is next subjoined :—

THE "DIOCESAN GAZETTE" AND KURUNEGALA.

The *Diocesan Gazette*, published on October 1st, contains a remarkable statement, or rather mis-statement, in reference to the present state of Ecclesiastical affairs at Kurunegala, which calls for refutation and explanation. The writer states : "It is painful to have to add that *since the arrival of Mr. Dias*, the Clergy of the C.M.S. have thought it necessary to hold a rival Singhalese service in an unlicensed coach office, and have drawn away the bulk of the Singhalese Christians."

To most readers this would hardly represent the fact that, for the past twenty years or more, hardly a Sunday has elapsed in which service in Singhalese has not been held in Kurunegala by some representative of the Church Missionary Society ! Still less is it likely to convey to them the idea expressed in a petition to the Bishop, drawn up and signed by the Christians represented as having been "drawn away," in which the following occurs :—"Although such of the petitioners as understood English availed themselves of the ministrations of the Aided Chaplain, yet they always considered themselves members of the Church Missionary Society, and uniformly sustained that character by maintaining a catechist of the Society at the station to perform Divine service in the Singhalese language, &c."

The article in the *Diocesan Gazette* no less misrepresents facts when it remarks : "It is much to be regretted that the Missionaries should have chosen this special time (when a chaplain who is new to the place, and who can minister both in Singhalese and in English, has been appointed) to return to Kurunegala."

It happens that the renewed occupation of Kurunegala as the residence of a European Church Missionary was decided on long before there was any prospect of the appointment of the present chaplain.

The Church Missionary Society has rented a house in the town for months, in order that, on the return of the Rev. H. Newton to Galle Face, the Rev. J. Ireland Jones might be able to proceed to Kurunegala, and make that place the centre of itinerating Missionary work in the surrounding district. Nor can it be said that the Bishop was unaware of this intention, as in a letter to Mr. Jones he expressly refers to it.

It is in fact a case in which the Missionaries may well say, "It is much to be regretted that the Bishop should have chosen this special time for sending a Singhalese Chaplain to Kurunegala, in order to draw away a congregation to which the Church Missionaries have ministered for twenty-five years, when the Society's way was opened to supply a European Missionary for the place."

Is the circumstance that there are twenty-six other congregations requiring pastoral supervision any argument why this particular one should be abandoned ? No more, we should think, than it would be that the shepherd should take quietly the loss of the one sheep because ninety and nine remained.

But as so much of this unhappy difficulty has been unveiled, it is only right that other parts of it should see the light ; it will then be understood why the Church Missionaries have recently held service in an "unlicensed coach office" instead of, as previously, in the equally unlicensed Church. The following account has been communicated to us :—

In the last week of August, the Rev. A. Dias was sent by the Bishop of Colombo to be the Aided Chaplain in Kurunegala, in succession to the Rev. H. C. Hancock, who had been in charge of the English work there.

The first congregation was formed in this town about twenty-five years ago by the Rev. E. T. Higgins, of the C.M.S., and from that time services have been held, and the work of preaching and teaching carried on without intermission. The Missionaries from the beginning were warmly welcomed, and met with much encouragement and success. The Rev. A. Leviera lived there for a considerable time, and was succeeded by the Rev. J. Ireland Jones.

In Mr. Jones's time the work had increased so much that it was considered advisable to apply to the Bishop for a Clergyman to be appointed for the English work, so leaving the Missionary free to direct all his energies to the evangelization of the Singhalese. This request of the Missionaries was complied with, and this division of the work has been maintained up to the present time. The Singhalese work has been under the superintendence of a Missionary, who stationed a Catechist there to hold services, to preach to the heathen, and to teach the young. It has long been felt that an ordained Native Minister should reside in the town, and a candidate has been waiting nearly six years to be appointed to the office of a Minister. Bishop Jermyn, though willing, was unable, on account of ill-health, to ordain those who had been prepared for it; and the present Bishop has repeatedly refused to ordain any Natives presented by the Missionaries. It will now be understood that the fact that the Native Christians in Kurunegala and its neighbourhood were without an ordained pastor was not the fault of the Missionaries.

Previous to the arrival of Mr. Dias, no intimation that any change was contemplated was ever communicated to the superintending Missionary, the Rev. S. Coles, though he had for eight years been in charge of the Singhalese work of the town and district, and had in that character been recognized by the Bishops of the Diocese, past and present. Mr. Dias, on arrival, requested the Catechist to give up one of the Singhalese services to him. The latter replied that he was unable to do this without reference to his superior, to whom he at once applied, asking for directions. The Rev. S. Coles then wrote to Mr. Dias, asking him to select his own hours in order that the arrangements might be made for usual Singhalese services, so as not to interfere with those of the Chaplain.

On the following Sunday, August 31st, the Catechist went to the Church to hold the usual morning service, when he was met near the Vestry by the Revs. H. C. Hancock and A. Dias, and Messrs. Bailey, Ffinch, and Jayawikrama, the Trustees of the Church. They told him that the Singhalese Services would henceforth be held by Mr. Dias, without whose permission and superintendence he could not be allowed to officiate in the building! The Catechist firmly but respectfully protested against such arbitrary and unjust proceedings, and retired.

In this manner, after twenty-five years' work in the town, the Agent of the Church Missionary Society was, without a moment's warning, shut out of the Church, where, according to the terms of the Ordinance No. 5—1864, he had as much right to minister as any person in the Island. This ordinance declares: "The Minister shall mean the *person* usually officiating in such Church, and conducting the public worship therein."

The Trustees also wrote a letter to the Superintending Missionary, telling him what they had done, and informing him that they saw no necessity for continuing permission for the Catechist to hold services there.

As might be supposed, general indignation was felt and expressed on account of what had been done, and the Rev. S. Coles was requested by many members of the congregation to come to Kurunegala and assist them in their difficulties, as they identified themselves with the Catechist, and applied his expulsion to themselves.

The new Chaplain was greatly excited by these proceedings. He appeared to think that in a very short time the Missionaries would disappear, and that he could easily persuade all the converts to come under his care. He sought to induce the Catechist and Schoolmaster in the town to put themselves under his direction, promising them increase of salary. He made particular inquiries about the villages where the Church Missionary Society has congregations and Schools, and made arrangements for visiting them. He requested a Native gentleman to allow him to commence operations in his village, knowing that the ground was already well occupied, and had an efficient school.

Since the expulsion from the Church, Singhalese services, two each Sunday, have been regularly held, either by the Rev. S. Coles, or other Church Missionaries acting for him. These Services are very well attended, and many proofs have been given that not only the Singhalese Christian community, but many others also, are attached to Evangelical doctrine and simplicity of worship.

Next as to Badulla. Archdeacon Matthew complained as follows :—

Badulla is a still more glaring instance of schism, for which there is not even the shadow of excuse. In the consecrated church, English, Singhalese, and Tamil congregations have been hitherto ministered to by one priest. There is no Dissent in the town, and everything has worked harmoniously. Mr. Schaffter, one of the three missionaries to whom the Bishop has refused a licence because they refused to receive the Holy Communion at his hands in the cathedral, has taken up his residence there, professedly to superintend the Mission to the Tamil coolies on the neighbouring estates. For the last three Sundays he has held a schismatical service in English, in the court-house, and next Sunday has announced his intention to hold it again at the same time as the Bishop himself officiates at the English service of the church.

To which Mr. Fenn replied :—

The Bishop of Colombo, as is well known, has refused licences to the missionaries recently sent out to Ceylon by the Church Missionary Society, for the unprecedented reason (as stated by the Archdeacon in his letter) that they would not promise to receive the Holy Communion at his hands with a ritual to which they conscientiously objected. The Rev. W. P. Schaffter, who has been recently appointed as a superintending missionary to the Tamil Cooiy Mission, was one of those thus treated. He, therefore, while superintending the catechists, abstained from the administration of the Sacraments, and from such other acts as appeared to him to need the Bishop's licence. What acts would be lawful or unlawful under these circumstances is a matter on which there might reasonably be differences of opinion. Mr. Schaffter himself believed that he might hold services, provided they were not conducted in the consecrated buildings.

In the month of August last the Government agent of Badulla (himself a churchwarden of the chaplain's church), and other leading members of the English-speaking community there, asked Mr. Schaffter to conduct an English service for them on Sunday. He consented on the conditions that it should not be held during the hours fixed for the chaplain's English service, or in a consecrated place, and that it should not be allowed to interfere with the attendance in the chaplain's church. Some may think that the missionary was mistaken in judgment. None that knew him could doubt for a moment his good faith and kindly intentions. After the service on the 31st of August he was asked to continue this afternoon service every Sunday. This he declined to do, as it might interfere with his proper work, but he consented to do so whenever he happened to be spending the Sunday in Badulla, and was not otherwise engaged.

Services of this kind were accordingly conducted on four different Sundays, the last being on September 28th. The Bishop arrived at Badulla on October 1st. On the same day he sent a letter to the missionary, telling him that he had heard of certain services which he had held, and that it would be his painful duty to inquire into the matter, and to proceed according to the result of his inquiries; that he would be glad, therefore, to give him the opportunity of giving his own account of the reported services, naming an hour for an interview. Mr. Schaffter, whose state of health at the time led him to shrink from any nervous irritation, begged to be excused, but stated his ignorance of having offended in any way against the law of the Church of England, and his willingness to appear in person, or by his legal representatives, to answer any charges before a properly-constituted ecclesiastical court.

In the evening of the same day the Bishop held an English service in the town, it having been previously given out that he would there and then publicly express his opinion as to what had taken place. This attracted a large congregation. In his address the Bishop told his hearers that they had grievously sinned by attending Mr. Schaffter's schismatic service; that they might have done so in ignorance, but that, nevertheless, it was a heinous sin; and if any one attended those services again, he or she would be cut off from all the rites of the Church—that is to say, that their children and families would be denied the sacraments, marriage, burial, and every other Christian rite. He then bade the congregation kneel down, read

the 51st Psalm and some Collects from the Communion Service, and then closed. Several gentlemen rose from their seats and left the church during the sermon and service. The excitement and indignation among the Europeans was exceedingly great. Every resident in Badulla has expressed his heartfelt sympathy with the missionary.

As Mr. Schaffter's reason for conducting these services was simply the spiritual edification of those who attended them, and not any manifestation of resistance to the Bishop, he has thought it best to discontinue them.

Archdeacon Matthew's letter also contained a brief reply to Canon Hoare's letter in the *Guardian* of Sept. 3rd (printed in the *Intelligencer* of October last), in which he describes Canon Hoare's suggestion of three bishoprics for the three races as an "extraordinary" one. In the *Guardian* of Nov. 26th appeared the following rejoinder from Canon Hoare :—

The Archdeacon considers that my suggestion of three bishoprics for Ceylon is an "extraordinary proposal." When it is considered that the area of Ceylon is very nearly the same as that of Ireland, and that there are three distinct races, the Tamil, the Singhalese, and the European, is it altogether unreasonable to suggest that there should be three bishops—one for each race?

The Archdeacon reproaches the Society with schism. He ought surely to remember that there is a vast difference between schism, and the quiet, respectful, law-abiding resistance to innovations depending entirely on the arbitrary will even of a bishop.

There are three such innovations in matters of principle introduced by the Bishop which the Society has considered it a duty respectfully to resist.

The first is that the diocese is to be rearranged according to place, not race. There are in Ceylon more than 1,500,000 Singhalese, and more than 700,000 Tamils. The Bishop is anxious to fuse them all in one organization with the Europeans. According to the Archdeacon they are being "gradually absorbed in English congregations." The Society maintains the principle of a separate organization for each of the separate races, as was adopted by all previous bishops; and is labouring for the establishment of self-supporting Native Churches, with Native Church councils, Native clergymen, Native missionaries, and Native bishops. Which of the two systems is most in accordance with human nature we leave it to any one who has ever studied history to decide.

A second principle asserted by the Bishop is that, as Bishop, he has a right at any time to take into his own hands (which, of course, means to transfer to his own agents) any portion of the Society's work. This principle the Society most emphatically denies, and it must be obvious to any man that, if it were once admitted, our various Church institutions might be shifted from hand to hand by each successive bishop, and there would be an end of all stability in the work of the Church.

But the third principle is the most dangerous of all. The Bishop claims the right of refusing licences to men of unquestioned orthodoxy and unblemished character, because they disapprove of the ritual with which the Lord's Supper is administered in the cathedral. The Archdeacon says that the licences of three missionaries were refused "because they refused to receive the Holy Communion at his hands in the cathedral." Observe the words "in the cathedral," for the objection was not to receiving at the hands of the Bishop, but in the cathedral—i.e. with the cathedral ritual. Part of that ritual was plainly forbidden by law, and yet it was made the test by which these men were shut out from the diocese. Can such a principle be admitted for one moment in the Church of England? Who ever heard before of a licence being refused because the clergyman applying for it objected to what he believed to be the illegalities in the ritual of a particular church? I am sure your readers will agree with me that a calm, respectful, but firm resistance to such claims, so far from being schism, is a righteous struggle for great principles of the utmost importance to the progress, the stability, and the unity of the Church.

RECORDS OF THE MISSIONS.

NORTH INDIA MISSION.

EACH alternate January we begin these systematic reviews of the Church Missionary Society's Missions with NORTH INDIA. And the commencement of the Fifth Volume of the combined *Intelligencer and Record* calls us once again to lay the reports from that most important field of labour before our readers.

The changes in the staff during the past two years have been as follows:—We have lost by death the Revs. G. T. M. Grime, C. E. Vines, and J. Welland, and by retirement the Revs. F. J. de Rozario, J. F. D. Hoernle, and S. T. Leupolt, besides whom the Revs. D. T. Barry and W. T. Storrs have returned to England after their valuable "short service" periods. The Rev. C. T. Hoernle, sen., is also about to retire from active duties after forty-two years' faithful labours. The following have come home for a while since our last review:—The Revs. Dr. Dyson, C. G. Daeuble, F. Gmelin, and J. Brown, and Miss Neele. The Revs. H. Stern, B. Davis, and A. Clifford also paid us a visit, but have gone back to the field; as likewise have the Revs. J. Erhardt and Dr. C. Baumann, and Mr. R. J. Bell. The new labourers sent forth have been the Revs. H. P. Parker, H. D. Day, R. Elliott, E. H. Thornton, C. S. Harington, G. H. Parsons, and J. J. Johnson; besides whom, Mrs. Grime has, since her husband's death, become a recognized agent of the Society. Mr. Day, we regret to say, has been invalided. The nett result is apparently that the available force is slightly weaker than it was two years ago. Really, the death of such men as Mr. Welland and Mr. Vines, the termination of Mr. Storrs's temporary mission to Santalia, and the absence from the field of experienced missionaries like Dr. Dyson and Mr. Daeuble, indicate a loss of strength that is anything but slight. The Native clergy number sixteen, an increase of five, the Revs. Katwaru Lall and Aman Masih Levi, and the three Santāls, Bhim Hasda, William Sido, and Sham Besra, having been ordained.

In this enumeration, and in the accompanying statistical table, the Punjab is not now included: the Mission there and in Sindh being now separately organized, in consequence of the establishment of the Bishopric of Lahore.

The statistics, compared with those of two years previous, printed in our number for Jan. 1878, show diminished numbers in Calcutta and Krishnagar, but increase in Santalia and at most of the stations in the N. W. Provinces. The natural increase, however, by births among the Christian population being taken into account, we find the numbers of adult Christians in the N. W. Provinces to be stationary. The advance at the individual station (as Faizabad), or retrogression (as Lucknow), is accounted for mainly by removals of Christians from one place to another. Among the Santāls there is a small increase. We do not know the immediate causes of a return so little satisfactory; but it is safe to conclude that the weakness of the staff is really responsible—that is, *our* failure to supply men and means for a work which, if it does not go forward, must inevitably go back. There is, however, one encouraging feature in the table, viz. the decided increase almost everywhere in the number of communicants. If this may be accepted as a token of spiritual life, then, by God's blessing, the expansion of former years cannot be long interrupted.

RETURN OF NATIVE CHRISTIANS IN CONNEXION WITH THE C.M.S. NORTH INDIA
MISSIONS FOR 1878.

PLACE.	No. of Congregations.	No. of Christians.			Catechumens.			Communicants.	No. of Baptisms.			Contributions by Native Christians for Religious and Charitable Pur- poses.		
		Adults.	Children.	Total.	Adults.	Children.	Total.		Adults.	Children.	Total.	Rs.	a.	p.
Calcutta and Out-stations	14	708	489	1197	13	2	15	440	13	54	67	876	1	3
Burdwan	4	53	38	91	...	...	...	35	...	2	2	26	...	...
Krishnagar District.....	52	3089	2571	5660	2	...	2	458	3	237	240	952	2	7
Bhagnipur	4	154	219	373	...	...	...	82	1	5	6	150	11	9
Santal Mission	15	807	840	1647	6	5	11	646	69	134	203	364	...	4
Benares and Out-stations	6	215	346	561	4	19	23	149	4	30	34	295	4	...
Jaunpore and Azimgarh.....	3	35	28	63	2	...	2	27	...	3	3	57	6	6
Gorakpur	3	237	529	766	13	2	15	182	21	185	206	262	1	7
Allahabad.....	1	228	275	501	...	...	...	137	2	26	28	528	4	7
Agra and Out-stations.....	3	252	519	771	8	126	134	210	3	128	131	916	...	10
Aligarh and Out-stations.....	3	31	22	53	...	...	...	27	2	4	6	...	...	...
Meerut and Out-stations.....	6	358	389	747	34	10	44	325	13	32	45	679	11	6
Jabalpur	5	76	93	169	3	...	3	43	4	14	18	234	3	3
Lucknow	1	192	125	317	...	...	...	132	1	25	26	344	7	9
Faizabad	1	64	59	123	3	3	6	45	3	12	15	103	4	3
Total.....	121	6497	6542	13,039	88	167	255	2938	139	891	1030	5789	12	2

We do not print the statistics of the various mission schools in detail. There is no marked change of any kind to be seen by comparing them with those we presented two years ago. There are (still not including the Punjab) 38 Anglo-Vernacular Schools of different grades, with 4442 boys and 221 girls; 244 Vernacular Schools, with 6140 boys and 2040 girls; and 22 "institutions," i.e. orphanages, boarding-schools, normal training-schools, &c., with 1323 inmates.

Calcutta.

The arrival, a few weeks ago, of the Annual Report of the Society's Calcutta Corresponding Committee for 1878 enables us to review the work in the capital of India mainly in the words of our Secretariat on the spot. The Rev. J. Welland and the Rev. H. P. Parker have filled that important post during the past year; and the former's residence at Simla enabled him to act also as Secretary of the Punjab and Sindh Corresponding Committee in Mr. R. Clark's absence. Mr. Welland's death, on Dec. 17th, is noticed on another page. Mr. Parker has had, in addition to his laborious office work, the charge of the Old Church, which he took over from Mr. Clifford on the latter's departure for England a year ago. It has, however, been a great satisfaction to the Parent Committee to send forth quite recently a clergyman of experience, the Rev. C. S. Harington, to devote himself wholly to this important sphere of English duty—so valuable as a centre of evangelical life and missionary interest in Calcutta.

Another local Report is published in Calcutta, that of the Calcutta Church Missionary Association, an organization distinct from the C.M.S., though closely associated with it, which raises some 350*l.* a year on the spot for local evangelistic work. The Report has usually furnished us with an able survey of the state of *Non-Christian Native Society*, which was duly transferred to our pages. Mr. Vaughan formerly prepared this, and afterwards Dr. Baumann. Last year's Report omits this survey, and confines itself to a simple account of work done; but the Rev. E. K. Blumhardt, who acts as Secretary to the Asso-

ciation, has supplied the want in his very interesting Annual Letter to the Society at home. We give here his remarks on this subject:—

From Report of Rev. E. K. Blumhardt.

Calcutta, Feb. 15th, 1879.

Hindu society in Calcutta presents a most curious and interesting spectacle. It is almost impossible to know what the actual tendency of thought is.

As you have heard already, there was last year a schism in the Brahmo community. That has continued, and, so far as one can judge, seems to be gaining strength. It is difficult to discover the principles by which the protesting party is actuated. They seem to be influenced more by ill-will against Keshub Babu than by any very definite opinions of their own.

It would be tedious, and not very profitable, to trace out all the variations of religious sentiment, and so-called dogma, that have marked the progress of the Brahmo Somaj. Their present position, so far as I can understand it, seems removed further than ever from Christianity, to be verging back towards Hinduism, if not in its forms of gross idolatry, at any rate to the pantheistic and mystic element that enters so largely into it.

As an illustration, I may mention that, in October last, during the Hindu Durga Poojah, a special service of Brahmoe was held in honour of Mother Gunga (the river Ganges). The following is the account as given by the *Indian Mirror* of October 13th:—

“Last Thursday witnessed a scene on the bosom of the river Gunga, opposite the Hindu shrine at Dukhineshwar, which we shall not forget. The full moon shone brightly, and spread far and near a sheet of serene light on the river, while the soft and gentle breeze of the evening was sporting with its little billows. All nature wore a most attractive and lovely aspect, and there was solemn stillness on all sides, which was anon broken by the sound of the *aridanga*, and the chanting of the Divine name. The congregation, numbering about sixty persons, were assembled on the deck of two large green boats, which were decorated with flowers and evergreens, and from whose masts flags of diverse colours, and bearing various inscriptions, were briskly waving in the air. The Sanscrit chant, known

as the hundred and eight names, then followed, after which the minister (Keshub Babu) preached a sermon, which lasted for half an hour, on the spirit of the new festival which had gathered the devotees together that evening. This autumnal festival, he said, was meant to celebrate the advent of the season of prosperity and abundance. The rains had fallen, and the earth smiled with the luxuriance of vegetation, while the rivers swelled, and flowed in strong currents, spreading fertility and prosperity over the land. Look at the majestic Gunga, the largest, the noblest stream in the world, the pride of India, the glory of the Aryan race! Descending from the remote Himalayas, it had come in rapid and mighty currents through numberless cities and towns of historic renown and classical antiquity, and was hastening towards the sea through the favoured provinces of Bengal. Trace its source; reflect on its antiquity. How ancient, how sacred and noble this great stream! How precious and dear its associations! For ages has the Gunga fertilized and enriched the country, yielding to the peasant grain, and to the trader wealth in abundance.

“Bengal owed its riches and prosperity mainly to this great river, and hence Bengal was often seen prostrating herself in adoration before Gunga as her friend and benefactress. Not only physically, but spiritually too, was the country indebted to this ancient stream. How many devotees had learnt and practised true *yoga* and *bhakti* on the banks of the river, and also at its source! How many, sitting quietly in the evening on either bank, have contemplated, in the course of centuries gone by, the glory of God and the beauty of creation, and gathered the treasures of faith, asceticism, love, and purity! Let the Brahmo of the present day call to mind these sacred associations, and fill his heart with grateful reverence towards this holy river coming down from the feet of the Lord.

“This day especially should he give himself up to such thoughts and sentiments, as the river had then, after con-

tinued autumnal showers, and in the radiance of the full moon, attained its full vigour and glory.

"Towards the conclusion the minister directly addressed the river and said, 'Mother Gunga, holy river, thou dost not speak. Nevertheless, to the believer thou dost speak and convey the messages of thy Heavenly Father. May we love thee, and be grateful to thee for the many material and spiritual blessings thou hast brought to this land from thy God! May our faith and devotion be as deep and full as thou art; and as the moon shines on thee, and enhances thy beauty, so may heavenly grace scatter beauty and sweetness over the devotee's humble heart!' The sermon was followed by *sankirtan* songs, which were sung most enthusiastically, as the boats rapidly glided down to Calcutta, carried by a favourable current."

The following is also taken from the same Brahmo paper, Nov. 10th, 1878:—

"The sermon preached by the minister, on Sunday last, in the Brahma Mandir, must have startled not a few members of the congregation by its shocking novelty. He advocated Gopal Puja, or the worship of the invisible Divinity, with the tender affection due to the little child. How the devoted mother caresses and embraces her sweet and beloved babe is well known to all. With devotion and passionate attachment akin to such affection must the true devotee love the beloved Lord. The Upanishads declare that the great God should be loved as one 'dearer than the son.'"

Interesting also, as illustrative of the present phase of religious thought, are the following queries and answers—these also taken from the Brahmo organ:—

"I. What are the true tests of inspiration? If a man comes to me and says he is inspired, what will be the most immediate mode of testing his accuracy?"

"An inspired man is known by his indisputable originality. He receives his ideas, doctrines, and impulses fresh from heaven, and is not a blind follower of others. Secondly, he is known by his great moral power. Though neither

king nor emperor, he easily influences thousands, yea, millions, and his words and example conquer the world. Thirdly, it is not he that speaks or works, but the Lord speaks and works in him and through him. How Divinity works through human hands is visible in inspired men. Fourthly, his ways are marvellous and unintelligible. There is something strange about him, proving that he is not of this world. Hence worldly men comprehend him not, and say, 'What manner of man is this?'

"Seventh query: Are the more devout among the Brahmos growing in morality, as they are evidently growing in devotion?"

"Of late years there has been a marked growth of devotional fervour, solitary contemplation, ascetic austerities, and sweetness of prayer among the more advanced Brahmos. But unfortunately there has not been a corresponding elevation of moral character. Amid the development of the softer emotions, the sterner virtues seem to have been somewhat neglected, such as veracity, justice, forgiveness, frankness, self-surrender. We have also noticed the growth of mutual jealousy, pride, vanity, and selfishness among our best men."

May we not hope that the need which seems to be hinted at in the last of these quotations, of a Saviour from sin, may draw some among the more deep thinking of the people to seek and find Jesus? We have been surprised—startled, I may say—by the latest utterances of Keshub Babu in his annual address delivered in the Town Hall.

I send you herewith a copy of this remarkable speech.* It contains, to my mind, little of encouragement that the speaker is being more and more drawn to Christianity. He seems rather to wrap himself up in his own individuality, and to be satisfied with himself. After reading the address through, the suspicion still remains that he is undertaking to show that he is no prophet; his object has been to show that he is one indeed.

So far for the Brahmos.

NATIVE CONGREGATIONS.—No Report has been furnished of *Trinity Church*, Amherst Street, formerly Mr. Vaughan's sphere of labour, and now that of the

* This speech was commented on in the *Intelligencer* of August last.

Rev. Piari Mohun Rudra. The congregation numbers 311 persons, of whom 86 are communicants. *Christ Church*, in Cornwallis Square, with the vernacular mission-work in and around the city, has been under the charge of the Rev. E. K. Blumhardt. He has also superintended the out-stations of *Kistapur*, *Baranagar with Bonhooghly*, and *Thakurpukur*, at the first and last of which there are Native pastors, the Rev. Molam Biswas and the Rev. Rajkristo Bose. These four congregations comprise 646 persons, of whom 208 are communicants. Some extracts from Mr. Blumhardt's Report on this part of his work are subjoined:—

From Report of Rev. E. K. Blumhardt.

Kistapur, on the salt-lakes, is now under the pastoral care of the Rev. Molam Biswas, though under my superintendence. The condition of the congregation, though not altogether satisfactory, still presents some encouraging signs. I visit the people occasionally, principally to administer the Holy Communion.

My last visit was a very cheering one. The church was crowded with men and women, some of those present being non-Christian. All listened with the greatest possible attention to my address, and, when it was over, twenty-five stayed to receive the Holy Communion.

Baranagar with Bonhooghly.—*Baranagar* is a suburb of Calcutta, and contains a large number of educated and well-to-do men. The catechist stationed there, Kesub Chunder Mandal, devotes a large portion of his time to intercourse and discussion with the educated classes, without at the same time neglecting the others. Many of the Babus who live in the place are engaged in offices in Calcutta, and leave their homes in the early morning, coming down by boat to Calcutta, and returning in the evening. In order to get hold of these, the catechist, on certain days of the week, travels with them to Calcutta, securing a fresh audience every day, and in the evening he visits the river-side, where he is almost certain of getting into conversation with some or other of the people who are sitting there. He mentions that among the younger men there are three sets—the Brahmos, i. e. of Kesub Sen's party, the protesting Brahmos, and the Unitarians. His method of working has been to address letters to the leading men amongst them on some of their special tenets, and to request answers. He has not

been successful in getting replies, but has been enabled to get on more or less friendly terms with several. One Babu, who was at first a violent opponent of the catechist, has since expressed a desire to read the Bible, and has been once or twice to see me, and I cannot think that the efforts of the catechist will prove fruitless.

The catechist mentions likewise several who read the Bible with him, and two families who are being prepared for baptism. Street-preaching is also carried on, and occasional visits paid to the villages lying round about *Baranagar*.

At *Bonhooghly*, which is situated a short distance from *Baranagar*, is a small congregation of Christians, all of them independent. These men have by their own exertions collected subscriptions and built a small church. In this work they have been most materially assisted by the Rev. W. Ayerst, chaplain of *Dun-Dum*, to whom we are under great obligations for the continued interest he has shown in the welfare of these our brethren.

This small congregation is likewise under the care of the catechist who lives at *Baranagar*, and on every Sunday, and once during the week, services are held in the church. These Christians are far more advanced in self-support than almost any congregation that I know in Bengal. From the very first they have been taught to stand by themselves. In the past year they contributed Rs. 86 for various objects, the chief being the completion of their church, and the purchase of a piece of ground for a cemetery.

Thakurpukur.—The Native pastor, the Rev. Rajkristo Bose, who for the last year and a half has been in charge of the congregations of this Mission, is a man respected by all. He has worked

most zealously during the past year. To him, the change from Calcutta to Thakurpukur was anything but agreeable. He is a man of ardent and truly Christian spirit, and I am thankful to say that his wife is like-minded; and it was to both of them a hard matter to give up the Christian society that they enjoyed in Calcutta, and go to a place where they could not expect to meet with any Christian sympathy. I know that they have felt it deeply, that they are to a very great extent isolated; but still they are working heartily for Christ, and I am sure realize His presence with them according to His promise.

Rajkristo, for some time after going to Thakurpukur, met with a great deal

of opposition. Some ill-disposed members of the congregation seem to have done their best to make his position as uncomfortable as possible, with the hope apparently of driving him away from the place. He went there at a time of great disturbance, when there seemed to be a probability of a permanent schism in the Church; but I am thankful to say that his efforts have not been in vain, that he has been able to restore peace, and to win back many who seemed to be altogether alienated. He takes, I think, a gloomy view of the state of the congregation, but the reason is apparent. His own standard of religion is the highest, and his desire is that all His flock should come up to that standard.

Kidderpore is still worked by the veteran Native minister, the Rev. Modhu Sudan Seal, who returns a total of 248 Christians, and reports a continued prosecution of the evangelistic and school work long associated with his name.

The *Agarpara* Mission has lost a highly esteemed head by the retirement of the Rev. F. J. De Rozario, and a no less faithful worker by the return home (for a time only, we hope) of Miss Neele. Mr. De Rozario had been forty-five years a devoted C.M.S. missionary, first as a lay agent and afterwards as a clergyman. The Rev. Eugene H. Thornton has been in temporary charge of the station.

Mr. De Rozario, in his last Annual Letter, mentioned two interesting conversions of Brahmins:—

From Report of Rev. F. J. De Rozario.

In the beginning of the present year (1878) illness compelled me to go on leave for a change. The work was entrusted to two faithful and zealous Native catechists of long experience. The labours of one of them received a blessing in the conversion of a Brahmin young man, twenty-one years old, of a respectable family of this village. This young man was baptized on the 31st October last, after due probation and instruction, and after a firm resistance to the importunities of his parents and friends. The baptism took place in the church in the presence of some of his Hindu friends and of all the teachers and pupils of the English and Vernacular schools. After the con-

vert had answered the first question, saying, "I renounce them all," I said, "If so, renounce in the presence of all the Hindus here, and of the congregation, the token and mark of Hinduism which you have been wearing." He readily removed from off his neck the Brahminical skein of cotton and handed it to me. We have had several Brahmin converts in former years from the villages round about us; but this is the first instance of a Brahmin of *Agarpara*.

I may also mention that a Brahmin youth of our English school was, a few months back, baptized by the Rev. Mr. Rudra at Calcutta. The lad was from a village two miles from *Agarpara*.

THE CALCUTTA CHURCH MISSIONARY ASSOCIATION.—This useful auxiliary, as already mentioned, carries on evangelistic work in and around the city. Mr. Blumhardt, as Secretary, reports:—

From Report of Calcutta C.M. Association.

The work may be conveniently described under the following heads:—

1. *The Domestic Readers.*—These are three in number, two of whom have

grown old in the work. Their duty is to go round to such houses as they can get admission to, and give instruction to the servants.

2. *The Kol Preacher.*—The work of this preacher, who is a native of Chota Nagpur, lies amongst the Kols and other such people who come in great numbers to Calcutta. It has peculiar difficulties. The Kols are migratory, the majority of the people coming but for a year or two, it may be three, and then returning to their native country. Even whilst staying in Calcutta, they are not stationary for any great length of time, but move from place to place according as the exigencies of the work demand. It is impossible, therefore, really to estimate the work effected amongst them by the preacher. A year or two ago there seemed to be a movement amongst them towards Christianity, and some plans were formed with the view of encouraging them to do so; but that desire seems now to have passed away, or it may be that those who then were anxious to come forward have been scattered by their periodical migrations. Doyadham, the preacher, has been engaged in this work since 1867, and shows much zeal and earnestness. He works not only in Calcutta itself, but in the outskirts, and wherever a colony of his countrymen settles down. He mentions in his report, as we have observed above, the shifting nature of the audiences that he addresses.

In one respect this is matter for rejoicing; the seed falls ever on fresh soil, and the news of the Gospel is more widely diffused than if the audiences were ever the same. We may well trust that some, on their return to their own country, are led to embrace the truth which they have first heard in Calcutta.

3. *Bible-women.*—These are two in number. One of these, who works amongst the Mohammedan women, is

kindly superintended by Miss Highton, who sends the following report. It will be noticed that a Mohammedan girls' school is also part of the Bible-woman's work. This school is quite in its infancy, and it is only after much patient waiting and striving that it has been established at all. We trust it may be the beginning of much good:—

"Mrs. Scott has been visiting regularly among the Mohammedan women during the past year, going (as a rule) to five houses each day. In this way about sixty women hear some portion of the New Testament read and explained during the week. I have visited with her two or three times, and there seemed in some cases a readiness to hear, though in others objections were raised. A school for Mohammedan girls was opened in the beginning of December in the Mussulman Parah; those who attend are, I am sorry to say, very few and very small, the highest number on the roll having been but seven, and the daily attendance averaging only three or four. The ages are, I suppose, five or eight, certainly there are none older."

The second Bible-woman's work lies amongst the sick in the Medical College Hospital, the Campbell Hospital, the Almshouse, and the Leper Asylum. Rhoda, the Bible-woman, is assisted by another woman, who is supported by the Church Missionary Society. These two divide the work between them, visiting every day one or other of these places.

4. *Schools.*—We have already mentioned the commencement of a school for Mohammedan girls. Another girls' school supported by us is for Hindu girls. Of boys' schools the chief is the Anglo-Vernacular school in the Mirzapur compound, of which the Rev. P. M. Rudra has the management; this is supported jointly by the Association and the Church Missionary Society.

THE CATHEDRAL MISSION COLLEGE.—The Corresponding Committee thus report:—

"This College was subjected to a severe strain during the year 1878 by a complete change in the educational staff. Mr. R. J. Bell, one of the Professors, had previously been obliged to leave for England, and early in 1878 the Principal, Dr. Dyson, and the remaining Professor, Dr. Baumann, also left for Europe in search of much-needed restoration to health. Dr. R. Hørnle, who then became officiating Principal, courageously addressed himself to the task

of sustaining the College under these adverse circumstances, and through God's blessing with much success. The Rev. T. R. Hodgson, who had already succeeded Mr. Bell, and the Rev. H. D. Williamson, both designated indeed to other stations, laboured as Professors for the greater part of the year. Dr. Hœrnle also secured the services of a Native Christian Professor of Mathematics, 'a distinguished graduate of the University, formerly a pupil of the College.' We learn with much regret that illness has recently compelled this prominent member of the staff to relinquish his appointment. As was to be expected, some loss was incurred through changes so violent. Other circumstances connected with the examinations themselves told against the College in common with other similar institutions, and the University lists do not show as satisfactory results as could be wished.

"Dr. Hœrnle has enlarged a little the curriculum, which now embraces Latin and Chemistry in the two lower classes, preparing in the First Arts Examination. These subjects have proved popular, and the number on the College roll stands at a fair average. Another experiment, carried on with much success during these times of difficulty, deserves special mention. The Rev. W. Ayerst, chaplain of Dum-Dum, first suggested, we believe, the expediency of attempting to add a Theological Class to the ordinary routine of the College course. Dr. Hœrnle and his assistants adopted the idea with much spirit, and a class was formed, apart from the College work, which was continued as usual, to which seven students—all Christians—were admitted. It was taught five days in the week from 6 to 8 p.m. The course included Greek, Bible History, Church History, Christian Evidences, and the Prayer Book. Mr. Ayerst gave most kind assistance in the tuition of this class till his recent removal to the Punjab; and Mr. Blumhardt, although now unconnected with the College, also gave valuable help. Dr. Hœrnle, however, reports that this class has now been suspended; the students, most of whom had secular employment in the earlier part of the day, appear to have wearied of their mighty task; and attendance became so irregular that the class had to be closed for the present. We trust, however, that the obvious lesson of this experiment will not be forgotten."

This Report applies to 1878. In December of that year Mr. Bell returned to Calcutta and to his work in the College. His usefulness has since been enhanced by his ordination on Nov. 2nd last. Dr. Baumann has also more recently gone back to his post, so that the College is now better manned, notwithstanding the continued absence of its able Principal, Dr. Dyson.

Meanwhile, Dr. Dyson is rendering important service to the Society at home by acting temporarily as Vice-Principal at the Church Missionary College.

Burdwan.

Mr. Blumhardt also superintends this old and once well-known station, visiting it every month. "It grieves me to the heart," he says, "to see this station lie almost waste, neglected and forlorn." There are 90 Christians there, of whom 37 are communicants. The surrounding district Mr. Blumhardt considers to be "white for the harvest." Native evangelists itinerate in it; and he says of them, "They put me to shame by the earnestness they show under such discouragements. They always come back from their tours with rejoicing, and tell how God has been with them, and inclined the hearts of the people to listen to the message from their lips. Would that there were more labourers!"

THE MONTH.



ANOTHER sad telegram, this time from Calcutta, communicates the heavy tidings of the death of the Society's much valued North India Secretary, the Rev. J. Welland, on Dec. 17th, after a short illness. He was not in good health when he sailed, just a year ago, to resume his duties: but as arrangements were made for him always to spend the summer at Simla, it was thought that the climate of India might be better for him than that of England. Only a few weeks ago he came down to Calcutta for the winter: and now it has pleased God to take him to Himself.

Mr. Welland was a graduate of Dublin, and had served curacies in both Ireland and England before he went to India. He joined the Calcutta Mission in 1860, and laboured successively at Kidderpore, at the Cathedral Mission College, and at Christ Church; and in 1871, on Mr. Stuart's return to England, became Secretary to the Corresponding Committee. He was a most able missionary in many ways; and during his tenure of the Secretariat he discharged with great efficiency the duties of Incumbent of the Old Church, where his preaching drew a large and influential congregation. He was also Chaplain to Lord Northbrook when Viceroy of India.

Much sympathy will be felt for Mrs. Welland, who only married her lamented husband a year or two ago. To the Society the loss is a very heavy one, especially with Mr. Robert Clark sick in Algiers. But the Lord's will be done!

We also regret to announce the death, on Oct. 24th, at Jaffna, in Ceylon, of the Rev. Edwin Blackmore, who went out in 1874 to Tinnevely as a C.M.S. missionary, and was transferred to Ceylon a year ago. He was not in strong health when he left England, but the dry climate of Tinnevely is so good for weak lungs that good hopes were entertained of his future usefulness. He was spared to labour five years, and won the affection of all around him. His last words were, "Jesus has come! Good-bye!"

THE Committee have gladly welcomed the arrival in England, on a visit, of their old friend the Bishop of Mauritius. It will be remembered that after serving the Society for some years, first as Tutor in the Islington College, and then as Secretary at Madras, he was in office at Salisbury Square as Acting Secretary, when he was appointed to the vacant Diocese of Mauritius. He was consecrated Dec. 15th, 1872, with the lamented Bishop Russell, and Bishop Horden of Moosonee. At the Committee meeting of Dec. 8th Bishop Royston gave a most interesting and encouraging account of the Society's missionary work among the Hindu coolies in Mauritius, and of the Industrial Home for African children in the Seychelles Islands; also of the Mombasa Mission which he visited in 1878. The Minutes of this meeting, containing a summary of his statement, do not (by the rule governing the printing of the Selections) appear in our pages till next month.

THE Bishop of Travancore and Cochin, Dr. Speechly, bid farewell to the C.M.S. Committee on Nov. 25th, and started on Dec. 1st for India. Before his departure, an interesting presentation was made to him by the congre-

gation of St. John's, Ealing Dea 1, where he had ministered for some weeks in the autumn; and the Vicar promised an annual offertory for his diocese.

ON Nov. 2nd, at Allahabad, the Bishop of Calcutta ordained three lay-missionaries of the C.M.S., viz., Mr. G. H. Weber, of that station, Mr. R. J. Bell, of the Cathedral Mission College, Calcutta, and Mr. J. Tunbridge, of the Santâl Mission. At the same time, the Revs. A. W. Baumann, R. Elliott, and H. D. Williamson received priests' orders. The sermon was preached by the Rev. J. Welland.

BISHOP SARGENT is hoping to admit several Tamil deacons in Tinnevely to priests' orders on Jan. 11th. He and they will doubtless be remembered in prayer that day.

THE Rev. J. C. Price and Mr. H. Cole, with Dr. Baxter (who had come to Zanzibar to meet them), reached Mpwapwa safely and in good health on Oct. 22nd, after a twenty-nine days' journey from the coast. Both write that they are delighted with the country and people.

OUR readers will have learned from the newspapers that the town of Onitsha on the Niger has been destroyed by a British gunboat. It appears that the Natives were guilty of repeated outrages upon the mercantile community there (both English and African), and, on the gunboat going up to put a stop to these, fired upon her, with the result just mentioned. We hear that the C.M.S. station was destroyed, and that the Native agents and Christians took refuge at Asaba, on the opposite side of the river; but we wait fuller details. Onitsha was the first station established by Bishop (then Mr.) Crowther in 1857; but the work there has always been encompassed with difficulties.

WE have much thankfulness and satisfaction in reporting that the *Henry Venn* has returned safely from its expedition up the Binue, after a most successful voyage. She left Lokoja, at the Confluence, on July 8th, and on August 28th arrived opposite Yola, in lat. 9° 16' N., and long. 12° 31' E., 36½ miles to the eastward in a straight line. Of course the river distance is very much greater. It is 390 miles from Lokoja to Hamaruwa, the furthest point reached by Dr. Baikie and Samuel Crowther in the *Pleiad* in 1854; and Yola is probably more than 100 miles further. From Yola the *Henry Venn* proceeded up the river, past the junction of its tributary, the Faro, where Dr. Barth crossed in 1851, and for about forty miles still higher up; anchoring at length, on Sept. 4th, off some rocks, to which Mr. Ashcroft gave the name of the Henry Venn Rocks, opposite a town called Garawa, in lat. 9.28½ and long. 13.26. Then, as the water was falling, it was thought prudent to return; but, before doing so, Mr. Ashcroft took his small launch some miles further. He then steamed down the river again, and arrived in due course safely at the Confluence. The whole distance traversed inland from the sea cannot be much under eight hundred miles.

Mr. Ashcroft describes a fine race of heathen aborigines between Hamaruwa and Yola, "uncontaminated by the teachers of the false prophet." In no part of Africa had he seen so many flourishing towns—"a good-sized town every mile along the bank of the river for a long distance—thickly populated, and well-farmed rich land." These people were clothed; but in all the

towns under Mohammedan sway "the people are as bare as robins, for they dare not show any clothes, or their masters would take them from them." Thus with every traveller does evidence accumulate to refute the theories respecting the "beneficial influence" of Mohammedanism in Africa.

Mr. Ashcroft considers the Binue "a most interesting mission-field." "I spoke," he says, "to the kings at many heathen towns, and they were all willing to learn white man's book, and that their children should learn also." Samuel Crowther said much the same a quarter of a century ago. How much longer are straitened resources to prevent the Society from entering in at the great and effectual door which thus lies open before us?

WE had hoped that by God's blessing the disastrous war between Abeokuta and Ibadan would ere this have been brought to a close. Latosa, the Kakanfo of Ibadan, finding his people unable to continue hostilities, applied to Adeyemi, the Alafin of Oyo, who enjoys a kind of precedence among the Yoruba kings and chiefs, to interpose in his behalf; and Adeyemi requested Mr. A. F. Foster, the C.M.S. Native evangelist at Iseyin, to be the bearer, as "God's messenger," of a peaceful message to Abeokuta. The leading Egba chiefs received Mr. Foster kindly, and it would have been a matter for peculiar satisfaction if a war between powerful heathen states had been put an end to by the instrumentality of an African Christian. Later intelligence, however, informs us that the Egba reply was not favourable, and it is doubtful whether peace will be secured.

MISS HENDERSON, the Principal of the new Alexandra Christian Girls' Boarding School at Amritsar, sends an earnest appeal for funds for current expenses. Writing on Oct. 27th, she says, "The School will be opened (D.V.) on the 1st of November; but we have not a single *pice* to begin the work with!" In a postscript, she notices a most interesting circumstance, which she justly regards as a token for good from the Lord:—

While writing this, I had to lay down my pen to receive a Hindu lady and her family—the latest converts in Amritsar. She and her whole family were baptized by Mr. Keene only a week ago, and to-day she has brought three of them to put them in school—a widowed daughter of fourteen, another of nine, and a little

daughter-in-law of seven years of age. These are the first pupils enrolled for the Alexandra School. Surely this is a token for good! Our Lord says, "Feed My lambs." We reply, "Yea, Lord, and we plead Thine own promise, Thy children shall be all taught of God."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for preservation in safety to the close of another year, and for all the blessings the past year has brought, to each individual, to the Church Missionary Society, and to its work throughout the world. Prayer for wisdom and grace, guidance and protection, during the year 1880, or so much of it as we may be permitted to see.

Prayer that an enlarged spirit of liberality may be poured out at this time, so that the Society may not be prevented by straitened means from carrying on its expanding work with vigour.

Thanksgiving for the safe and successful voyage of the *Henry Venn* up the Binue (p. 64). Prayer for the Niger Mission generally.

Prayer for Calcutta and all the agencies there (p. 56).

Prayer for the missionaries newly ordained (p. 64).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Nov. 10th.—The Secretaries reported the death, at Ramsgate on the 6th inst., of the Rev. C. E. Vines, M.A., one of the Society's Missionaries at Agra in the North-West Provinces of India. Mr. Vines had reached England on sick leave on June 4th. The Committee heard with much regret of the loss the Society's North India Mission had sustained in the removal to his heavenly rest of their faithful Missionary, and expressed their deep sympathy with Mrs. Vines in her bereavement.

The question of Sunday travelling by the Society's deputations and agents, which had been under the consideration of the Funds Committee on July 29, and of the General Committee on August 11, was again discussed. The following Resolution was ultimately agreed to unanimously :—"That it be made known to the Association Secretaries of the Society, and to the Missionaries and other friends of the Society acting in its behalf, that the Committee share in the opinion that harm is done to the cause of religion by their use on the Lord's Day of public conveyances and railway trains; and they believe that much might be done to obviate it by more careful arrangements, and by the request for hospitality from the clergy and lay friends of the Society, and they hereby announce their readiness to incur any necessary extra expenditure for the lodging and otherwise of the deputation from Saturday to Monday rather than encourage Sunday travelling."

A letter was read from the Marquis of Salisbury, dated Foreign Office, Nov. 5, acknowledging the letter from the Secretaries on the subject of the position of the Society's agents in King Mtesa's country, and stating that Dr. Kirk had been instructed by telegram to inform King Mtesa at once that letters were given by her Majesty's Government to the Missionaries on proceeding to Uganda by way of the Nile; also that her Majesty's Consul-General would be instructed to request the Egyptian Government to afford facilities to the messengers from King Mtesa to this country in their passage through Egyptian territory. The Secretaries were directed to convey to Lord Salisbury the thanks of the Committee for the kind and prompt attention of the Government to their representations.

A letter was read from J. F. Rivolta, Esq., Honorary Secretary of the Joseph Fenn's Scholarship Memorial Fund, stating that the Treasurer was now prepared to hand over to the Committee 500*l.* for the purposes of the Fund, and making suggestions for its investment, &c. The Committee directed that the money be invested as suggested, and that Colonel Gabb, the Rev. C. C. Fenn, the Rev. C. H. Marriott, and J. Holt Skinner, Esq., be appointed Trustees of the Fund.

On the application of James Stuart, Esq., Honorary Secretary of the Indian Female Normal School Instruction Society, the salaries and board of two ladies connected with that Society, in charge of the Lady Lawrence School at Amritsar for the past year, amounting to 360*l.*, were ordered to be refunded to the Indian Female Society.

The usual annual grant was made of 100*l.* to the Directors of the Strangers' Home for Asiatics for the purpose of continuing Missionary efforts among the heathen to be found in London and large provincial towns.

A letter was read from the Rev. E. Davys of Hong Kong, recommending the purchase of premises at Canton for the purpose of a C.M.S. station. The Rev. A. B. Hutchinson, Missionary from Hong Kong, being present, gave

information respecting the growth of the work, and expressed his strong opinion that one of the Missionaries engaged in the Hong Kong Mission should be stationed at Canton. The Committee heard with thankfulness of the extension of the Society's work in the Province of Quantung, and agreed in the importance of stationing one of the Hong Kong Missionaries at Canton; but, while ready to sanction the renting of a house there, were not prepared at the present time to purchase one.

Committee of Correspondence, Nov. 18th.—A Memorandum on the subject of Treaty rights of British subjects in China, which had been prepared by the Secretaries, was considered, and the Secretaries were directed to prepare a Memorial, based upon the Memorandum, for presentation to Lord Salisbury.

The Secretaries were directed to make inquiries for a Missionary to proceed to Multan in the place of the Rev. A. R. Macduff, who had withdrawn his offer for that Mission.

The Rev. J. R. Longley Hall, having returned from the Mission at Jaffa on sick leave, was introduced to the Committee, and conversation held with him on the prospects of the work under his charge. He spoke hopefully of the work, especially at Gaza and Abûd, where the schools were more largely attended by Moslem children than at Jaffa, and the evil influences of the Greek and Latin Churches were less felt.

General Committee (Special), Nov. 18th.—The Ceylon Sub-Committee reported an interview which the Honorary Clerical Secretary had had with the Archbishop of Canterbury, at which he had read a copy of a Memorial about to be forwarded to his Grace by the Society's Missionaries in Ceylon, and stated that the Archbishop had expressed his readiness to give to the Memorial his best consideration, and to use his best endeavours to obtain a satisfactory solution of the present difficulties, as soon as it was formally presented to him, proposing to associate with himself for this purpose the Archbishop of York, and the Bishops of London, Durham, and Winchester, and to confer, in conjunction with these Prelates, with the members of the Ceylon Sub-Committee on the matter brought before him in the Memorial of the Society's Missionaries. The Sub-Committee had directed that the sincere thanks of the Committee should be conveyed to the Archbishop for his warm interest in the work of the Society, and for his kind proposal, in which they willingly acquiesced. The Committee approved of the presentation to the Archbishop of Canterbury of the Memorial from the Society's Missionaries in Ceylon, and of the forwarding by the Missionaries to the Bishop of Colombo and the Metropolitan of copies of the same, and directed that the Missionaries be desired meanwhile to carry on their work as at present, avoiding any just cause of offence.

A letter was read which had been received from the Bishop of Colombo since the interview with the Archbishop, stating that, after consulting with his council of advice, he had determined on proposing a scheme for the complete consideration of all practical questions at issue between himself and the Society, intimating that, unless some such plan were resorted to, the continuance of friendly relations would be impossible. The scheme he proposed was that he on the one hand, and the Church Missionary Society on the other, should agree to put the whole case, or all the cases, in which difficulties had arisen, before the Metropolitan of the Province, to be by him decided on the spot at his approaching Visitation in February next; or, failing this reference to the Metropolitan, that the Church Missionary Society should invite three

or more of the Archbishops and Bishops administering English dioceses, who were Vice-Patrons or Vice-Presidents of the Society, to allow the Bishop of Colombo to confer personally with them, that, after hearing their wishes and advice, he might endeavour to arrive at conditions under which Licence and Ordination might be granted to the Missionaries of the Society. The Bishop's letter was referred to the Ceylon Sub-Committee for consideration and report.

Committee of Correspondence, Nov. 25th.—The Ceylon Sub-Committee reported that the Honorary Clerical Secretary had, at the request of the Archbishop of Canterbury, had another interview with his Grace (to whom the Bishop of Colombo had forwarded a copy of his letter to the C.M.S.), and had informed him (the Archbishop) that the Committee would no doubt prefer the course previously suggested by himself to either of those proposed by the Bishop of Colombo. The Sub-Committee further submitted a draft of a letter to the Bishop of Colombo, to the effect that the first alternative proposed by the Bishop could not be accepted, and that the next was, in the opinion of the Committee, sufficiently met by the proposal of the Archbishop of Canterbury, which the Committee had accepted. The Minutes of the Sub-Committee were confirmed, and the letter to the Bishop of Colombo approved.

The Secretaries submitted a copy of certain regulations for the Fourah Bay College which had been drawn up by the Principal, the Rev. M. Sunter. The regulations were approved.

The Memorial to Lord Salisbury on the subject of Treaty rights in China was considered and adopted.

The Committee took leave of the Right Rev. Dr. J. M. Speechly, Bishop of Travancore and Cochin, about to proceed to his diocese. He was addressed by the three Clerical Secretaries and by Mr. A. Beattie, and commended in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Perry.

Minutes of the Madras Corresponding Committee and letters from Bishop Sargent were read, proposing to open an Anglo-Vernacular School, teaching only to matriculation, at Palamcotta, for the special benefit of the Christians in that neighbourhood, and also to improve the efficiency of the existing Anglo-Vernacular School in the town of Tinnevely by placing it under the Rev. H. Schaffter as a school teaching up to F.A. The Committee approved of the scheme on the understanding that the Society should not be involved in any larger annual expense than at present.

A letter was read from the Rev. R. M. Chamney, of the Training College at Cheltenham, forwarding Science certificates for Mr. J. Marke of Sierra Leone, to whom, at the request of the Committee, the College had given gratuitous instruction. The Committee directed that their grateful acknowledgments be conveyed to Mr. Chamney and the Council of the Cheltenham Training College for their kindness to Mr. Marke.

An additional grant of 250*l.* from the Indian Famine Fund was made to the Madras Corresponding Committee for the support of eleven famine orphans in the Telugu Mission, under the charge of the Rev. J. E. Padfield.

Committee of Correspondence, Dec. 2nd.—A Memorial was read signed by thirty-two members of the Matlock Bath Clerical Society, expressing their deep sympathy with and confidence in the Committee and the Society's Missionaries in Ceylon in connexion with the difficulties that had arisen with the Bishop of Colombo, and their hope that the Committee might be enabled,

by God's grace, to maintain an unflinching adherence to the principles hitherto asserted by them in the painful conflict which had been forced upon them, and, while recognizing legitimate Episcopal authority, to defend the just rights and liberties of the Missionaries and of the Native Church, now assailed and endangered. The Secretaries were directed to convey the thanks of the Committee to the Matlock Bath Clerical Society, with the assurance of their full intention, by the grace of God, to adhere to the principles asserted by them.

Letters were read from the Revs. F. F. Gough and J. C. Hoare, giving particulars of the death and funeral of Bishop Russell at Ningpo, and stating that it had been the earnest wish of the Bishop that an arrangement might be made after his decease for Mrs. Russell to continue her work in that city. The Committee expressed their deep sympathy with Mrs. Russell in her bereavement, and the satisfaction with which they heard of her desire to remain in the Mission, and directed that arrangements be made accordingly.

The Secretaries reported the death of the Rev. E. Blackmore at Jaffna, Ceylon, on Oct. 24th; also the failure of health of the Rev. W. P. Schaffter, and his consequent necessary return from the Ceylon Mission. In consideration of the necessity of reinforcing the Tamil Cooiy Mission, it was resolved to invite the Rev. V. W. Harcourt to proceed to Ceylon without delay, and that every effort be made to make due provision for the vacancy which would thus be occasioned in the staff of the Tinnevely Mission.

In view of the formation of the separate Diocese of Travancore and Cochin, it was resolved that the local administration of the Mission should be conducted by the Missionary Conference, Bishop Speechly being invited to accept the post of Chairman of the Conference, and to undertake the periodical transmission home of its Minutes, with such comments and explanations as might be necessary; also that inquiry be made in reference to the appointment of a Finance Committee for Travancore.

The Secretaries stated that the Bishop of Colombo was said to be about to visit this country, with a view to a discussion of the subjects at issue between him and the Committee. The Committee directed that a telegram should be sent to Ceylon, giving instructions that, if the Bishop of Colombo should come to England, the Rev. J. Ireland Jones should come also with as little delay as possible.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From August 15th to December 15th, 1879.

West Africa.—Rev. J. B. Bowen (Journal, April 9th to May 10th, 1879); Mr. J. A. Alley (Journal, July—September, 1879); Rev. C. A. L. Reichardt, Rev. J. A. Lamb, Mr. J. A. Alley (Annual Letters).

Yoruba.—Rev. J. A. Maser (Report of Faji Station for 1878); Rev. C. Phillips (Report for 3 quarters, 1878); Mr. C. N. Young (Journal, 1st and 2nd quarter, 1879); Mr. D. O. Williams (Journal, half year, Ido, 1879); Mr. M. J. Luke (Visit to Igboogum, July 26th to July 30th, 1879); Mr. H. T. Doherty (June 13th to July 30th, 1879); Mr. N. S. Davis (Journal, 3rd quarter, 1879).

Niger.—Rev. S. Perry (Journal of a Visit to the Countries beyond Onitsha, Oct. 31, 1878); Mr. D. R. C. Peeler (Journal for year ending Sept. 30, 1879, Osamare); Archdeacon Crowther (Report and Journal of the Upper and Lower Niger Stations, visited June 5th to Oct. 20th, 1879); Rev. T. C. John (Report of Lokoja Station for year ending September 30, 1879); Mr. J. Williams (Journal, Onitsha, June—August, 1879); Rev. S. Perry (Journal, July—Aug., 1879); Rev. E. Phillips (Report, Asaba, Sept., 1879); Mr. J. Thomas (Report, Lokoja, 1879); Mr. O. Thomas (A Tour into the Bunu Country, Dec., 1878).

Nyanza.—Letters and Journals from the Nile Party to Uganda, from November to

December, 1878, and Jan. to July, 1879; Rev. C. T. Wilson and Mr. A. M. Mackay (September to December, 1878, and Jan. to May, 1879). (See December *Intelligencer*.)

Mediterranean.—Report of Examination of School at Lydda.

Western India.—Report (1st) of Native Christian Association, 1878-79.

Punjab.—Report (1st) of Batala Church Mission, 1878-79; Report (3rd) of Punjab Native Church Council, Umritsar, 1878; Report of the Sindh Mission, 1878; Report (1st) of Punjab Corresponding Committee, 1878.

North India.—Report (59th) of Calcutta Corresponding Committee, 1878; Mr. P. M. Zenker (Annual Letter).

South India.—Rev. H. Horsley (Account of a Holiday in North Tinnevely); Madras C.M. Record, Sept. and Oct., 1879, containing account of a visit to Goodaloor by Rev. S. Paul of Ootacamund; Notes of a Tour in the South and South East, by Bishop Sargent.

Ceylon.—Rev. J. I. Pickford, Rev. R. T. Dowbiggin (Annual Letters).

Mauritius.—Rev. F. Schurr (Annual Letter).

New Zealand.—Bishop of Waiapu (Address to the Native Church Board, Tologa Bay, Nov., 1878).

N. W. America.—Rev. J. A. Mackay (Journal, April 1st to June 30, 1879).

NOTES OF THE MONTH.

ORDINATIONS.

New Zealand.—On Sept. 21 the Rev. J. S. Hill was admitted to Priest's Orders by the Bishop of Waiapu.

North India.—At an ordination held by the Bishop of Calcutta at Allahabad on Nov. 2, the Revs. A. W. Baumann, R. Elliott, and H. D. Williamson were admitted to Priests' Orders; and Messrs. G. H. Weber, R. J. Bell, and J. Tunbridge to Deacons' Orders.

DECEASE OF MISSIONARIES.

Ceylon.—The Rev. E. Blackmore died at Jaffna on Oct. 24.

North India.—The Rev. J. Welland died at Calcutta on Dec. 17th.

RETURN HOME OF MISSIONARIES.

South India.—The Rev. A. Morgan left Madras on Oct. 16, and arrived in England on Nov. 22.

Ceylon.—The Rev. W. P. Schaffter left Colombo on Nov. 11th, and arrived in London on Dec. 13th.

DEPARTURE OF MISSIONARIES.

South India.—The Right Rev. Bishop of Travancore left England on Dec. 2 for his diocese.

Contribution List.

In the following list of receipts from Nov. 11th to Dec. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill.....	15	6	7	Cumberland: Keswick: St. John's.....	5	0	0
Aston Tyrrold.....	7	0	6	Maryport.....	22	16	2
Pullozhill.....	5	3	4	Derbyshire: Abbeydale: St. John.....	14	2	0
Shefford.....	1	8	9	Bakewell.....	9	14	11
Shillington.....	5	1	10	Derby and South Derbyshire.....	150	0	0
Silsoe.....	4	0	8	Stapenhill.....	84	5	0
Berkshire: Maidenhead.....	17	18	6	Winchill.....	11	13	8
Reading: Grey Friars.....	5	0	0	Devonshire: Bratton Fleming.....	2	7	10
Buckinghamshire: Aston Abbots.....	10	0	0	Halwill.....	1	5	0
Iver.....	38	15	6	Dorsetshire:			
Great Missenden.....	4	8	0	Blandford: Tarrant Gunville.....	8	0	0
Swanbourne.....	24	19	4	Corfe Castle.....	7	13	0
High Wycombe.....	14	15	2	Rushton.....	1	8	2
Cambridgeshire: Sawston.....	3	1	7	Worth Matravers.....	1	1	0
Cheshire: Byley.....	2	6	0	Durham: Darlington: St. Paul's.....	15	16	8
Cloughton: Christ Church.....	80	8	0	Long Newton.....	1	3	0
Leighton-cum-Minshull Vernon.....	3	0	0	Essex: Theydon Garnon.....	7	0	0
Cornwall: Falmouth.....	10	10	3	Gloucestershire: Broadwell.....	1	18	9
Penwerris.....	8	16	6	Brookthorpe and Whaddon.....	2	4	0
St. Day.....	7	0	0	Eastcote.....	6	1	6
				Wapley.....	1	16	0

Hampshire: Brockenhurst.....	1	10	0
Lynton.....	18	13	8
East Meon.....	5	14	10
Pennington.....	1	5	0
Shildfield.....	14	1	10
Isle of Wight: Calbourne.....	4	13	6
Herefordshire.....	35	0	0
Credenhill.....	1	15	7
Hertfordshire: East Herts.....	200	0	0
Shenley.....	32	6	4
Kent: Ash-next-Sandwich.....	5	0	0
Blackheath.....	174	8	2
Hoo: All Hallows.....	2	6	2
Northumberland Heath.....	2	15	4
Sheerness.....	10	0	0
Holy Trinity.....	4	10	0
Woolwich, &c.....	22	1	0
Lancashire: Accrington and Altham.....	6	0	0
Addington.....	13	10	0
Blackburn.....	150	0	0
Citheroe.....	51	2	8
Croston.....	10	0	2
Liverpool, &c.....	200	0	0
Leicestershire: Lutterworth.....	1	13	0
Ogathorpe.....	2	10	9
Lincolnshire: Aslackby.....	5	13	4
Byton.....	2	15	0
Fleet.....	4	6	3
Folkingham.....	4	0	0
Gainsborough.....	20	12	6
Grantham.....	8	0	0
East Keal.....	1	4	6
Kirby-on-Baine.....	2	12	10
Middlesex: City of London:			
Cornhill: St. Michael's.....	18	10	3
St. Peter's.....	11	8	0
St. Andrew's, Holborn.....	11	11	3
St. Dunstan's-in-the-West.....	8	16	6
Aldgate.....	11	0	3
Belg. : Chapel.....	40	0	0
Bednall Green: St. James'-the-Less.....	9	14	6
St. Matthias.....	15	10	0
Bloomsbury: St. George's.....	60	0	0
Chelsea: St. Matthew's Mission Church.....	5	8	2
Dalston: St. Philip's.....	4	17	11
Upper Edmonton: St. James'.....	22	7	9
Haggerstone: St. Paul's.....	5	10	7
Hampstead.....	20	11	10
Islington: St. John's Hall, Highbury.....	24	5	5
Kilburn: St. Mary's.....	136	11	3
Holy Trinity.....	39	13	6
South-West London: St. Paul's, Onslow Square.....	21	1	6
Marwell Hill: St. James'.....	15	15	0
Northwood.....	17	4	1
St. Marylebone: St. Mary's and Quebec Chapel.....	3	0	0
St. Mary's, Spring Grove.....	62	11	3
Somers Town: Christ Church.....	9	0	0
Spital Square: St. Mary's.....	10	0	0
Staines.....	8	16	11
Stepney: Christ Church.....	2	10	7
St. Benet's.....	5	10	9
Worcestershire: Chepstow.....	37	6	4
Langibby.....	2	17	3
Llanoy.....	7	0	0
Llanvetheline.....	1	12	2
Shrewton.....	2	2	0
Wormold.....	1000	0	0
Northamptonshire: Braybrooke.....	37	10	0
Kaseby.....	2	5	0
Kaseby.....	8	2	0
Warrington-cum-Walton.....	5	0	0
Nottinghamshire: Nottingham, &c.....	100	0	0
Oxfordshire: Brightwell-Baldwyn.....	2	13	8
Eotwell.....	1	1	0
Watlington.....	1	4	8
Shropshire: Loughton.....	1	2	8
Newton.....	2	16	1
Watlington.....	15	4	0
Sussex: Congresbury.....	15	17	11
Fruze.....	66	12	8
Mort.....	1	19	0
Midsummer Norton.....	46	0	0

Sandford Orcas.....	5	17	6
Tintinhull.....	1	14	6
Staffordshire: Alstonfield.....	10	8	10
Aston and Burston.....	2	18	6
Bushbury.....	30	0	0
Fenton: Christ Church.....	2	1	3
Kingsley.....	2	15	3
Mucklestone.....	2	10	0
Wolverhampton.....	1	12	6
Suffolk: Clare.....	7	11	2
Stoke by Clare.....	2	6	10
Woodbridge.....	15	0	0
Surrey:			
Balham and Up. Tooting: St. Mary's.....	22	12	0
Battersea: St. Saviour's.....	4	10	4
Bermondsey: St. James's.....	17	11	9
Byfleet.....	8	17	1
Croydon.....	60	0	0
Kingston-on-Thames: All Saints'.....	25	0	0
St. John's.....	10	18	0
Newington, Deanery of.....	1	19	0
Nutfield.....	51	15	8
Peckham: St. Mark.....	10	19	6
Surbiton: Christ Church.....	93	11	6
Tulse Hill: Holy Trinity.....	14	3	10
Sussex: Albourn.....	10	3	7
Brighton.....	700	0	0
Broadwater and Worthing.....	50	0	0
Burwash.....	9	5	2
Dallington.....	13	5	6
Hurstpierpoint: St. George's Chapel.....	10	2	9
Slaughman.....	18	2	6
Sompington.....	21	18	9
Stonegate.....	55	12	4
Warwickshire: Birmingham.....	200	0	0
Charlecote.....	2	2	8
Fenny Compton.....	3	4	7
Fillongley.....	8	15	11
Ilmington.....	2	6	10
Leamington.....	89	8	9
Marton.....	7	1	6
Monks Kirby.....	8	1	3
Rugby.....	25	0	0
Stretton-on-Dunsmore.....	12	19	0
Witley.....	2	18	8
Wolston.....	13	0	0
Wormleighton.....	1	1	0
Westmoreland:			
Croseslake: St. Thomas's.....	3	5	3
Holme.....	8	12	2
Orton Tebay and Greenholme.....	6	0	5
Wiltshire: West Ashton.....	6	2	0
Bishop's Knoyle.....	12	4	8
Edington.....	6	7	4
Shaw.....	27	8	8
Winsley.....	3	6	3
South Wrexall.....	2	17	9
Worcestershire: Hagley Parish Church.....	1	6	6
Yorkshire: North Cave, &c.....	17	0	0
Chapel-le-Dale.....	1	14	2
Stainburn.....	1	10	0
York.....	660	0	0

ASSOCIATIONS IN WALES.

Brecknockshire: Crickhowell.....	7	1	10
Carmarvonshire: Port Dinorwic.....	6	12	6
Flintshire: Penley.....	1	1	6
Glamorganshire: Penmark.....	1	10	0
Montgomeryshire: Leighton.....	11	4	10
Llansantfrid-yn-Mechan.....	5	6	4
Radnorshire: Llanbedr-Paincastle.....	4	5	0

SCOTLAND.

Edinburgh Scottish Episcopal Board of Foreign Missions.....	3	19	4
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IRELAND.

Hibernian Auxiliary.....	3800	0	0
Meath: Kildalkey.....	11	10	0

BENEFACTIONS.

Anonymous, B.....	40	0	0
Bassett, Rev. A. C. Ilfracombe (for Ceylon).....	100	0	0
B. C., In Memoriam.....	25	0	0

Belmore, Right Hon. Lord, Castlecoole...	25	0	0
Birthday Thankoffering, 13th Dec.	5	0	0
Bown, Miss, Weston-super-Mare	10	0	0
Continental Chaplain and his Assistant..	5	10	6
E. M.	20	0	0
E. V. T.	7	0	0
Falwasser, Miss, Monkton Combe	12	0	0
Friend to Missions.	50	0	0
From a Well wisher	25	0	0
Gibb, A., Esq., Montreal.	10	10	0
Gibson, Mrs. S. Craig, Bath (<i>Sale of Silver</i>)	6	5	7
Greene, Mrs., Norwich.	50	0	0
H.	20	0	0
Hamilton, F. A., Esq., Founder's Court.	100	0	0
"In Memoriam, William Manbey"	50	0	0
Jenkinson, Miss H. A., Chesterfield.	5	0	0
Kent	5	0	0
L. N. G.	20	0	0
Mackie, John, Esq., Crigglestone.	5	0	0
M. D. M. S., Thankoffering	5	0	0
Muller, Wm., Esq., per Rev. J. R. Wolfe (<i>For Foo-Chow Native Agency</i>)	25	0	0
N.	5	0	0
Saurin, Lady Mary, Prince's Gate	20	0	0
St. Peter's, Eaton Square (<i>for Kriak- naghar</i>)	500	0	0
Thankoffering, per Rev. F. Bourdillon.	5	0	0
Trotter, Robt., Esq., Cambridge Terrace ..	25	0	0
Whitchote, Rev. C., Aswarby	30	0	0
Witherby, Mrs., Lee	30	0	0

COLLECTIONS.

Collected by a few persons in Farnham, by S. G. Sloman, Esq. (<i>for Indian Or- phanages</i>)	2	10	0
Contents of a Missionary Box	1	9	0
Goulson, Mr. John, Bracebridge (Miss. Box)	16	8	
Missionary Box of the late Mrs. Newton, kept up in memory of her, by Miss Newton	22	0	0
Sotham, Mrs., Water Eaton (Miss. Box). ..	1	7	10
Stallon, Miss (Missionary Box)	10	0	
Withy, Mrs., Llanesaintffraid	1	7	6

LEGACIES.

Bannerman, late Mrs. F.: Exors., Thomas Rawlinson, Esq., and Chris. Rawlin- son, Esq.	25	0	0
Coxe's Charity (<i>Sl., less duty</i>), by Trustees Durbin, late Miss M. F.: Exor., Cartmell Harrison, Esq.	45	0	0
Edwards, late Miss Sarah: Exor., John Edwards, jun., Esq.	50	0	0
Gray, late Mrs. Ann: Exors., Samuel Martin, Esq., and George Newson, Esq.	135	0	0
Greaves, late Edward	90	0	0
Morgan, late Mrs. E.: Exor., Edward Daw, Esq.	90	0	0

Poole, late Miss Sarah.	300	0	0
Thomas, late Chas., Esq.: Exors., Saun- ders Adamson, Esq., and Edward Adamson, Esq., M.D.	25	0	0

FOREIGN CONTRIBUTIONS.

Belgium: Antwerp	12	0	0
Canada: Tyronnel	2	0	0
France: Boulogne: Holy Trinity	6	0	0
Germany: Frankfurt-on-Maine	3	12	0
Russia: Riga	23	4	4
New Zealand: Nelson	1	0	0

EAST AFRICA FUND.

Friend of the C.M.S.	50	0	0
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DEFICIENCY FUND.

Bayley, Rev. T., Amersham	5	0	0
Bickersteth, Rev. E. H.	50	0	0
Birchall, Mrs., Slaidburn	100	0	0
Boyer, Mrs. Chas., Inverness Terrace	2	0	0
Buckler, Rev. J. F., Tinsley	1	0	0
Buxton, Miss C. E., Cromer	50	0	0
Dynevor, Lady, Lasborough Park	5	0	0
Edwards, Mr. (Missionary Box)	2	0	0
Gascoyne, Rev. R., Bath	70	0	0
Harcourt, Rev. V. W., Bedford	5	0	0
Holberton, Rev. R., Kew	1	1	0
Isle of Wight: Newport: St. Thomas'	6	3	0
Mason, Henry, Esq., Wakefield	5	0	0
Rendle, Mrs., Blackheath	1	0	0
Rice, Hon. Cecil	10	0	0
Shillingford	5	0	0
Thankoffering	10	0	0
Thankoffering for a Special Mercy	100	0	0
Working Men's Bible-class, Cotham, by Rev. H. Streeten	1	0	0
Worthington, W. C., Esq., Lowestoft	30	0	0

FRANCES RIDLEY HAVERGAL MEMORIAL FUND.

Hancock, Mrs., Wiveliscombe	1	0	0
Hooper, Mrs., Ripley	5	0	0
Marriott, Allan, Esq.	1	1	0
Marshall, Mrs. Chas., collected by	2	0	0

PALESTINE MISSION FUND.

Friend of the C.M.S.	50	0	0
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PUNJAB GIRLS' SCHOOL FUND.

Harden, Mrs., Kingeworthy	10	0	0
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HENRY VENN NATIVE CHURCH FUND.

Friend of the C.M.S.	50	0	0
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VICTORIA NYANZA FUND.

Thomas, E. B., Esq., Harewood Square ...	10	0	0
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Erratum.—In our December number, under the heading of "Persia Medical Mission Fund," for P. Mackinnon, Esq., Campbelltown, 21., read P. Mackinnon, Esq., Campbelltown, 201.

The Secretaries thankfully acknowledge the receipt of Parcels, &c. :—

From the Halesowen Missionary Working Party, per Miss Hone, for Raghavapuram.

From the Misses Muspratt, Clapham, and Mrs. Sandys, Oldfield, Harrow, for the Agarpara Orphanage.

From Mrs. Mant and Mrs. Brookman, and Mrs. Thomson, Wrenbury, for Tinnevely.

From St. Mary's C.M. Working Association, Brighton, per Miss Moseley, for Azimgarh.

From Miss Neate, Brighton, for ditto.

From "A Friend," Holloway: Jewellery and other articles to be sold for the benefit of the

Missions.

From Rev. G. E. Tate, Lowestoft, for Lagos.

From the Coral Fund, per Mrs. Batty, for Masulipatam.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1880.

ON OPIUM AND MISSIONS.



It has been a very common but most unfounded charge against Protestant Missions that the pretext of religion has been used as a means for introducing commercial speculations, and not unfrequently schemes of aggression, into foreign countries. Certainly nothing of the kind can with justice be attributed towards our relations with India and China. In our great Eastern empire, any one who pays the slightest heed to chronology will note that commercial relations were established between England and Hindustan for nearly a century before any, except the most feeble and desultory, efforts were made to communicate to the Natives of India that Englishmen had a religion. Fifty years elapsed before the Chinese obtained the same amount of enlightenment. With such halting foot did Christianity follow the strides of commerce and of war. As the falsehood is a favourite controversial weapon with infidel opponents of Missions and of Christianity, it is convenient here to note it.

In point of fact, our original relations with China were rather those of pirates and buccaneers than of missionaries, or even of merchants. About a hundred years ago we heard from the Dutch and Portuguese that there was an outlet for opium in China. We had then received the monopoly of it as a bad legacy from our predecessors in our Indian empire, the Mohammedans. Owing to the hostility of the Chinese authorities, who, as far back as 1772, had burned an opium venture, and put to death the Chinese concerned in it, the trade was difficult and disgraceful. But our great pro-consul in India, Warren Hastings, was not a man easily to be deterred. He took the matter exclusively into his own hands, so much so that he was—in what has been, when it is viewed by the light of subsequent calamities, the awful language of the Court of Directors—"responsible for all the consequences" of the opium traffic. Those who acted under him made all preparations for overcoming resistance by physical force. The *Nonsuch*, in which the opium was embarked, was equipped with thirty-six twelve-pounders, and the *Patna*, which acted as tender to the *Nonsuch*, was furnished with twelve two-pounders and two twelve-pounders. The whole affair was, to all intents and purposes, a piratical venture practised upon a nation with whom we had no quarrel. There was a golden dream of setting up a branch of our opium monopoly in China, and so opening

trade with that vast empire. This was in 1772 : it was not until 1807 that the first Protestant missionary set foot in China. There Christianity has followed in the wake of chests of opium and munitions of war. This fact will serve to explain the strange heading of our article. The collocation of subjects is in strict chronological order.

It is not our intention in the present article to furnish a consecutive narrative of our struggles with the Chinese empire. Reluctant tolerance of intercourse with Englishmen has throughout characterized the Chinese. Ceaseless aggression, for the purpose of flooding the country with opium, has been the distinguishing feature of our intercourse with China. It would be an extravagant statement to assert that we have always been in the wrong, and the Chinese always in the right ; but, except in the instance of the African slave-trade, in which we were not solitary nor original offenders, there is no more painful blot in the annals of our commerce with foreign nations. The traffic would have been disgraceful if it had had the full assent of the Chinese authorities, if we had been simply supplying a distinct demand. But the reverse is notoriously the case. After making all possible deductions for inconsistency, for connivance, for venality on the part of subordinate officials, there still stands out the unimpeachable fact that our opium traffic has been publicly and repeatedly condemned by the authorities of China, including the Emperors and their responsible advisers, as well as by those more respectable and intelligent among the Chinese who have the welfare of their country at heart. We have created a vicious taste among the people, and have been most unscrupulous in the means to which we have resorted for satisfying it. In the course of eight years, between 1865 and 1872, 200,000 piculs* of opium left the port of Hong Kong, and were introduced into China without paying duty. This can hardly realize Lord Palmerston's glowing anticipation when he informed the House of Commons that there was now within sight of the coasts of China a piece of Great Britain which would give the Chinese visible proof of the immense superiority of an enlightened Christian land ! What it really is must be left to the imagination of those before whom the facts connected with it have been duly placed.

The extension of legitimate commerce is, of course, a thing much to be desired, and we are no advocates of anything which could restrict it among the nations of the earth. The more it advances, and in consequence nations hitherto strangers are brought together, the more near will be the approach of that universal brotherhood which ought to exist among the children of men. Not that commerce by itself will bring about this glorious result. That must be the agency of a far more exalted power. It must be the result of the introduction of Christianity. But just as it was in the first ages of the Church, so it ought to be so now. Then it was through commercial centres and commercial enterprise that Christianity made its way among the nations. But how can this be expected or hoped for from the opium

* A picul is 133 lbs.

traffic? As well might any blessing or advantage be expected from the introduction of rum and muskets into Africa. There is strong evidence to show, and it is an important fact, that our commerce with China never has been, and is not, as extensive as it ought to be. This does not arise from the fact that China is a self-sustaining country, indifferent to productions from without, nor again to the fact that the people are barbarous and reckless of modern advances in civilization. The fact is that through our pertinacious efforts to force opium upon the Chinese we have created a strong feeling of hostility against us, which makes all our most legitimate advances to be viewed with doubt and disfavour. The Rev. Dr. Williamson furnishes most explicit testimony upon this point. In a letter to the *Overland China Mail*, Dec. 11, 1873, he says:—

As opium—without controversy—does undermine the wealth, sapping the physical strength, and blighting the moral sense of several tens of millions (to speak within the mark) in this country, so its introduction was not merely a sin, but a commercial mistake.

The Chinese Government still honestly hope to deal with the Native question; they are most decidedly opposed to increased importation, and the best men in the country, foreign and native, are at one with them. They have also a most wholesome fear of any wider distribution of this drug; and that is one of their great covert objections to railways, or to admitting us freely into the interior in any manner whatever. In this respect the merchants have again hurt their own cause, and also retarded the great march of true progress. For I believe that, had it not been for the position we took up in regard to opium, the empire would by this time have been open from end to end; so that the short-sighted greed of our pioneers, who made fortunes out of this drug which few lived to enjoy, has left to their successors the heritage of a crippled commerce, and the malediction of a great nation.

In the same way our Consul at Shanghai, Mr. Medhurst,* in 1875, speaks of the “importation of manufactured goods from England as moderate, but that the consumption in China has been disappointing. It has not only ceased to augment, but in one of the great staples, T cloths, it has diminished to an almost alarming extent.” The various possible causes of this collapse are discussed, but, after giving them their due weight, Mr. Medhurst goes on to say that “intelligent Chinese ascribe the stagnation of foreign trade to the alarming progress which opium cultivation is making throughout the country.” He looks upon this suggestion as important, and considers it “as at any rate one source of the blight which seems to be affecting branches of the trade with China.” Now this seriously affects the financial interests of England. Increased freedom of trade with China—we might add, too, more commercial honesty in the quality of the fabrics we export thither—and more profit resulting therefrom, might enable the nation to part with the immoral revenue accruing from opium cultivation in India. It would be eventually a more wholesome and more secure, as well as a more justifiable, source of income. In the statement of the trade of British India for the five years 1872-73 to 1876-77, the value of our trade

* Blue Book, China, No. 1, 1875, pp. 161, 162.

with China is said to be nearly fourteen per cent. of our total trade. "The bulk of this sum is the value of opium sent to China from India; our imports from that country, and our exports of other goods thither, being comparatively of small importance." The conclusion from this is that our trade with an empire consisting of one-third of the human race would in reality be utterly insignificant, if it were not for what Lord Derby in the House of Lords termed "one accidental and very precarious source of revenue,"—that which is derived from opium. This is not a very comfortable outlook, either to the English merchant or the English philanthropist. We do not know, however, that this important question can be better stated than in a Memorial from London Bankers, which was issued a year ago, and which we reprint from the *Friend of China*; we earnestly commend it to the attention of all our readers. It will be seen that anxiety has extended beyond missionaries, and what is esteemed the religious public, into Chambers of Commerce, and among men deeply interested in our commercial welfare :—

London, 31st January, 1879.

TO THE SECRETARY OF THE ——— CHAMBER OF COMMERCE.

SIR,—In these days of failing or overstocked foreign markets, with the competition of other countries helping to depress our great manufacturing interests, it is incumbent on those who have at heart the present and prospective well-being of our working classes and the maintenance of our commercial position in the world, to consider well the causes of existing dulness in trade, and to endeavour to remove a hindrance to the increase of our exports.

In this spirit and as men of business interested in the prosperity of English commerce, we venture to call the attention of your Chamber to the accompanying printed correspondence on the subject of our trade with China. Mr. Mander puts the case so plainly, and quotes authorities so well entitled to a respectful hearing, that we need not weaken the force of his statement and quotations by any further argument or array of figures; but we may remark that, putting aside for the moment considerations of high morality—though we value such considerations, and are prepared to support them on suitable occasions—we lay stress on this outstanding fact that English industry is practically shut out from the market which of all others seems to offer the greatest possibilities of increase and expansion; and this not from any unwillingness on the part of the Government or people of China to receive our manufactures, but through the calamitous operation of a monopoly which exists for the sake of bringing in revenue to the Indian exchequer. The purchasing power of China seems paralyzed by the Opium trade, whilst the Indian budget rests upon a basis which must give way the moment China is strong enough to assert herself. We take the liberty to suggest that your Chamber might with propriety memorialize the Government on this grave subject, and urge upon them the necessity of providing for the contingency of a failure in the Opium revenue. The three great powers in Asia at this moment are the Governments of England, Russia, and China. May it not be well, looking to future contingencies, to strengthen the friendly relations of the first and last-named powers?—J. G. BARCLAY, R. BARCLAY, F. A. BEVAN, JOHN DEACON, R. N. FOWLER, E. BRODIE HOARE, JAMES E. MATHIESON, HENRY SYKES THORNTON, J. HERBERT TRITTON, *London Private Bankers.*

When Lord Elgin was quitting China, he made some remarkable statements to the merchants in Shanghai. He said :—

In reference to the treaties lately concluded with China and Japan, on this head we have no doubt incurred very weighty responsibilities. Uninvited, and by

methods not always of the gentlest, we have broken down the barriers behind which these ancient nations sought to conceal from the world without the mysteries—perhaps, also, in the case of China at least, the rags and rottenness—of their waning civilizations. Neither our own consciences nor the judgment of mankind will acquit us if, when we are asked to what use we have turned our opportunities, we can only say that we have filled our pockets from among the ruins which we have found or made.

But what if we are not filling our pockets out of the ruins? What if even this most miserable consolation to either Christian or philanthropist is denied us?

Enough has been probably suggested by the foregoing allusions to our past, and indeed our present, intercourse with China to convince impartial minds that even if we were officially, by treaty rights, the “most favoured” nation, yet that we must be, in consequence of our persistent enforcement of an odious traffic, peculiarly obnoxious to the Chinese. We may get from them what we enforce, but it is not surprising that, apart from this, the attitude of the people should be one of churlish reserve, if not of actual hostility, wherever it can be exhibited with impunity. A man-of-war or a gunboat is potential, but without such intervention little further progress in the way of amity can be anticipated until there is a complete and final abandonment of the protection of opium by gunpowder. If, in perfect sincerity, opium were abandoned to its fate in China, and the Chinese were at liberty to deal with it and its importers in any fashion they pleased, as a matter of private police and internal government, with which we had no concern, and in that important respect we were prepared, if we ventured into the country, to give unqualified submission to the regulations of the authorities, a great cause of stumbling and rock of offence would be removed. Until this occurs, we must be content that legitimate commercial enterprise should be crippled, and one-third of the human race be virtually shut out of our markets. What is still more important, and what we are chiefly concerned in, missionary operations must be impeded, formidable hindrances being raised between the Gospel and its reception by the Chinese. This we proceed to demonstrate.

Our readers have, in various articles in the *Intelligencer*,* been kept informed of the molestation to which our missionaries have recently been subjected by the local authorities at Foo-chow, and the difficulty which has been experienced in obtaining anything like adequate redress. It cannot yet be said that the question is settled in anything like a satisfactory manner. A brief review of the position of English missionaries in China, as secured to them by treaty rights, will be convenient. By the Treaty of Tientsin, which was signed in 1858 and ratified at Peking in 1860, articles have been provided enabling British subjects provided with consular passports to travel for their pleasure, or for purposes of trade, to all parts of the interior. Chinese subjects guilty of any criminal act towards British subjects are to be punished by the Chinese authorities, according to Chinese laws, at the instance

* See *C.M. Intelligencer*, December, 1878, p. 760; January, 1879, p. 29; December, 1879, p. 739.

of the Consuls; the fullest protection is also to be afforded to the persons and property of British subjects. By Articles 11 and 12, British subjects may, at the treaty ports and "at other places, make agreement for lands or buildings for warehouses, churches, hospitals, or burial-grounds," at rates prevailing among the people, equitably and without exactions on either side. By Article 8, persons teaching or professing Christianity, which "inculcates the practice of virtue," are entitled to the protection of the Chinese authorities; they are not to be persecuted or interfered with while peacefully pursuing their calling and not offending against the law. By another Article, British subjects may employ Chinese subjects in any lawful capacity. This, however, which seems to embrace all that could be required, does not place the whole subject in its full light. By the Treaty which was made between the Emperors of France and China, it was provided in Article 6 that

It shall be promulgated throughout the length and breadth of the land, in the terms of the edict of 20th February, 1846, that it is permitted to all people in all parts of China to propagate and practise the teachings of the Lord of Heaven, to meet together for the preaching of the doctrine, to build churches and to worship; further, all such as indiscriminately arrest [Christians] shall be duly punished, and such churches, cemeteries, schools, lands, and buildings as were owned on former occasions by persecuted Christians shall be paid for, and the money handed to the French representative at Peking for transmission to the Christians in the localities concerned. It is, in addition, permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure.

Even the Chinese Viceroy, writing to the Governor of Che-kiang after the attack on Mr. Taylor at Yang Chow, declares, "You must explain, for the information of every one, that the propagation of religion is allowed by treaty, and that no molestation must be offered to the missionaries." Such, in various forms, are the "Treaty Rights," specious and sufficient in the abstract for all the reasonable purposes which we, as a Christian nation, might require. The interpretation of them, however, is perhaps more important than the mere text. It could hardly be expected that Christianity would, as a matter of course, be acceptable to all Chinese, more especially those who come under the head of rulers. Even though there might be a considerable amount of religious indifference or tolerance for any new creed professing to teach virtue, it would be contrary to all previous experience elsewhere to anticipate that, as a matter of course, it would be universally acceptable. Again, the profession of a new religion, especially like Christianity, which, when truly expressed, is an exclusive creed, must be productive of discord among friends and relatives. The declaration of our Blessed Lord (Matt. x. 34—36) has been of universal application in the history of all Missions, from the first promulgation of the truth as it is in Jesus. There would therefore be the necessity, wherever practicable, of insisting on the due fulfilment of the provisions of the Treaty Rights. Adequate protection must have been contemplated, or the articles were *ab initio* a sham and a delusion. But what has practically been the course of our English authorities?

The importance of prudence and circumspection has been constantly pressed upon the missionaries. With this, of course, no one would quarrel. Apart from their duty as British subjects, it should be their ceaseless aim to promote to the uttermost of their power kindly feeling, and to conciliate good-will for the favourable reception of their message. It is our belief that in this important respect they have not been found wanting. An opposite course would be the most mistaken policy, and, if proved, would demonstrate deplorable unfitness for his exalted functions in the case of any offending party. Again, Lord Clarendon, in the name of the British Government, explained that "there was no desire to apply unfriendly pressure to induce the Chinese Government to advance more rapidly in intercourse with foreign nations than was consistent with safety and due and reasonable regard for the feelings of Chinese subjects," but "a faithful observance of the stipulations of existing treaties, and, as an indispensable condition of their good will, the fullest amount of protection to British subjects resorting to China," would be expected. In a further conversation, with the assent of the Chinese representative, Mr. Burlinghame, Lord Clarendon intimated that while, as a rule, questions of difference would be referred to Peking to be diplomatically discussed between her Majesty's representative and the Central Government, "force might be at once employed to protect life and property immediately exposed." A practical instance of this occurred—not, however, in the C.M.S. Missions—when Mr. Taylor was attacked at Yang Chow. Then energetic and efficient co-operation was received from Captain Heneage, H.M. Senior Naval Officer. It was on this occasion that, in the House of Lords, March 9, 1869, Lord Clarendon earnestly deprecated missionaries establishing themselves where no Consul was at hand to protect them, and stated that, in a reply to a letter from the London Missionary Society asking for his Lordship's interpretation of our treaty rights, he had said that "he was not prepared to place any abstract construction on those treaty provisions." This was the commencement of a retrograde policy. He also then recommended missionaries "to follow in the wake of trade," which we fear means to follow in the wake of opium, "rather than to seek to lead the way in opening up new locations." In 1870 followed the Tientsin Massacre* in the French Missionary Establishment. This did not affect Protestant Missions or Protestant missionaries, who were in no way implicated with the offences, real or imaginary, leading to this terrible calamity. The result, however, was that yet more stringent orders were issued from the English Foreign Office, and through a circular from Sir T. Wade (February 20th, 1872), restricting in various ways the freedom of missionary action, and warning that the Consul's support is not to be expected in places beyond his protection or control. This action was founded on despatches of Sir R. Alcock, not printed. Leave was asked for the perusal of them, which was granted, with per-

* See *C. M. Intelligencer*, November, 1870, for the causes which provoked this deplorable outbreak, especially what the Chinese held to be the kidnapping of their children by French nuns.

mission to quote anything said as opinions officially expressed to her Majesty's Government. We do not know how we can explain these despatches better than by quoting from an able official statement drawn up for the Society. It will be seen that in Sir R. Alcock's statement the most irrelevant matters have been heaped together, some wholly beyond the purview of any Government, and which, so far as we can judge, can only have been introduced *ad conflandam invidiam*.

The missionaries were astonished to find in Sir R. Alcock's despatches various arguments brought forward to show that Christian Missions are an obstacle to trade and peaceable intercourse with the Chinese, and that they ought by all means to be discouraged and restrained. The letter they drew up in reply declares that it is well known in China,—

"That the hostility entertained by the Chinese to Protestant missionaries is not directed against them as a class, but as foreigners. The Chinese look on missionaries as representatives of all foreigners, and all foreigners they believe to be encroachers on the rights of others, seekers after money and territory, or opium sellers. Almost every abusive placard that has been issued against Protestant missionaries has charged them either with secret designs of conquest, or with being engaged in the coolie or opium trades, and making the teaching of virtue a cloak for these abominations. . . . These charges sufficiently indicate other and deeper, and, to the Chinese, more generally understood, causes of hostility than the pretensions of some Roman Catholic bishop, or even the well-known and much-to-be-deplored Protectorate of Chinese Christians by France. . . . No general argument, then, against the establishment of Protestant missionaries in the interior can be founded on the troubles which Protestant missionaries have recently met with in certain inland towns."

In meeting Sir R. Alcock's argument as to the risks incurred and the evil consequences to be anticipated from persistent efforts in the establishment of Protestant Missions beyond the circle of the ports, upon all material interests and progressive improvements in our relations with the rulers and people of China, the missionaries ask,—

"What has been the nature of that commerce which we have forced upon the Chinese? It cannot surely be subject for self-congratulation, in the matter of our commerce with China, that there is very little difference annually between the total value of the opium imported from India into China, and that of all the tea and silk exported from China to England and elsewhere. Opium, then, may be considered as the main branch of British commerce in China. . . . and no one will defend it on the ground of its being in any sense beneficial to the people. The Chinese themselves regard it as injurious."

After stating that there has been a great increase in the growth of native opium, and that the cultivation of the poppy has been substituted for cereal productions over vast tracts of the western and northern provinces, so as in some parts to occasion a rise in the price of food, the missionaries continue,—

"For this, and all the other injuries entailed by opium, British commerce is responsible, and yet it is in the interests of British commerce that Protestant missionaries are to be restrained from penetrating into the interior! Missionary operations are represented as almost the one obstacle to 'progressive improvements,' while it is implied that commerce, if once freed from its connexion with these operations, would only advance the cause of progress."

They point out that honourable commerce has nothing to fear from Protestant missionaries. Merchants rarely learn the language of the people, British officials do not mix with the Native population, while the Protestant missionaries learn the language, mix with the people, and throw their influence all on the side of morality, peace, and goodwill. They have opened hospitals for the healing of the sick, and they frequently spend time and health and strength in ministering to the physical wants of the poor.

They go on to show that the same complications would arise were a body of merchants or scientific men to attempt to domicile themselves in those places out of which missionaries have recently been driven. "The demands of our merchants for freer access to, and even permission to reside in, the interior cannot be put off much longer. When complications arise between them and the ruling class, they ask, 'Will the British Minister of that day argue that British commerce leads only to the embroiling of the two Governments, and advise the merchants to be confined again to the open ports?'"

"Complications," they add, "are sure to arise, from time to time, in opening up the country to foreigners. Her Majesty's representatives should meet these difficulties rather than advise retrogression in order to get rid of them. . . . All the missionaries ask for is that their authorities will exert a friendly influence on the Chinese rulers to insist on protection being given to all British subjects travelling or residing in the interior, so long as they comply with the conditions of their passports."

The reply then shows that the charges made against Protestant missionaries, that they did not attempt to reach the higher classes, and that they themselves were imperfectly educated, were not borne out by facts, as nearly 100 works on science, medicine, history, &c., have been published in China by Protestant missionaries, while all the Chinese Dictionaries yet made for English students are the work of Protestant missionaries.

The charge made with respect to serious differences between the Protestant and Roman missionaries is also shown to be contrary to facts.

With reference to the disputes of missionaries as to the best term by which to express name of God in Chinese, they refrain from entering upon it, as they do not see what the British Government can have to do with discussions on a philological question.

Sir R. Alcock had charged the missionaries with sympathy towards the Taiping rebels, but they point out that British naval officers, consuls, and even the Governor of Hong Kong were involved in same condemnation, and that when the nature of the movement became more plain, few missionaries hoped anything from it, and but one allied himself with it.

What, then, is the present attitude of this important question? So long as there was among the Chinese officials an impression that missionary operations were countenanced by the British Government, and that remonstrances would be addressed to them when they were wantonly and mischievously interfered with, there was reasonable security and prospect of suitable redress in the case of any fanatical outbreak. But the policy which has been recently pursued has been so unfavourable to missionaries that, unless it is modified, the consequences may be very serious. The treaty arrangements have practically become a dead letter. As a proof how this works, we may refer to the recent interpretation placed by the Consul on Sir T. Wade's circular. He regards the "Foreign Settlement" as the limit within which missionaries are entitled to reside, and has not in any way remonstrated against the prohibition placed by the Chinese on the sale to the missionaries of premises in the city. Now this limit is nowhere referred to in the treaty, and is a further diminution of the rights of missionaries.

So far as we can discover, the present "policy of Government in regard to missionary enterprise seems inspired and shaped by the principle that the Gospel of Peace must not be introduced and supported by the arm of war." Now this is a most sound principle in itself. But how comes it that there should in China be the necessity for the "arm of war"? We have a treaty with that country, and are presumed to

be at peace with it. Why should there be any necessity for enforcing the provisions of that treaty by the presence of gunboats? Can other nations not obtain redress for their missionaries except by means of the "arm of war"? If they can, why is there any difference between us and them? If hostility to missionary operations really existed as the true cause of grievance, would not the Gospel preached by an American be as objectionable as the Gospel preached by an Englishman?

In answer to these questions, an illustration may be adduced. In 1875 a chapel belonging to the American missionaries was destroyed by a mob. Before the close of the following year, "in response to the representations of the American Consul, the chapel was repaired by the Native authorities, the losses of the preachers and others were paid in full, and a proclamation was issued forbidding any future interference with the property." This adjustment was attained without "arm of war" or "gunboats." Sir Thomas Wade himself asked, "Why is it that you could get your case settled so readily, and ours still remains unsettled?" The answer must be briefly comprehended in the one word, "Opium." The "arm of war" is the true mainstay of what we euphemistically term "commerce" in China. If it were not for the "arm of war," the Chinese would make short work with our "commerce." We are compelled, from the peculiar and most offensive nature of what we are pleased to term our "commerce," to hold this "arm" perpetually *in terrorem* in the prosecution of our dealings. Naturally we do not care to resort to the "arm," except in cases of absolute necessity, reserving it for great occasions and for special interests. In the judgment of statesmen these interests are bound up in the protection of "opium." But as it is constantly liable to be called into requisition, it is politic to diminish to the utmost possible extent all chances of collision with the Chinese. For a lost venture of opium, or a repetition of Commissioner Lin's performances, the wrath of the British nation would be stirred, and gunboats be promptly called into requisition; but as for protecting missionaries or Mission property, the fewer and the less there may be to protect the better. Why should we give offence to Chinese susceptibilities for the sake of the Gospel of Jesus Christ? If it was a cargo of opium, "reason would" that we should take up the matter. Now we venture to think that this is not satisfactory. We have no more wish than have our rulers for the employment of the "arm of war" in the promotion of missionary operations, though reasonable protection should be afforded to missionaries as to all other British subjects. But surely the true way out of the dilemma is not to minimize our missionary operations, but to minimize our importation of opium. This and not the Gospel is the true secret of hostility. The Americans do not import opium, and they can get redress for their missionaries without threats of violence, while we are powerless. But then their "commerce" is of a different character to ours.

We venture to think that people in England, the friends of Missions especially, are hardly prepared for this curious manifestation of the necessity for shielding our opium traffic. If this "the apple of our

eye" were touched by any violent outbreak on the part of the Chinese, the importance of our treaty provisions would be promptly and peremptorily insisted upon. It is our hope, however, that the demonstration that it is "opium" which really paralyzes the Gospel may stir up increased endeavours to rid ourselves of a demoralizing and degrading traffic, which justly lowers England in the scale of nations.

The following letters from the Rev. R. W. Stewart, at Foo-chow, will serve to show the present position of affairs:—

Foo-chow City, Oct. 16th, 1879.

A good illustration of the determination on the part of the Mandarins to get us out of the city is their refusing, for now more than nine months, to register a deed of sale, to one of our Christians, of a house inside the city, at present occupied by the boys' school, on account of the Christian declining to promise never hereafter to sell it to us. We are occupying this house, as I have said, in the name of the Christian, and no one disputes his title; there is nothing to dispute about it; everything about it is as straight and proper as could be; but still, hereafter, if the man is called upon to show his title to the house, he will have none to show, for the Mandarins have kept the deed of sale in their possession, and will not even return it unregistered. Holding premises without title-deeds is, of course, most dangerous, and I have addressed the Consul officially on the subject, calling his attention to the fact as a very plain proof of the hostility of the Chinese authorities, in spite of all their declarations to the contrary, to our holding property in the city.

I also mentioned in my despatch several other cases of breach of the "Religion Clauses" of the Treaty on the part of the local Mandarins, the most glaring being at Nang-wa, in the Kiong-Ning district, where an official command was sent in writing to the landlord of our chapel, forbidding him to renew his lease with us. Our catechist read the document himself in the hands of the district constable, and saw the official stamp annexed to it. He asked leave to take a copy of it, but was, of course, refused. The natural consequence is that we not only lose that chapel, but also can find no one else willing to rent to us in the whole of that neighbourhood.

The latest news from Kiong-Ning-fu is very sad. One of the poor men who, as joint-owner, sold us the house has

died. He was let out of prison in a dying state. One of the others is still in prison, and the families of these two men are literally *starving*; their fields and property have all been sold away to realize the amount paid by us as purchase-money, with the idea, it is presumed, of returning it to us; they have nothing now to support them, and often go, wives and children, to the nearest station, begging our catechist to do something for them. The Rev. Ting, in charge of that district, asked us very earnestly to give them some little help to keep them alive for a time; so Mr. Lloyd and I thought we might send them \$40 from the Mission funds, to be returned when we got compensation for our losses at the destruction of the chapel, if that time comes.

Besides the city itself, two other places in that district are now lost to us, viz., Tik-kau—the details of which you already know—and Nang-wa, of which I have spoken above; and we have every reason for fearing that gradually the Mandarins will repeat their behaviour at Nang-wa, and drive us towards the coast.

As soon as the Wu-Shih-Shan difficulties were settled, in answer to pressing letters from our catechist in charge of the Lo-Nguong and Lieng-Kong districts, I made a rush up country on foot, getting as far north as Ning-Taik city, where I found our old clergyman, the Rev. Tang, and had a long consultation with him on Mission matters connected with the Ning-Taik district. On the whole there seemed to me to be great reason for thankfulness and praise to Almighty God for the work He is doing in that part of the country. The difficulties are really very great—I think greater than you at home perhaps imagine, to the acceptance on the part of the Natives of the Gospel message: minor persecutions, of which we take no official notice, are very frequent, such as being disowned

by their families, and turned out of doors, deprived of their share of the family property when it is annually divided, the rent of their fields raised by the landowner, and almost invariably regarded with scorn and contempt by their heathen neighbours; and yet the work goes on, and the number of Christians increases. At several places the converts have to walk eight and nine miles to the nearest chapel on Sundays, over steep mountainous paths, too. And this, after their week's work, is a good proof of their sincerity.

At Lo-Nguong city there seems to be a start made, after so many years' apparent lifelessness, and there on Sunday I baptized seven, all but one residents in the city, and four of them of the literary class. These men especially need your prayers.

Nov. 11, 1879.

The last trouble inflicted on us by the authorities is that an order has gone forth from the Board of Trade to their subordinates all over the Province, commanding them to examine into the deeds of all of our chapels, and for that purpose to demand them for inspection by the mandarins. Just now the Lieng Kong catechist has come down in great alarm on account of a number of official servants having entered our chapel in that city, and demanded, in the name of the Viceroy, the deeds to be delivered to them. He said he had not got them, that they were at Foo-Chow. He accordingly was despatched down here for them. A day or two ago our South-

street Chapel, in the city here, was assailed in the same way, by command of the Viceroy, the messengers demanding our deeds. I told them to reply that any request of that kind should be made to the owners of the house, viz., ourselves, and I have not heard anything since. Here, in the city, I think we are safe, for the deeds are in the names of the missionaries, and I presume they are properly drawn up; but up country we cannot, it seems, hold property in our own names, so all the deeds are in the names of Chinese converts, and in Sir Thomas Wade's opinion we cannot keep them if the mandarins wish to have them; and once they get the deeds into their own hands, they are sure, by fair means or foul, to find some fault in them—just as they have done here at Woo-Shih-Shan. Then, by demanding the deeds of places rented, and sending a lot of official runners to the houses, as a matter of course the owners will be terrified, and be unwilling to rent to us again next year. I do not know what is coming upon us; something very bad indeed, I fear; worse than has ever happened before. Suppose we get notice to quit from some fifty of our chapels?

Very dark times seem to be coming; but we know it is not our Church, but the Lord Jesus Christ's, and He will take care of His own. This last act of the authorities is the worst of all, for it shows who are our real enemies—they, up to this, always laid all the blame on the people.

Mr. Stewart's statements are only too clearly significant of the present hopelessness of redress unless public sympathy is aroused here in England. The urgent need of prayer on behalf of the cause of Missions in China will be felt by all Christians. K.

DR. KOELLE AND THE TURKISH GOVERNMENT.



VEN before the letters and article in the *Times* of Jan. 2nd had informed the public that "the Missionary Köller" was connected with the Church Missionary Society, our friends could scarcely fail to recognize under that name the learned and devoted Dr. Sigismund W. Koelle, who zealously served the Society for thirty years, first in West Africa and then in Turkey. A native of Wurtemberg, and a student of the Basle Seminary, he came into the Islington College in 1845, was ordained

deacon and priest by Bishop Blomfield in 1846-7, and proceeded in the latter year to Sierra Leone. During his residence there he paid special attention to African languages, and one fruit of his studies was the celebrated *Polyglotta Africana*, a monument of learning and research, in which no less than a hundred languages and dialects are tabulated and compared, and which, with his other philological works, some years ago gained the much-valued Volney Prize given annually by the French Institute. In 1855 he was transferred to the Mission then carried on by the Society at Cairo, and in 1856 to Palestine. In 1862 he joined the late Dr. Pfander at Constantinople, where a Mission had been established after the Crimean War. There he laboured with characteristic patience, both in the preparation of Christian books and tracts in Turkish, and in such quiet evangelistic work as the limited toleration of the Turkish Government allowed. A summary of the twenty years' history of the Mission appeared in the *Intelligencer* of October 1877, on the occasion of the Society, for reasons fully explained at the time, determining to withdraw from Constantinople.

This withdrawal left Dr. Koelle in the position of a retired missionary receiving a pension from the Society. It was of course open to him to reside in Germany or England, or indeed anywhere; but, to his great honour, he resolved to cling to his post, and quietly to continue his literary work. From time to time he has informed the Society of his proceedings, and especially of the vexatious hindrances which still, British influence notwithstanding, confront even the most unobtrusive missionary work in Constantinople, if directed at the evangelization of Mohammedans. In one case of gross religious persecution, which occurred only a few months ago, the C.M.S. Committee appealed to Lord Salisbury to interpose, which his Lordship at once did,—but unfortunately the Mussulman girl concerned, who had desired to become a Christian, was tempted back into Mohammedanism. The case of Ahmed Tewfik, which has caused so much excitement, was first reported to the Society in a letter from Dr. Koelle dated Oct. 2nd, and this and subsequent letters were duly communicated to the Foreign Office; but it was thought best not to complicate a difficult matter by publishing them prematurely. We may now, however, give our readers the full narrative as detailed by Dr. Koelle himself.

It should be stated that Dr. Koelle was engaged in translating the English Prayer-book into Turkish for the S.P.C.K., and in preparing other books and tracts on his own account. It should also be explained that the newspapers have fallen into some mistakes in their accounts of the matter. One or two have confused the case with another instance of oppression at Angora in Asia Minor. And Ahmed Tewfik Effendi has been described as “a poor Khodja or schoolmaster.” He is in fact one of the most learned and distinguished Ulemas in the Mohammedan priesthood. The following account of him is from a statement made by Dr. Koelle to Sir H. Layard:—

This gentleman has been doing the work of *two* men in the service of his country. In the first place, he discharged the duties of head-master of the Grammar School of Emirgan; in the second place, he was the Professor of the College connected with

the mosque of Beshiktash. Some years ago the students of that college, finding their professor an immoral man, came in a body to my friend, entreating him to become their professor. He told them this was impossible, seeing he had daily to go to his school in Emirgan. But they would take no refusal, saying, "We entreat you, in God's name." Being asked in God's name, he said he was shut up and could no longer decline. Since then he has been lecturing to them at a very early hour, before going to his school, and prepared for these often very difficult lectures during the hours of the night. For the head-mastership he received a salary, the payment of which remained some twenty months in arrear, and his professorship was altogether gratuitous.

Up to the time of his incarceration, he also taught some evenings of the week in the family of Reshid Pasha, the first reforming Grand Vizier in Sultan Mahmud's time, and directed the studies of Damad Mahmud Pasha, junior, the present Sultan's brother-in-law.

About two years ago he wrote for the Sultan, at his Majesty's own request, a treatise on reforms in their relation to Islam. He was also one of the Ulemas who, during Rhamadan, have in turn to discuss a verse of the Koran in the Sultan's presence, and, shortly before his imprisonment, he received the imperial present of 100 silver medjidies for doing so last time.

In holidays, or whenever he could command some leisure, he was good enough to improve the style of what I wrote in Turkish for the benefit of his countrymen, as a matter of business, for which he was paid. What he thus earned had to make up for the unpaid *ailiks* (monthly salaries) in maintaining his family, he having no rations, like other Government officers.

The first letter relates Dr. Koelle's detention by the chief of the police and the arrest of the Ulema :—

From Dr. S. W. Koelle.

Constantinople, Oct. 2nd, 1879.

The Turkish Government having again made a hostile move with regard to our work, I beg to lay the case before you as it happened.

On Tuesday, September 23rd, when I had been engaged from early morning in the house of my Ulema friend, in order, with his help, to give to my translation of the new tract on "Christ the Word" a more acceptable and elegant Turkish form, I left, at 3 o'clock p.m., in order to return home. I had only advanced a short distance when a gentleman in civil dress was running after me (a detective, as he turned out), and said I was wanted again. Thinking the man had been sent by my friend, I at once returned with him; but, when we arrived near the house, he pointed further down, saying, "The Effendi is waiting there." So I followed him a little further, till suddenly we stopped under the portico of the police-station, and I was at once ushered into the presence of Hassan Pasha, who was surrounded by a number of officers in uniform. Still holding the carpet-bag in my hand, which contained the papers on which we had been working, the Pasha at once asked me to open the bag

and show what was in it. I asked for the reason why such a request was addressed to me, and the Pasha replied, "You are suspected, and I wish to see whether the suspicion is grounded." I said that, being a foreigner, and not a Turkish subject, I thought his Excellency had no right thus to take me from the street and insist on my opening the bag. The Pasha rejoined, "Though we have no right to take you out of your house without the consent of your Embassy, yet the streets are ours, and we have the right to take you there, and I can open your bag by force." I asked, "Then do you intend to open it by force?" He answered, "Yes, I do." Upon this I at once gave the carpet-bag into his hands, saying, "I yield to force." The Pasha opened it himself, and took out of it two paper parcels, one containing about sixty pages of my Turkish version of the Book of Common Prayer, and the other the English manuscript of my new tract on "Christ the Word," and a portion of it in Turkish; also a letter in Turkish addressed to the town doctor of Antioch, to whom I sent a post-office money order for papers he had entrusted to my keeping. All these papers were now bound to-

gether in a pocket handkerchief, and sent away to be examined by some one else.

I was politely asked to take a seat near the Pasha, who entered into conversation with me; inquiring after my employment, nationality, &c. I said, "I must beg your Excellency to know that I am here, not as an enemy, but a friend; and that the pious people in England who sent me had no other object but to render a service of love to the Turkish nation by giving them the opportunity of becoming acquainted with the nature of true Christianity. This work," I continued, "is the result of the Crimean war, when England made such great sacrifices for this country. Then it was that the English believers said, 'It is not enough to send our Turkish friends merely temporal help, we must also send them what is far better, namely, what is spiritual and divine.' Therefore they sent out some Ulemas to make known Christianity, of whom I am one." The mention of the Crimean war seemed quite to touch a chord in the Pasha's heart, for he pointed to the English medal on his breast, and said, "We liked the English much better than the French, and mixed a great deal with them; and in the late Servian war I was long associated with General Kemball, for whom I entertain a sincere friendship." He added, in a most friendly and apparently apologetic manner, "I was compelled to act in this matter, for I received an order which had to be obeyed." When I remarked that, whilst foreigners generally come only here to gain money, *we* had come for the sole purpose of *bringing* them something, one of the Turkish gentlemen sitting by my side said, "Yes, you are our best friends."

Meanwhile, my Ulema friend had also been summoned, and was evidently much surprised by finding me there. After a few questions had been answered by him, we were informed that we were now both going to be sent to the Minister of Police, Hafiz Pasha, at the central station in Stambul. Hafiz Pasha is one of those specially named, together with Shevket Pasha, in the Earl of Derby's famous despatch. Two officers in uniform accompanied us in the same carriage, and, after we had been driving for about a mile, we met Hafiz Pasha coming towards us. Both

carriages stopped, and our officers went out to have a talk with the Pasha, the result of which was that we all returned to the Beshiktash station. My friend the Ulema was at once taken upstairs before the Mushir, who questioned him about his connexion with me, and strongly censured him for his assistance in my literary work. This lasted about an hour, I being kept all the while in a waiting-room below. When I was called upstairs, Hafiz Pasha had left, and my friend was taken down to the room I had just left. I was now questioned about my name, father's name, place of residence, connexion with the Ulema, and suchlike matters, my answers being written down by a clerk. The question about my profession I answered thus, "I am a teacher sent here by the Church Missionary Society to instruct in Christianity all those Osmanlees who wish for it, and I shall be most happy to instruct any of the gentlemen here who may desire to know what Christianity is." This examination also lasted about an hour, and, when it was over, I had to sign the protocol without its having been first read over to me.

I was then taken down again to Hassan Pasha's room, who was still most friendly, asking me whether I would like another cup of coffee, and offering to send me home in a carriage, as it had become so late. I said, "But where are my papers?" The Pasha answered, "They are no longer in my hands; I have nothing more to do with them. Hafiz Pasha has taken them with him." I continued, "Then I must ask you to give me a written statement to the effect that you have taken from me such-and-such papers, and at any rate you will let me have the post-office money-order contained in the letter?" Upon this the Pasha said, "Just wait here a little longer, and I will go and see Hafiz Pasha about it." So he started, and did not return for more than an hour; and when he came at last he said, "The Government gives no written receipt; its word is a sufficient guarantee; but here is the post-office order, for which you will be so good as to give me a receipt." I asked, "When will my papers be returned to me?" Hassan Pasha replied, "The Mushir is examining them, and if he finds that they contain nothing political, they will be returned to you in a day or

two." He then apologized that, on account of the lateness of the hour, no carriage could be had; but gave me a horse to ride home, and a mounted soldier as a guard to see me home safe. Thanking him for this kind attention, we shook hands, after I had been detained for six hours.

On arriving at home, at nearly ten o'clock p.m., I found Mrs. Koelle in a great state of anxiety at my unaccountable delay. Murders having lately been of frequent occurrence, she sent our man-servant towards evening to inquire for me at the Ulema's; but, being directed to ask for me at the police-station, he was detained likewise, so that Mrs. Koelle remained in complete uncertainty about my fate till we both arrived together.

Early the following morning, I went to the Ulema's house to condole with him, and now learned that he had not been allowed to return home after examination, as I supposed, but was detained for half an hour, even after I had left. He apprehended, from Hafiz Pasha's manner, that something very serious was in store for him, and begged

me not to desert his wife and children if anything should happen to him.

I was quite prepared to leave unnoticed what had happened thus far, and, as the restoration of the confiscated manuscripts was promised "in a day or two," I intended to wait a week before taking any official step; but, as the Government proceeded to measures of violence against the Ulema, I was also obliged to act earlier. On Saturday afternoon his wife drove to our house, and informed me that on Wednesday evening her husband was again sent for by Hassan Pasha, that he was detained at the police that night, and the following morning sent to the Sheikh-ul-Islam, where he had ever since been locked up in a room, with three guards before the door. She said she was afraid she might suddenly hear that he was put on board a steamer, to be sent into banishment, and therefore begged of me to do what I could in order to procure his release. As it was too late on that day, I promised to go to Therapia early on Sunday morning, and lay the case before the English Ambassador.

In consequence of Dr. Koelle's application to Sir H. Layard, one of the dragomans of the Embassy saw Hafiz Pasha, and was informed that "in ten days the papers would be laid before the Sublime Porte, and that till then nothing could be done."

The next letter describes the treatment to which Ahmed Tewfik was subjected, and gives another illustration of the zeal of the more fanatical Mussulmans:—

Oct. 10th, 1879.

Since I wrote to you a week ago, I have neither received the documents back, nor has the poor Ulema been released.

Last Sunday his wife came to us in great distress, saying that, whereas at first he was treated well, he was now in an unclean, unhealthy dungeon; and even her own son, a boy ten years old, was not allowed to see him alone, an officer and guard being present all the time he was with his father in bringing him clean wash. She told me that the Sheikh-ul-Islam convened a council of the oldest, most fanatical Mollas, who pronounced her husband not merely a Protestant, but a hundred times worse than a Protestant, and passed a judgment against him, which now lies before the Sultan for confirmation. At her

request I called again on the *Chargé d'Affaires*, who promised that, as he was just going to the Foreign Minister, he would confer with him on the subject.

How much the Turks are on the alert just now, you will see from the following incident:—Many years ago a Mohammedan youth from Jerusalem was staying some months in my house as an inquirer, and occupied himself by translating part of the "Food for Reflection" into Arabic. About ten days ago he arrived here from Jerusalem on his way to Vienna, where he will be professor of Arabic and Turkish, and director of the Mohammedan schools in Bosnia. He is now staying at the Greek convent, and just told me that, a few days ago, a detective came to his room, telling him that he was immediately wanted by the

Sheikh-ul-Islam. On going there, the Sheikh-ul-Islam told him the case of my friend, and that he was suspected of being similarly employed. He answered, "True, many years ago, when I was a mere youth, I for a while thought of

those things; but this is a thing of the past, and I have since been Turkish Consul, and twice Member of Parliament." He was then allowed to depart with a caution.

Another letter gives some suggestive extracts from the comments of the Turkish newspapers upon the matter:—

Oct. 20th, 1879.

More than a week has passed since I last wrote to you about our difficulty with the Government, and still I am without the confiscated papers, and my poor friend is still pining in the Sheikh-ul-Islam's dungeon. All the Turkish newspapers take the part of the persecutors, and heap calumnies upon the poor man, calling him renegade, traitor, and any bad name they can think of.

I will translate for you a specimen or two from those papers to give you an idea of other similar articles. The *Terjuman-i-Hakikat* (Interpreter of Truth) of October 10th says:—

"Is it to be endured that, whilst our Government has the right to expel the deceivers called Missionaries from the country, as Germany expelled the Jesuits, that the Protestant Missionaries should thus make use of natives as means of seduction, in order to corrupt the nation from within, just as tree-worms destroy a tree? The minds all over Stambul have been greatly roused, not because of the apostacy of the said Ahmed, who is unworthy of his name, but because he assisted in Constantinople those who are earnest and real enemies of religion in seducing Mussulmans.

The public demands vengeance. And let it be known that we must speak and act as becomes a people who esteem their religion higher than their lives."

The *Djeride-i-Hawadith* (Register of News) of October 10th writes:—

"There are different rumours as to the just judgment pronounced against the said hypocrite by the council of Ulemas. According to one he has been sentenced to death; and, according to another, to fifteen years' detention in a fortress; but the fact is, that it will not be made known till it is carried out. Although few Mussulmans were caught in the snares of these Jesuits, yet it is understood from the dictation of those erroneous and seducing books—the 'Mizan-ul-Hak,' the 'Food for Reflection,' the 'Death of Christ upon the Cross,' and the like—that he had been dipping his pen into them; and it is clear that this Ahmed did not enter that Society only lately."

A few days ago our former catechist, Ahmed Agha, came to me with a message from a Softa we know, informing me that the Softas about the Sheikh-ul-Islam loudly clamoured for the "crucifixion" of my imprisoned friend.

Dr. Koelle adds that the Secretary of the Embassy had informed him that he now hoped to get the papers back "within about a fortnight," but that as regards the Ulema, "he had not been able to obtain from the Porte even a promise that they would apply on his behalf to the Sheikh-ul-Islam. He added that the Porte regarded the whole affair as most serious and grave."

On Dec. 1st, Dr. Koelle wrote as follows:—"The poor Ulema is kept in prison, and our manuscripts have not yet been returned;" and on Dec. 11th again to the same effect. On Dec. 22nd, he wrote that "the strictly watched prisoner" had found means to send him a slip of paper, giving the information "that three judgments had been passed on him, two of them condemning him to death, and one depriving him of his degree and his head-mastership, and consigning him to imprisonment."

It is not necessary to comment at length on this case. The remarks upon it in most of the English newspapers have been very just and fair. As regards the settlement ultimately arrived at, we have to thank the firmness of Sir Henry Layard for the recovery of the translations. And humiliating though it be that the Ulema has to be "removed for safety" from his wife and family to an island in the *Ægean*, probably any other course would have been attended with real danger to his life. But how far justice has been done by acquitting Hafiz Pasha, and punishing his courteous subordinate, may be gathered from the foregoing letters.

One thing only it may be well to add. We hear a good deal of Mohammedan, and particularly of Turkish, toleration in religious matters; and the successful work of the American missionaries is often appealed to in evidence of this. It is strange that the distinction has not been more readily noticed between Protestant Missions to the Oriental Churches, and Christian Missions to the Moslems. To a Mohammedan it is naturally a matter of perfect indifference how many Greeks or Armenians change the form of their Christianity. But let a Mussulman turn Christian—let even a real and avowed effort be made to effect such a conversion—and it will be seen at once that toleration in fact does not exist at all. A learned Ulema is incarcerated and degraded, narrowly escapes with his life, and is ultimately "removed for safety to an island," for assisting a missionary in Turkish translations. What would have befallen him if he had committed the enormity of confessing the faith of Christ and presenting himself for baptism?

Since the above was written, another letter has come to hand from Dr. Koelle, communicating the result of Sir H. Layard's interposition. He views it as a more complete triumph of British influence and of the principles of religious liberty than it has been regarded by the newspaper correspondents. It appears that Sir H. Layard sent for Dr. Koelle on Jan. 3rd, and handed him over the restored papers just as he had received them from the Sultan's own hands, adding these words,—

"I wish you to tell your Society that His Majesty gave me a formal assurance of religious liberty, even as regards Mohammedans, such as has never been given before; for His Majesty declared, 'If Ahmed Wefik Pasha' (the present governor of Broussa, an Osmanli of European education), 'or the Shiekh-ul-Islam himself, would wish to become a Christian, they could do so without incurring any penalty.'"

This declaration would be more satisfactory if it were not the fact that the arrest of Dr. Koelle, the seizure of the books, and the imprisonment of the Ulema, were the direct orders of the Sultan; this being the reason why Sir H. Layard withdrew his demand for the dismissal of Hafiz Pasha—who, by the way, has since been significantly rewarded with the grand cordon of the Order of the Medjidie. And Dr. Koelle did not know when he wrote that the Porte would in a few days issue an official Note justifying both the proceedings against himself

and the sentence on Ahmed Tewfik, and acknowledging that the partial concession of the Ambassador's demands was due to the "clemency of the Sultan" and his "regard for England." Moreover, notwithstanding the Sultan's large promise of liberty even to the Sheikh-ul-Islam to become a Christian if he likes, it is still necessary to send to an island "for safety," not a convert from Mohammedanism, but a mere reviser of Turkish translations. Nevertheless, even if Dr. Koelle is over-sanguine in believing that "a victory has been gained for religious freedom greater than even Lord Stratford de Redcliffe was ever able to secure," we can assuredly sympathize, without the smallest shadow of doubt or reserve, in his remark that "it is difficult not to recognize the hand of the Lord in these events, of that Lord whose parting word to His Church was to preach the Gospel to *all* nations, and who doubtless still remembers the prayers which an Athanasius and a Chrysostom offered up to Him for the triumph of His saving truth in this metropolis of the East and West."

We have said that the papers were handed by Sir H. Layard to Dr. Koelle just as he received them from the Sultan. But they proved to be, in one respect, not quite in the same state as when they were seized three months before. "I find," says Dr. Koelle, "that in every place where the name of 'Our Lord' is given to Christ in the sixty pages of the Turkish Book of Common Prayer which have been in the hands of the Shiekh-ul-Islam and his spiritual court, that blessed Name is so entirely covered over with black ink as not to be any longer discernible."

A TWENTY YEARS' REVIEW OF THE TINNEVELLY MISSION.

A Paper read at the Bangalore Missionary Conference, June, 1879.

BY BISHOP SARGENT.

IT is with deep feeling of thankfulness to the heavenly Master, whose work we have in hand, that I proceed to furnish a paper on the operations of the Church Missionary Society in Tinnevely, in continuation of the narrative presented by me to the Missionary Conference at Ootacamund in April, 1858. Twenty years have flown since then—twenty years of toil and labour, care and trial, ploughing and sowing. But though there has been much in this interval to disappoint, there is, on the whole, much to encourage and cheer us. Progress is more or less evident in almost every department; and though perfection is not to be expected, yet our aim in every effort is, in God's name, directed that way. A comparison of the present condition of things with matters as they stood when the South Indian Conference last met, shows that, as regards numbers, we have now nearly double of what we had then.

I will first state the results as they were then recorded, and in the next column give the results as they were ten years after, and finally the results as they now stand:—

	1858.	1868.	1878.
Native Clergy	9	16	58
No. of Catechists employed	208	228	142
No. of Schoolmasters	242	256	306
No. of Schoolmistresses	82	85	141
No. of Villages occupied	450	676	875
No. of Adherents	28,151	37,279	53,536
No. of Baptized	18,094	25,324	34,484
No. of Catechumens	10,058	11,955	19,052
No. of Communicants	4,021	5,865	8,378
No. of Schools	312	316	413
No. of Children	7,431	9,026	13,428
Of whom—Boys	4,854	6,688	8,153
Ditto Girls	2,577	2,338	5,275
Funds contributed by converts for religious and charitable purposes .	Rs. 7,698 : 8 : 8	Rs. 16,940 : 5 : 4	Rs. 24,498 : 3 : 5

One thing observable is the diminution of our European labourers. In 1858 there were fourteen; now there are only five missionaries. The question arises, Is this a matter for congratulation? Is it a move in the right direction? We may in reply say, first of all, that we thank God it has not arisen from lack of funds, or lack of true men on the part of the Church Missionary Society; and, secondly, it has been adopted as the proper criterion of a sound work, to test what has been done, and as the fit way of drawing out the energies of a Church, in furtherance of its own well-being and enlargement. The experiment is in course of trial; with what promise of success let genuine results, so far as they have gone, prove.

Another thing observable is that our Native agents have not increased in proportion to the increase of our converts. In 1858 we had in all 541 Native agents, male and female, to 28,152 souls, with 7431 school-children. Now we have only 657 teachers to 53,536, with 13,428 school-children—*i. e.* in the former instance, each teacher had an average of 52 persons to care for, with 13 school-children; now he has 82, with 20 school-children. If these people all lived in a few neighbouring towns and villages, within a small limit of space, this might seem rather a small number to care for; but whereas in 1858 our converts were distributed in 450 hamlets, villages, and towns, they now occupy 875. Besides which, the Society limiting its yearly grant to a lump sum, and also adopting the principle of reducing that grant by one-twentieth every year, we have been obliged to economize our labourers, and especially we endeavour to make catechists, with the help of their wives, take up school-work also.

But though the general body of agents has not increased in proportion to the increase of people, the office of ordained Native pastor has been largely increased. In 1858 there were only nine such pastors, now there are fifty-eight. I may here say that this increase in the Native ministry became a necessity, not only by reason of the diminution of the European element, but from the needs of a growing Church. It would be a mockery to tell bodies of converts of the need there was of baptism, if such a rite could be performed only when the European missionary came round to their village at some long intervals of time; and vain would be the exhortation to commemorate the death of our adorable Saviour, if parties had invariably to travel from ten to forty miles. Besides which, I think it a matter of

importance that our converts should as early as possible understand that these Divine ordinances are not like charms in the hands of Europeans or foreigners, but means of grace, common to every people who "call on the Lord Jesus." These visible acts also, performed in a variety of places, arrest the attention of the multitude, create inquiry, and act powerfully on the minds of men who otherwise would never give our holy religion a thought. Of course the preaching of Christ crucified must be the great lever wherewith to move a people, but that does not militate against what I have above advanced; and I rejoice to think that these fifty-eight Native clergymen are placed at suitable localities in every quarter, and that Christian worship is performed at intervals throughout the length and breadth of that portion of the province for which the C.M.S. has to provide. With the increase of these ordained spiritual agents our number of paid catechists has greatly decreased. I am thankful, however, to say that in a few places men of education and Christian experience have offered themselves as honorary catechists, and they are doing a good work; but such men are rare, owing to the fact that the duties are too onerous, and occupy too much time. If all that were required were some one to take a service or two on the Sunday, and a prayer-meeting during the week, we might find many men prepared to perform that duty. But to have Bible-reading and prayers with the people *every day*, to teach young and old *individually* the elements of Christian truth, and thus prepare some for baptism, and afterwards for the Sacrament of the Lord's Supper, this engages more time and responsibility than many are able to sustain. Not so in *voluntary* effort among the *heathen*. For some years past, in every district there have been bands of men going to heathen villages and preaching to the people; but now that God has opened a door of entrance more largely, such preachers have increased wonderfully; and my rejoicing is that, whatever influence they may thus exercise over the heathen, the result to their own souls is sure and certain. It must at least make them more consistent professors.

Since the meeting of the Conference in 1858, a system of self-government has been introduced as a highly desirable plan in the present state of the Mission, and to this end *Church Councils* have been established in every one of our nine districts, to which the Native clergy are admitted *ex officio*, and laymen by election of the body of Church members in the several congregations. One of the Native pastors is Vice-President of the Church Council in his district. The Home Committee make a lump grant to each Church Council; and the Council determines the election and pay of Mission agents, their locality, the work to be performed, and the means to be employed in collecting funds for the support of teachers, &c. This Church Council meets every three months. There is also a *Church Committee* formed in *every* *pastorate*, comprising the pastor and as many laymen as the extent of his work renders necessary. In some places there are only four or five such members, in others there are from seven to twelve. These local Committees meet every two or three months, and act subordinately to the Church Councils; and these Councils are again subordinate to the *Provincial Council*, which meets once a year at Palamcottah. I think these Committees and Councils have greatly benefited our work, especially in teaching our converts something of self-government and self-support. A more correct view of the personal responsibility of our converts is now held than ever was held before, and every one that now proposes to become a Christian does so in the full understanding that he must, according to his circumstances, help to support his teachers.

Another improvement introduced since the Conference in 1858 is the introduction of school-fees, especially in our boarding-schools. Formerly a boy was not only educated, but also fed and clothed without charge; and in many such cases the parents almost thought they were doing the Mission a favour in thus giving their boys to be taught. Now we have a regular system of payment, and during the year 1878 the fees derived from such sources amounted to Rs. 2151 : 6, besides Rs. 1465 : 0 : 10 as fees from village school-children.

Another important matter in which we can report progress is in the contributions made by our people to religious and charitable objects. The following table will show this precisely:—

OBJECT.	1858.			1878.		
	RS.	A.	P.	RS.	A.	P.
To Support of the Native Church Fund . . .	1,306	12	7	11,368	6	6
Building of Churches	1,475	12	10	1,018	13	1
Repairs and Lighting of Churches	835	11	5	3,870	5	3
Offertories and Church Fees	294	3	5	2,269	3	2
Endowment Fund	485	4	4	1,750	0	5
Poor Fund	699	13	11	767	2	10
Widows' Fund	739	8	0	2,035	6	2
Miscellaneous—						
Bible and Tract Societies	1,861	11	2	802	7	2
Village School Fees . . . . .	..	..		1,465	0	10
Boarding School Fees . . . . .	..	..		2,151	6	0
Total Rs.	7,698	8	8	27,498	3	5

Besides the sums thus subscribed during the year 1878, there are funds accumulating as endowment funds for each district, the product of former years. These sums are invested in Government securities, and amount to Rs. 39,948 : 5 : 7. Not only has each district its own General Endowment Fund, but many of the congregations have each a local fund accumulating to meet the building of substantial churches and other needful expenses. I am unable to state exactly what the amount of the whole may be, but I think it cannot be less than Rs. 6000.

The Agents' Widows' Fund has been well supported by its subscribers, and the funds now in Government securities amount to Rs. 48,500. 103 widows are supported by it.

One subject, in which we have not made the progress expected, is the preparation of agents for mission work. With a view of economizing, we, five years ago, amalgamated the Vernacular department with the higher English education of Hindus and Christians under one institution. The consequence has been that the training department has not had the personal instruction of the European missionary with the express view to mission work that it ought to have had; and where progress was made in class, the desire of attaining a higher standing through English, and thereby eventually higher pay, has tempted many to give themselves to English study, when they had, in truth, but little talent for it, and when in the Vernacular they might have been employed as useful men. All this is beyond the power of a single European missionary, employed as Principal in such an institution, to rectify,

however much he may desire it. In the first place, the Government requirements are so high that such a teacher has to throw all his strength into the classes preparing for matriculation and F. A. examinations, and, in the next place, so long as the training duty is assigned to Native teachers only, the students naturally grow up with the impression that education in the Vernaculars is an inferior thing, because it looks to them as if the Principal thought so likewise. It was a different matter some years ago, when two or three European missionaries were more or less constantly employed in the training of catechists and schoolmasters in the Vernacular. The very fact of a European being employed in preparing Vernacular teachers made the students attach importance to Vernacular work, because, in fact, they saw that the Society and its missionaries attached so great importance to it. Thus they were constantly educated in appreciating their own language, both for its own sake and because of the door of usefulness it opened to them among their own countrymen as Christian teachers. The consequence of the present plan has been that lately, when large accessions from the heathen claimed a goodly increase in our staff of teachers, we have had to employ good men who came to hand, but men who were generally inferior as regards power of teaching, because they had not been trained, either in our institutions or even in our boarding-schools. This is an important subject, and it is hoped the Society will direct their attention to it. At the same time we are desirous that those who can afford it should secure for themselves a good English education, and take their stand in the world as they find openings suited to their mind and capacity. This should not be left undone, but the other ought necessarily to be done by us as a Missionary Society.

The great majority of our schoolmasters have passed for the Government Fifth Grade Certificate, and till within the last year our schools progressed favourably under the Results Grant rules; but the new system introduced last year has greatly interrupted and discouraged the work, and it almost seems as if the elementary education of the mass of the people, regarding which such large promises were at one time made, is a matter of the past.

Another matter in which we have broken new ground is in reference to education among the higher classes of Hindu girls. The Rev. A. H. Lash has sole management of this department, and it is pleasing to see how readily high-caste families in some of our large towns have availed themselves of this aid. The first school was opened in 1871, and now there are some forty-two branch schools, in which there are 104 Brahmin girls and 900 Vellalars and Mudalies. All the mistresses in these schools are Christians. With the large Sarah Tucker Training Institution under his direction, Mr. Lash is able to supply teachers not only to meet his own wants in Tinnevely, but to give teachers to other important places when parties ask for them. This institution, in which there are about sixty normal students, is the only one, I believe, in all South India that has fairly succeeded in qualifying a large number of schoolmistresses according to the requirements of the Government examinations. Mr. Lash has also charge of the girls' boarding-schools in stations where now there are no European missionaries, and he is encouraged in what he sees of the good foundation laid by those who went before, to believe that the work will abide. These boarding-schools have been of the highest importance to our mission work, supplying each district in many instances not only with Christian teachers, but good wives for our Native agents. In Mengnanapuram there is one of long standing,

commenced under Mrs. Thomas's fostering care in 1839, and continued so to this day. She has eighty-six girls in her school at present, and in almost every congregation in this large district you meet with Christian women who have passed their youth under her kind and consistent influence, and you see at once their superiority. There are now living in the district two such women married to Native pastors, fifty-seven to catechists, 108 to schoolmasters, and 106 to Government officials, traders, and others. One palpable benefit resulting from such schools is observable in the fact that whereas, when mission work commenced, young women invariably married between the age of twelve and fifteen, now girls may be seen still attending to their studies or acting as monitors in schools, unmarried even up to twenty years of age. The advantage is altogether on the side of the present generation of our young Christian women, compared with the condition of the previous generation, mentally and physically; and I gladly and truly may add, morally and religiously. I might say the same of the children educated in Mrs. Sargent's school of fifty girls. Never could kind and wise parental care do more for these girls than is done for them.

A kindred work with education among high-class girls in this province, though not in immediate connexion with the C.M.S., is the work of the Zenana Mission here, under Mrs. Lewis and her associates. It is impossible to estimate too highly the effect which the intercourse of intelligent and loving minds must have on the women with whom they come in contact, and it is impossible to judge of these results simply from what reaches the ears of outsiders. We must regard not only these results on the minds of the women themselves, but the results as they extend in influencing the men. Taking all things into consideration, I may say that never have the wants of this part of the country been more efficiently met, in every department of mission work, than at the present day; and never were there brighter prospects of happy results than at present. What notion could the high-class Hindu women have of us as a people, when they never saw or knew anything of us, except as they gathered it from what they heard of the official authority of Europeans, and the black character too often drawn of us by prejudiced, ill-disposed, and disappointed Natives? It is urged again and again, in high official papers, that, to secure the kindly feeling of the Natives towards Englishmen, we must be considerate towards the Hindus, and act in a more friendly manner towards them. But how can Hindu gentlemen act independently of the prejudices of their wives in our advances towards them, and how can the wives be well affected towards us except a beginning be thus made in reaching them by means of Christian ladies, whose *motive* of action, however, may be a different and a higher one? No proclamation from the highest in power could so impress the minds of high-caste Native women in regard to the kind feeling which English people bear towards them, as does the frequent contact of these zenana ladies with them for the Gospel's sake. I am convinced that, since this work has commenced, a more favourable opinion, within a limited sphere, must now be entertained of us than ever was before.

In the itinerating department there has been a great change since the Conference met in 1858. Then a paper was read from the Rev. T. Ragland, who, with two other brethren, Fenn and Meadows, was carrying on itinerant work among the heathen villages in *North Tinnevely*. With what prayerful devotion that work was carried on for many years we need not declare. It pleased the Lord, however, suddenly to call His servant to Himself. Within

a short time the district became a missionary station under the Rev. R. Meadows, and dear Mr. Fenn was transferred to take up itinerating work near Madras. This North Tinnevely district, usually called Sivagasi, comprises congregations numbering 4341 souls, whereas, before the itinerating work began, there were only 1060 Christians in that part of Tinnevely. But while the itinerating work ceased in North Tinnevely, it was considered desirable to employ a missionary in the same department, to take up work in the larger towns among the higher classes of Hindus in some of the southern portions of the mission field, and the Rev. N. Honiss was set apart for this work, and for a while carried it on with great energy. On his going home, the Rev. V. Harcourt took his place with a staff of Native helpers. Wherever these friends have gone, they have been encouraged by the patient, respectful, and attentive hearing which they have gained from all parties. The attractions of music and singing in connexion with Gospel-preaching are acknowledged on all sides as exercising a kindly influence, and the higher classes in these parts have thus heard the truths of our holy religion in larger numbers than they ever had before.

Let us now sum up the progress which Christianity has made in this district compared with Hinduism. The Census of 1871 gave the total of Christians at 102,576; that number included Romanists also, but now the number must be raised to at least 146,000, of which sum the S.P.G. and the C.M.S. together cannot claim less than 96,000. The total population, taken at 1,700,000, would give the proportion of about one in twelve to Christian converts; and if Protestants only be taken into the account, the proportion would be about one in eighteen. The class, however, to which our converts belong is not generally among the Brahmins and Sudras, who number more than 700,000. Of these, the numbers who have ventured on an open profession of Christianity are very few in comparison. But the great question is, what is the character of our converts? Compared with what they were as a body twenty years ago, I have no hesitation in affirming that they have advanced materially in an intelligent profession of the Gospel. There is now evident more consistency in attendance on the ordinances and means of grace, more consciousness of their personal responsibilities in regard to the support of the Church, more earnestness in striving after the conversion of their relations and neighbours, more Bible-reading in families, increased liking for the forms of Church worship, and more true personal religion. To God alone be the glory!

At the date of the last Conference, in 1858, we had 14 European missionaries on the roll; 12 others joined afterwards. Of these 26 missionaries, 8 died in the district or on furlough, 8 were transferred to other fields of labour, 5 retired from work, 1 is at home on furlough, and 5 are at their post. The eight who have been removed by death are Rev. Messrs. P. Schaffter, Ragland, Thomas, Barenbruck, J. T. Tucker, Whitchurch, Every, and Dibb.

With regard to these dear departed brethren, it is beyond my power to write a short account of each. All that I can say from the bottom of my heart, having known these dear brethren intimately, is that, having served the Lord according to His will, faithfully in their generation, they "fell asleep in Jesus," and "their record is on high."

JAPAN MISSIONARIES ON MISSIONS IN JAPAN.

IN May, 1878, three Missionary Conferences were held at Tokio: the first, of the C.M.S. missionaries in Japan, with Bishop Burdon; the second, of the agents of the three Episcopal Missions, the C.M.S., the S.P.G., and the Protestant Episcopal Church of America; the third, of all the Protestant missionaries in Japan. In the *Intelligencer* of September, 1878, we gave some brief particulars of these three Conferences. Subsequently, the papers read at the first one by our own missionaries came to hand, and it was our intention before now to have laid some extracts from them before our readers, but in the always keen competition for our space this has been deferred from month to month. It seems a little late in the day to fulfil our purpose now; but the papers are mostly of permanent interest, and ought not to be stowed away in the pigeon-holes of Salisbury Square. We therefore, without further delay, present some portions. Everything that throws light on the prospects of Christianity in Japan is of importance; and the particular methods of evangelization likely, under God, to be most effective in that strange country will be found very well set forth by our brethren.

The papers are six in number, viz., "The Selection, Training, and Support of Native Agents," by the Rev. H. Maundrell of Nagasaki; "How a Mission Station should be Worked," by the Rev. C. F. Warren of Osaka; "Preaching to the Japanese," by the Rev. Walter Dening of Hakodate; "Education as a Mission Agency in Japan," by the Rev. H. Evington of Osaka; "Colportage," by the Rev. J. Williams, then of Hakodate; "Christian Vernacular Literature," by the Rev. P. K. Fyson of Niigata. Mr. Piper, being Secretary, and having all the arrangements of the Conference on his hands, did not read a paper, though he took a leading part in the discussions.

Mr. Maundrell's paper it is not necessary to print, as, while laying down plainly and faithfully the great C.M.S. principle of "spiritual men for spiritual work," and pointing out the importance of well-trained agents in view of the activity of Buddhist and Shinto priests, Romish missionaries, and European sceptics, it was principally devoted to the discussion of a point of immediate interest at the time. This was, whether the Society's agents should be trained (a) at each station by each missionary, or (b) at a central C.M.S. college, or (c) at a General College for the Episcopal Missions. Mr. Maundrell decided in favour of (a) for the present and (b) in the future; and the members of the Conference were in unanimous accord with him.

Mr. Warren's paper gives an excellent account of station work, and might well be taken as a guide in other Missions besides Japan:—

HOW A MISSION STATION IN JAPAN SHOULD BE WORKED.

A Mission station exists for Mission work. How may we best conduct operations at a Mission station, so as to accomplish the work we have to do?

1. *Mission stations are a necessity*, and, if missionary work is to be well and solidly done, there must be a large amount of systematic, patient, plodding

labour. St. Paul, the model of an earnest, faithful, self-denying, laborious, and successful missionary, did not settle down as we do, and work from a centre. He had his centres of work, but he was emphatically an itinerating missionary—in journeyings often, both by sea and land—planting Churches in city after city, and region after region. After a few weeks or months, his temporary lodging was generally vacated, and he made for the regions beyond. A more lengthened residence was an exception to the rule of his missionary life. But then his circumstances were widely different from ours. The field was then ready to harvest. The seeds of Divine truth had been sown by the dispersion of the Jews, and the Apostle frequently made the synagogue his mission-chapel, and, by means of Moses and the prophets, led both Jews and Gentiles proselytes to Christ. . . .

In our own case we cannot but feel, as we look around us, how much has been done in this country during the last twenty years for the removal of obstacles to the progress of the Gospel. But so far the preparedness of this people is rather for something new and material than for the spiritual truths of the kingdom of God. And even where the Gospel takes deep root in the heart, and manifests its sanctifying power in the life, we know that there is need of much patient line-upon-line teaching ere we can leave our converts to teach others, with the same confidence that St. Paul did. Hence arises the necessity for steady, persevering station work, to lay the foundation of a living, well-proportioned, lasting, and self-propagating Church.

2. *Mission stations should be properly manned.*—If a station is to be properly worked, there must be an adequate staff of workers. . . .

3. The missionary, whether he be alone or associated with others in the work of his station, must never forget that *he is a missionary*. The position he occupies is one that can only be held temporarily, if Christianity is to become a living power amongst the Natives; and all his efforts should be so directed as to foster the independence, and to promote the development, of the Native Church. We must not err, indeed, in forcing matters to such an extent as to weary the Native Christians with the burdens we impose. Those burdens, whether they require mental, spiritual, or pecuniary power, must always be regulated by the ability which the Church possesses; and in all the range of our work, perhaps there is nothing more difficult than to discern the time when, and the manner how, to increase them as the work developes. But we must ever be on our guard against any course of action which is in the least calculated to hinder or retard the legitimate growth and development of the Native Church. . . .

4. The missionary must ever bear in mind, in developing the work at his station, that *he has no right to use the funds of the Society except for purely missionary purposes*, nor even for such purposes, when the burden should be borne or shared by the Native Church. Our aim should be so to arrange for the services of the Church as that, if in the providence of God we were removed, the work would still go on.

The system of supporting pastoral agents, and still worse of paying chapel-keepers from Mission funds, by which the Native Church is relieved of such pecuniary responsibility as it ought to bear, cannot be too strongly condemned, and, if once introduced, is not easily set aside. We should in this matter make every effort to keep all necessary Church expenses within the means of the Native Christians, and let it be our one aim to raise up a Church, united to us by a common faith, and by the common ties of love and sympathy, but in no sense maintained by a foreign subsidy.

5. Each missionary in a station should have a *well-defined and responsible sphere of work*. This is one of the most difficult questions in working an adequately-manned station. It is not difficult, indeed, to find work, and any amount of work of all kinds, and work where the spheres would be distinct and responsible; but the difficulty lies in assigning to each man that sphere for which he is best qualified. . . . Every missionary must be conscious of some measure of ability for some needful work he finds at hand. It may be in his study or in the school, teaching a theological class, or itinerating in the villages, and, in concert with the rest of his brethren at the station, supported by their sympathy, counsel, and prayers, he should take it up, and, in dependence upon God, carry it on heartily and persistently until God crown the effort with success, or make known His more excellent way. . . .

6. Seeing that the diversities of gifts and operations of several missionaries at a station all proceed from the one Spirit of love and peace, *different and definite spheres of labour should never lead to estrangement, separation, or isolation*. Whether we live in the same or adjoining compounds, or several miles apart, as it would be possible to do in either Tokio or Osaka, if the question of the right of residence did not stand in the way, the work, though locally distinct, should be intimately linked together for mutual support. The plans, efforts, difficulties, disappointments, reverses, and successes of each should be known to the others—periodical meetings for prayer and communion with each other—mutual support and assistance in work—united gatherings of converts from the different branch congregations. These, and other such like means, would in turn be necessary to produce such unanimity and sympathy as would make both missionaries and Native Christians feel their unity in the body of Christ's Church. In all cases there should be mutual consultation before fresh works are undertaken; and whilst the individual missionary, with the ability God has given him, plans and purposes, and may have the principal hand in carrying out any scheme, it should be done with the concurrence, and upon the united resolution of all, and supported by their prayers.

7. Let me now speak of the different kinds of work necessary and desirable at a Mission station in Japan at the present time. Amongst these I would notice,—

(a) *Public Preaching*.—This is, we know, a Japanese institution. It is largely used by both Buddhists and Shintoists in propagating and maintaining their respective systems; and we, as Christian missionaries, bound by the commission of our blessed Lord to proclaim as heralds the glad tidings of salvation in His name, have here a special sphere open to us. The fact that the people have become accustomed to attend gatherings for preaching makes it less difficult to get them to come to our preaching services. It is true that we cannot pander to the popular taste, to enforce our teaching by such illustrations and anecdotes as are often used by Buddhist and Shintoist preachers, which create laughter and merriment; and it is equally true that we have to preach a faith which strikes at the root of the acknowledged vices of Japanese social life; still we may, and do, find no lack of hearers, who listen with apparent interest and attention to all that is said. It might be of immense advantage if, in addition to the preaching regularly carried on at their own stations, some brethren, more gifted with eloquence than the rest, were to spend some portion of their time in visiting other stations periodically for courses of sermons or lectures, somewhat after the manner of parochial missions at home. This plan is adopted by the Buddhists, and if

we could make a trial of it, whenever we have qualified and gifted men, I believe that the self-denial and expense would be more than compensated for. At any rate I throw out the suggestion.

(β) *Private Intercourse with the People*.—In some countries it is no easy matter to get at the people, and especially to converse on religious subjects. Wide, however, as the gulf between the Japanese and ourselves is in many respects, we have much to be thankful for in the accessibility of the people, and their readiness to hold intercourse with us on the subject of our Mission.

(γ) *Bible-classes* should have a place in the work at every station, especially for the edification of believers and the instruction of inquirers. It supplies a place the pulpit can never fill. The idea which the Japanese have—that they ought to hear a consecutive explanation of our Christian books, in order to learn the truth of our religion—makes it an additional reason why we should largely make use of the Bible-class.

(δ) *Classes for Catechumens* are also essential. In some Missions the plan of baptizing on the result of an examination on certain points, without previous definite instruction, may be satisfactory in some cases, but there can be no doubt that our converts are better grounded in the faith, and better equipped for Christian life and service, if they are systematically instructed in fundamental truths. The Creed, Lord's Prayer, and Ten Commandments form the best groundwork for such instruction, and their several parts can be so taken as to embrace all that is essential in faith and duty.

(ε) *Special Classes for Women* are of the greatest importance. It is cause for much thankfulness that we in this country can reach the women and girls, without the special efforts that are necessary in other fields. Not that woman here holds the high and honourable position she ought to do, as the companion of her husband's sorrows and joys. Japanese social life, in some of its phases, looks very fair to the eye of one who only glances at the surface, but when we search deeper we find that the condition of woman is truly pitiable. The wife is often but little better than the slave of her husband, and the daughter-in-law of her mother-in-law. The daughter is frequently treated by the parents as merchandise, and, to mention nothing worse, married to a husband, of whom she knows and cares nothing, merely to improve the prospects of the family, or to maintain them in idleness. The condition of the females of this country is such as to make any Christian heart sad, and yet we may rejoice that we have so many opportunities of reaching them, to instruct them in the way of God, and of leading them to that high, holy, and honourable position they ought to occupy as heirs of the grace of life. Special classes for women are necessary to bring the truth home to them in such a form as they will be able to appreciate and understand it better than they can when addressed in a mixed congregation.

(ζ) *Educational efforts* I need not enlarge upon, as they form a separate subject of discussion at this Conference. I will only say that, in my opinion, we Church missionaries are losing golden opportunities of doing a great work amongst a class that can hardly be reached by other means, and a class, too, that we ought to reach. At one or more stations we ought to have a good school, where a first-class education would be given on missionary or Christian principles.

School-work for the Native Christian children—where it is purely vernacular—should, I think, be left to be pecuniarily supported by the Native Church, and, until the Native Christians are prepared to make efforts in this

direction, we must be content to make use of supplementary means for the religious instruction of the young of our flocks.

(7) Until the establishment of a central Theological College, every station should have its theological class or classes, and, if such a college should be established, it might be well, perhaps, to continue such classes for preparatory teaching.

8. Aggressive efforts beyond the Mission-chapel and home. We work at Mission stations, but our work must not be *stationary*. But we have here to remember that we are foreigners in a country which, in spite of all the marvellous changes that have come over it, is not fully opened to us for residence and work. We have no special disabilities as missionaries, and from our knowledge of the language, and interest in all that concerns the welfare of the people, have an advantage over many of our fellow-countrymen; but, for directly aggressive missionary work by systematic efforts, we have not the full liberty we could wish. We may, with a clear conscience, make use of any opportunities a passport granted under the present system affords, but I imagine that we should all feel a conscientious difficulty in asking for a passport for the sole purpose of prosecuting missionary work, under the plea of the benefit of our health. A spring or autumn country trip may be made subservient to the work we have in hand, but, in my opinion, we can hardly, with a good conscience, do more. For systematic efforts beyond the cities, we are therefore practically confined to the ten *ri* limit, which in the case of Osaka, from its proximity to the once sacred capital, is on almost all sides less than five *ri*. There are, however, many ways of making our influence felt beyond these narrow limits. "The Word of God is not bound." By encouraging Native Christians to undertake journeys, by circulating Christian literature, and especially by disseminating copies of portions of the Word of God, the light of Divine truth may be made to shine, as in many cases it does shine, in the dark regions beyond.

But, apart from such efforts, which imply a certain amount of development and growth in the central station, we may undertake short journeys in the neighbourhood of the cities in which we reside, and at the village inn, or, as God shall open a door, in private houses make known the Gospel of the grace of God.

Then, apart from our regular places of work supported from the Society's funds, we may do much by embracing opportunities which offer for holding meetings in the houses of Christians, and of others who are friendly disposed. The houses of Christians are greatly to be preferred, as there the influences are, or ought to be, all in our favour; whereas it is not always so in other cases, since a variety of motives may lead a person to invite the missionary to hold a meeting in his house. I have a strong and deepening conviction that, beyond the central chapels or rooms, which may be looked upon as the special ground of the foreign missionary, the Native Church should be made to feel that it is a part of its work, by raising funds, or otherwise, to provide places for extending aggressive operations, even if the agents employed are in the pay of the Society. The more we show the Natives that the work of making known the Gospel is not the business of the missionary and a few paid agents only, but of the whole Christian body, the better will it be for their spiritual life and growth, and for the solid progress of the work.

Mr. Fyson's paper on the Preparation of Christian Literature dealt first with the question of Bible Translation, its suggestions on which were to some extent superseded by the results of the General Con-

ference of the Protestant missionaries, which took this matter in hand systematically. It also urged the importance of a Japanese version of the Prayer Book, which has since been provided. Mr. Fyson further suggested the preparation of a short Commentary on the Gospels and the Acts, a Life of Christ, Lives of Old Testament Characters, a controversial work on Buddhism, and another on Shintoism, a translation of the *Pilgrim's Progress*, and particularly some plain tracts on practical topics, such as Christian Marriage, the Lord's Day, Debt, Lying, Intemperance. His remarks on hymns are interesting:—

On Japanese Hymns.

One of our most pressing wants is a collection of suitable hymns. Christian worship is not complete without songs of praise and thanksgiving; it is almost impossible to carry on a Sunday-school effectively without them; the heathen even are attracted by hymns. But the preparation of a hymn-book is by no means an easy task. I will suggest a few requisites that seem to me important to bear in mind.

First, that the hymns should by all means, if possible, be Native productions. The results of attempts to write English poetry made by Natives of India and this country—men evidently possessing a good knowledge of the English language—ought to be a warning to any foreigner undertaking to compose poetry in Japanese. Still, better have hymns composed by foreigners—of course with the help of a Native—than none at all.

Secondly, the hymns, whether the composition of Japanese or foreigners, should be in the metre of the Native poetry. This I consider essential. The words of one language do not run naturally in the metre of a totally different language. Greek and Latin poetry is not written in English metres, nor does English run naturally in Greek and Latin metres. All Japanese poetry is written in lines—I suppose I ought, correctly speaking, to say *columns*—of seven and five syllables; and the hymns ought to follow this rule, and not be tortured into the ill-fitting shapes of long measure, common measure, short measure, &c. So far as I have been able to ascertain, almost any combination of seven and five syllables is allowable, so that sufficient variety might be obtained. When the Japanese themselves begin to compose poetry in foreign metres, it will be time for us to think of doing the same with our hymns. The best hymns in the collections already published are the few that have been composed in the Native metre.

Thirdly, no attempt should be made, as has been done in some instances, at *rhyme*, which is an element altogether foreign to Japanese poetry. No one would think of requiring that lines should rhyme in Greek and Latin poetry, for instance: why, then, in Japanese? Besides, what advantage is there in it? No doubt rhyme is pleasing to the English ear, and greatly assists the memory. But is it so with the Japanese? I question very much whether any of them would perceive that lines did rhyme, unless the fact were expressly pointed out to them.

But, it will no doubt be asked, what about the tunes for the hymns? Well, no doubt this is a difficulty, and it is necessary therefore to say a few words on the subject. If there are any Native airs that can be used, by all means let them be tried. I have not been fortunate enough to hear of any such, and it certainly seems absolutely necessary that the Japanese should be taught the European style of music. It is in all probability the want of suitable Native

airs that has led to composing hymns in metres to suit the foreign tunes. But surely there are other ways out of the difficulty without having recourse to such a desperate remedy as that. There are many of our English tunes which can be adopted without any alteration whatever; there are many others which can be adapted with a very slight alteration, merely dividing one long note into two short, or *vice versé*, as indeed is sometimes done with English hymns; and, further, why should not fresh tunes be composed to match the metre of the hymns? Tunes are composed to suit all manner of metres in England, and there would surely be no great difficulty in obtaining what we require for hymns in Japanese. Let Native composers be left to write hymns unhampered by any restrictions whatever, and I feel confident appropriate tunes would soon be forthcoming.

Mr. Williams, in his paper on Colportage, argues very forcibly that some features of Japanese character, especially their love of novelty and their reading habits, make the country a peculiarly inviting field for a book-hawker:—

On Colportage in Japan.

. . . . With reference to the Japanese themselves, they are a reading people. No one who has lived long in Japan will deny this. We are often painfully reminded of the fact—I say painfully reminded of the fact—for which of us has not sometimes wished that the Japanese would learn to read quietly? Can anything be imagined more distressing to sensitive nerves than two or three Japanese at the back of the house, or sometimes, perhaps, in the next room, all with equal earnestness reading from different books in that dreary sing-song tone which must be heard to be appreciated? Still, the fact remains that the Japanese are a reading people; and, if their interest in a subject can once be awakened, they grudge neither time, labour, nor expense to make themselves more perfectly acquainted with it.

Then, again, the Japanese are lovers of novelty, and for this reason would be all the more disposed to buy and to read any books relating to Western ideas and modes of thought. I am aware that this argument cuts both ways; still I cannot help thinking that this feature in the Japanese character tells in our favour. Granted that the same love of novelty which leads a Japanese to buy a Bible, and to read it, may lead him without any great compunction to replace the Bible by some work of sceptical tendency, still it is surely not unreasonable to hope that, if many can be induced to read the Bible and investigate the claims of Christianity, some few out of that many may be led to acquiesce in those claims. Besides, this love of novelty, simply for its own sake, may not be such an inherent characteristic of the normal Japanese character as we suppose; it may be but the reaction consequent upon the enforced isolation from the rest of the world in which the nation has been held for the last 300 years. The people, now for the first time brought into contact with a higher form of civilization, are, as it were, dazed with astonishment. Revelling in emancipation from the restraints formerly imposed on them, they are intoxicated with delight; but when the first flush of excitement is over—when they have sobered down to common matter-of-fact life—it is possible that we may find the Japanese to be not quite so fickle as we now suppose them to be.

The interesting papers of Mr. Dening and Mr. Evington we hope to give in our next.

PAROCHIAL ORGANIZATIONS: THEIR DEFECTS AND HOW TO REMEDY THEM.

A Paper read at the Ripon Missionary Conference, Nov. 4th, 1879,

BY THE REV. HENRY ELLIOTT FOX, M.A.,

Vicar of Christ Church, Westminster.

IT is said, I think, with much truth, that the parochial system is the backbone of our Established Church. It is yet more true that parochial organizations are, under God, the main strength of the Church Missionary Society. They are our constituencies—to them we look for our permanent support, for sympathy, for means, for men. Their weakness is our failure, their strength our success. Defective organization means deficient resources, and deficient resources mean, of course, reduced power and diminished results. But more than this. Because an interest in the cause of Missions is one of the most certain tests of the spiritual life in any individual, parish, or congregation, so weakness or strength on the part of a parochial missionary organization points to issues far more serious than such as might appear at first sight to be involved in the mere failure or prosperity of a particular society, however honoured and valued. For when I speak of organization let me not forget that without which all organization is only as an engine without steam, or a body without a soul. Before and through all missionary organization there must be the real missionary spirit. There must be, on the part both of pastor and people, a glowing love for the Saviour, and an earnest desire for His glory in the salvation of souls for whom He died. There must be the deep conviction of His will that the Gospel should be preached to all the world, and then there must be the firm persuasion that that Gospel alone is the power of God unto salvation unto every one that believeth, whether he be Jew or Gentile, bond or free, civilized or savage.

Accepting these principles, the question of parochial organization resolves itself mainly into one of detail, and must be more or less affected by local circumstances. Rural, urban, and suburban parishes may have to be worked each in their own way, and a system that may prove a success in one will lead to failure in another. I cannot, therefore, do more than indicate one or two general features which will be found to hold good in all, and the absence of which constitute more or less of a defect in any parochial organization.

1. In the first place, it is certain that the success of missionary work in our parishes will be just in proportion as our people realize their personal responsibilities in the matter of spreading the Gospel, and understand the privilege of association in such a work. Let them get the idea of membership—let them feel the power of combined action in a common cause—let them realize that they are all links in the great chain of means by which God accomplishes His purposes, and that the Lord has need of them all—let them recognize that from the youngest Sunday-school child who drops his weekly farthing into the missionary box to the largest subscriber and most active worker—they are all soldiers in that army which goes forth to conquer kingdoms for Christ, and that each of them has his place there as surely as the Committee itself in Salisbury-square, or the very missionaries in heathen lands—let this fact be grasped, and you have not merely a stimulus to the parochial organization, but you place it on a solid platform, and from it can spring to higher and higher summits still.

Do I misjudge my brethren, if I say that the absence of this feature is a

common defect in our parochial organization? When I take up the Report and observe in how many parishes the annual sermon, the vicarage missionary box, and the annual subscription of the vicar, and perhaps his squire, or one or two leading parishioners, represent the sum total of missionary zeal, can I believe that in these cases the limits of parochial organization have been reached, or that the privilege of being associated in however humble a degree in the interests of Christ's kingdom has been fully and faithfully put before every member of the congregation or parish? And, on the other hand, when I remember to what loving self-denial, to what ingenuities of faith, to what patient perseverance in well-doing (among the poorest perhaps even more than among the wealthy) this same Report bears so frequent witness, I cannot but believe there remains much virgin soil to be turned over—many a soul only waiting to be drawn into sympathy with our work, and become, it may be, an active and honoured agent of our Society.

To such an audience as this it is hardly necessary to speak of the means by which such a spirit of membership may be drawn out or strengthened. Systematic contributions obtained by regular collectors, social working parties, missionary teas, periodical opening of boxes, unions for prayer, and many other plans will occur to you. But whatever be done, let it be so done that every one engaged in it may be able to say, "I do this in loving union with my brethren, and in blessed communion with my Saviour."

2. I pass to my second point. Missionary interest requires to be maintained by missionary information. After planting our parochial organization on a sound foundation of Gospel principles, it is our next business to furnish our friends with the particular facts which are to encourage their hopes, stimulate their efforts, direct their prayers, or call forth their praises. When Paul and Barnabas had returned to the place from which they had been recommended to the grace of God, they gathered the Church together and rehearsed all that God had done with them. That first missionary meeting of the first Christian Church may well stand as a model for ours. Its main business was to receive a report of missionary work. The information given was definite, it was direct, it dealt with particulars, and it was evidently so given as to redound to the glory of God alone. Is not this just what we want still? It should be one of the first objects of a parochial organization to put before its members the fullest narration possible of what God has done, and is doing, by those who by their prayers and gifts have been sent forth to this work.

Again, I venture to ask, is the supply of this information a common feature of our parochial organization? Can it be said that the annual meeting, even where that is held at all, adequately meets the need? It is true that we have now an admirable missionary literature, such as we have never had before. Periodicals graduated to every class, rendered as attractive by the beauty of their illustrations as by the talent and experience of their writers, produced at a cost which brings them within reach of the poorest, only make it the more painful that their regular readers are comparatively so few. And yet there is hardly any subject on which average educated men and women seem to know less than they do of the history and progress of Christ's kingdom in heathen lands. It is no part of an ordinary Englishman's education. It is not, I believe, even required from men who enter the ministry. They study Church history, so called; they are familiar with the heresies of its early days; they can tell you of the darker ages through which it has passed, and of the corruptions which have destroyed the life of so large a part of Christendom; but of the later triumphs of the Cross, of the conflicts of Christianity with the many-

sided enmity of the heathen and Mohammedan world; of the noble men who have been its foremost champions, apostles in life, and often martyrs in death; of the Native Churches springing up on every hand, as trees of the Lord's planting; of these things they are altogether or all but ignorant. The very names of a Brainerd or an Eliot, a Martyn or Swartz, are so many names, and nothing more; and the stories of our most successful Missions are less known than those of some mythical hero or mediæval saint.

Now, may we not look to our parochial organizations in some measure to remedy this defect, both for our own sake and the sake of our people? It is with the utmost thankfulness I recall the time when, as a curate, I was required by my beloved rector to prepare for each quarterly meeting an account of some definite missionary work. It trained me in a practice which I am sure has been most valuable to myself, and, I trust, not without some advantage to my people. There are many ways in which such missionary information may be given. By more systematic instruction, especially of the young; by more frequent parochial meetings, at which carefully-prepared accounts of some part of the past or present work of Missions might be given; by occasional reference to the subject in our sermons; by using illustrations drawn from the lives of missionaries or their converts; by the vigorous circulation of missionary literature, and possibly localizing a missionary magazine; by any or all of these ways I believe it will be found that a reality and vigour will be infused into our organizations, which must always be lacking where there is ignorance of the heathen's needs or the Christian's triumph. For example, what a delightful exchange it would be for the various forms of parochial entertainments which it is often thought necessary to inflict upon ourselves, to have instead a course of bright, interesting missionary lectures, taking up the different Missions of our Society one after another, and tracing the growth of God's work from the first sowing of the seed to the fields already white to the harvest!

3. My time allows me to refer to a third point only, and that only in the briefest way. I put it in the form of a question. Is prayer, especially united prayer, such a prominent feature of our parochial organization as it might be? And, if not, is it not quite certain that this one defect is quite sufficient to cause all others? *Orare est laborare.* And missionary work of all others will be helplessly incomplete if it be not bound together by earnest, continuous, believing prayer. The annual Day of Intercession is not all which is necessary. We thank God for those days, but we want our days of intercession more than once a year. We want them every week—we want them every day—is it impossible? Might it not be part of our parochial organization to have our weekly or monthly devotional meetings directed in whole or in part to missionary objects? Might not such a cycle of prayer as is given in our Church Missionary Society's Almanack be circulated for private and family use? I am sure the result would be accelerated life, and more abundant fruit from every other part of our organization.

The day is coming—in some sense it has come already—when all our work, our organization, our parish machinery, will be put to their severest test. How much will stand? How much of the wood and hay and stubble that made its show, but could not abide the flames? Let us live and labour as in the sight of that day—let us stand as those who stand between Resurrection and Pentecost on one hand, and Advent and Judgment on the other, steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labour is not in vain in the Lord.

THE OUDH MISSION: FAIZABAD.



T was at the suggestion of the chivalrous Henry Lawrence, whose bones lie beneath the Presidency at Lucknow, that the Church Missionary Society first entertained the idea of establishing a Mission in the Kingdom of Oudh. This was before the Mutiny; but after the re-conquest of the country in 1858, Sir Robert Montgomery, on his appointment to be the first Chief Commissioner of the new province, wrote to the Committee, "As Sir Henry Lawrence's successor, I have the privilege of repeating his call." The Rev. C. B. Leupolt accordingly made a visit of inquiry to Lucknow in September of that year, and on the 24th a Church Missionary Association was formed on the spot, with Sir Robert himself as President. It was the eve of the anniversary of the relief of Lucknow by Havelock, and the sound of distant artillery could still be heard from the troops pursuing parties of rebels.

The census returns of 1872 give the area of the Province of Oudh (now incorporated with the North-West Provinces) as 23,992 square miles, with a population of 11,220,232, of whom ten millions are Hindus and almost all the rest Mohammedans. Among this vast population a succession of faithful missionaries have been labouring for the past twenty years, patiently sowing the seed, and waiting upon God for the harvest. The results so far have not been large; but they must not be measured only by what the C.M.S. has effected, for the American Episcopal Methodists have also a strong and vigorously-worked Mission. Our senior missionary, the Rev. C. G. Daenle, before leaving India on a visit to Europe in the spring of last year, thus reviewed the position of the work in Oudh, pointing out some encouraging facts:—

Lucknow, January 30th, 1879.

Failing strength obliges me now to return for a while to Europe, and, as I look back on the seven years which the Lord has permitted me to work in His vineyard in Oudh, there is some progress visible.

Our *Native Church* has, at last, its proper pastor, and is advancing in independence and self-government. How happy is the nurse when she sees her child gaining in firmness and beginning to stand and walk alone! The less it requires her guiding and helping hand, the more she rejoices. Our people have held their first Christian Mela on the 9th November last, the second anniversary of the laying of the foundation stone of our new church, *Zahuri Masih*, i.e., Epiphany of Christ, the first Mission Church in Oudh.

In our *evangelistic* efforts also progress is visible during the last seven years. In 1871 there were three Euro-

pean missionaries stationed in Oudh. Lucknow was our head station, and Faizabad an out-station. There were also three Native preachers. Now we have *Lucknow* with six out-stations occupied by two Europeans, one Native pastor, nine Native evangelists, and two colporteurs, while *Faizabad* is a head station, with four out-stations and six Native preachers. To this must be added the largely-extended operations of the Zenana and Medical Missions working in connexion with our Society. If there are 200 European missionaries in India, each missionary has about one million of lost sheep to himself, to whom he is to carry the message of the Good Shepherd. How many of our three millions in Oudh have been reached yet by us since we first occupied the field in 1858! Of those that worked in this field, three veterans, Menge, Fuchs, and Reuther, have been called to join Headquarters. They have not been sown

into the soil of Oudh, having died in other places; but Oudh has received some precious seed also. There are, amongst others, young Trench, Josef Carter, and my dear wife, resting in the soil of Oudh. Still, our Mission in Oudh is a *young* Mission as yet, and our work preparatory. The outcome is not yet visible! The seed sown is still underground. Our operations are greatly extended, and the number of our Native

helpers greatly increased. Many new portions of the field have been brought under regular cultivation. Our out-stations are centres from which we work in every direction. Let our Mother-Church at home, which supplies the *sowers*, earnestly intercede with the Master of the field for a gracious increase and a plenteous dew of His blessing upon our field in Oudh.

It will be seen from the Committee Minutes in our present number that the combined pressure of lack of means and lack of suitable men has necessitated the decision to withdraw the European staff from the Oudh Mission, leaving the existing work, pastoral and evangelistic, to Native agents. It was with great regret that this decision was come to after repeated prayerful consideration; and as a concentration of force in the N.W. Provinces in some way was inevitable, one district suffering that others might be strengthened, Oudh was selected in view of the large American Mission in that field.

The present juncture, therefore, would not be unsuitable for a general historical review of the Society's work in Oudh. But our purpose now is to refer more especially to Faizabad. The last Annual Letter of the Rev. J. P. Ellwood, who was in charge of that station for a time, but subsequently returned to his old post at Lucknow to take Mr. Daeuble's place, is too interesting to be allowed to pass without being printed, even though its appearance has been delayed many months.

FAIZABAD was occupied in 1863, partly as a connecting link between Lucknow and Gorakhpur, and partly on account of its proximity to *Ajodhya*, the famous traditional birth-place of Rama, and therefore one of the most sacred shrines in Hindustan, attracting 100,000 Hindu pilgrims every year from all parts of India. Mr. Talboys Wheeler, in his *History of India*, says:—

In the present day the city of Ayodhya has disappeared, and little is to be seen of the ancient site beyond a shapeless heap of ruins. But in olden time this city was one of the largest and most magnificent in Hindustan, and its memory is still preserved in every quarter of the Indian peninsula. Its geographical position is highly significant of the progress of Aryan invasion between two great epochs; namely, that of the war of Bharato and that of the birth of Rama. In the *Mahā Bhārata* the Aryans had apparently advanced no farther towards the south-east than the neighbourhood of Delhi, but in the *Rāmāyana* they seem to have established a large and substantial Raj in the very centre of Hindustan, and to have founded a metropolis which must ever be famous in the ancient history of India.

And the late Rev. C. Reuther, who laboured at Faizabad for some time:—

Like Benares, Ayodhya is considered a sacred spot, and many come to spend their last days here. If they die here, they think to go straight to heaven. Ayodhya swarms with all orders of religious mendicants, for they find here their rich living with idleness. They are known to belong to the worst characters of Hindu society; but yet they are revered as holy men, and supporting them is cor-

sidered meritorious by the Hindus. It is a very wicked place, and might be called the devil's fort.

Hinduism is at present reviving again at Ayodhya. Under the Muhammadan rule it was kept down by the fire and sword of Islam, but it is fast recovering its influence and greatness under English liberty. One convent, and one splendid heathen temple after another, is springing up; the Shastras and other sacred books are being read publicly every day; idolatry is practised there on a large scale, and with such zeal and vigour as I have not seen even at Benares.

Ayodhya contains almost as many idol temples as there are houses there. Idols of all kinds and shapes are worshipped here. At certain seasons of the year you can see these idols being put to sleep in cradles, within mosquito curtains; here you can see them being fed with rice and sweets when they are supposed to be hungry. The female idols have looking-glasses put before them when they want to dress, and flowers and trinkets are offered to them. When these gods and goddesses are supposed to feel indisposed, they are taken out for an airing. In the cold season they are dressed in warm clothes, and in the hot season they have the punkha pulled.

While Ajodhya is thus a centre of Hinduism, Faizabad itself is rather a Mohammedan town, so that the Mission is doubly important, and doubly difficult. And the fruits of missionary labour have been but scanty. It is true that the Native Christian adherents have increased in the past two years from 67 to 109, and the communicants from 25 to 40; but this is due rather to accessions from other stations than to adult baptisms on the spot.

We may now present Mr. Ellwood's Report already alluded to:—

Report of Rev. J. P. Ellwood for 1878.

Again, at the close of another year, we have to acknowledge with thankfulness God's gracious goodness towards us. Through trial and affliction He has led us safely once more; and when cholera was raging on all sides, and even visited the mission-house, we were spared to serve Him a little longer. Another little one was taken from us after a few days' sickness; my dear wife's health has, on account of so many trials, been in a delicate state for some time; but still our Heavenly Father has been very nigh to us in all these trials. We have been much comforted in our trials, and helped on in our work, by the faithful services of our good chaplain and his wife—the Rev. W. and Mrs. Brock. Their Christian sympathy and kindness we can never forget; and, had they been missionaries themselves, they could not have helped us more than they did. Our thanks are also due to other friends in the station—Colonel and Miss Phaire—who showed us so much kindness during the cholera season.

Our little church is now complete, and nothing is now wanting, humanly speaking, that could be desired. We

have to acknowledge with thanks the receipt of a handsome oak reading-desk from St. John's Church and Sunday-school, Blackburn; also a chair from the Rev. W. Brock, chaplain. It is a pleasure to report that the Native Christians are very satisfactory, and are many of them true followers of the Lord Jesus Christ. There is a bond of Christian brotherhood amongst them which tends to peace, and which I hope may long continue. Many of the bandmen of the 2nd Native Infantry have been induced during the year to attend the services more regularly with their families, and we have reason to believe that a good work has begun amongst them. One bandman told me some time ago that he never realized his position as a Christian till he attended our Mission church in Faizabad. Intemperance was his chief weakness and sin, but now he is the steadiest man in the regiment. The men have all gone to the Cabul campaign, and the women and children are left behind; but from time to time they write to their families, and always wish to be remembered to the brethren in Faizabad. We have missionary meetings every three months,

when the brethren working in the out-stations give some account of their work before the congregation. Morning prayers are conducted regularly by the catechists, and the people are encouraged also to have family worship at home. During my absence in the out-stations, the services are conducted by the catechists, and sometimes by the Rev. W. Brock, chaplain, who, to his great credit, has mastered sufficient of the language to enable him to be of some help to us.

In March the Lord Bishop of Calcutta, at my request, visited Faizabad and held a confirmation in the Mission church. We were informed by the Native Christians that it was the first time a confirmation had been held in the Faizabad Mission. Seventeen candidates were presented, and most of the Native Christians were present on the occasion. A copy of the Bishop's remarks from the Church record-book is here given :—

"I visited this Mission on Thursday March 7th, and held a confirmation at the Mission church at 7.30 a.m. Seventeen candidates were presented, and the Holy Communion was administered immediately after. The Rev. J. P. Ellwood interpreted my address, and the Rev. W. Brock assisted me in the celebration.

"I afterwards visited the small school in the church compound, which may, I hope, develop into a really useful institution. Under the present circumstances, it seems scarcely possible or desirable that Mr. Ellwood should attempt to establish a school under Government regulations, there being already an efficient and well-established Government school in the place. I recommend that Mr. Ellwood should confine his attention at present to a school for the children of Christian converts, conducting it upon purely Christian principles, and, if possible, attracting other children to it.

"I had an interview with the Native catechists, who seem to be a very intelligent body of men, and I suggest that attention should be paid to the work of instructing them fully in Christian doctrine, so as to qualify them more fully for the work they have to do in the outlying stations. Altogether, I was much pleased with all that I saw, and I cannot doubt that the zeal and

energy displayed by Mr. and Mrs. Ellwood will continue to produce blessed results. I trust that it may be so, and that God's blessing may attend upon them in all their labours.

"EDWARD R. CALCUTTA."

Book Department.—This is still a very useful part of our work. A good colporteur has been secured, in addition to our other work. The book-stall is still doing a useful work, and the new book-shop in the city is nearly ready for use. A large number of religious books, chiefly vernacular, have been sold during the year, and we hope to make this part of our work more effectual during the ensuing year.

Bazaar-preaching has been carried on during the year as usual. At some preaching-stations we always find an attentive congregation, and in others the opposition has very much decreased. In a former report I referred to the opposition raised against us by a Mohammedan and a Hindu preacher in the bazaar. We were agreeably surprised to see the Hindu preacher, during the last Mela, stand up on the very spot on which he had opposed us, and preach Christ to the people. It appears his conscience was aroused; he left Faizabad, and, through the faithful labours of the Rev. Mr. and Mrs. Mansell, American missionaries, Gonda, he was brought to Christ, and is now a living witness of the transforming power of God's Word. With reference to the opposition during the last year, the truth now comes out. He and the Mohammedan preacher were paid by a number of Babus to give us as much trouble as possible, and annoy us at all our preaching-stations; but the Hindu felt he could go on no longer opposing what appeared to him the truth. Thus the devices of the enemies of God are made subservient to the working of His power, and good comes out of apparent evil.

There have been several inquirers during the year; but it is the old story over again, that some of them were afraid, for reasons known to themselves, to become Christians, and thus they have gone back to their heathenism, but we trust not without the knowledge that a Saviour came to redeem them. One young Mohammedan was just ready for baptism, and promised well, when he fell into sin, and his case was

hopeless for a time. We hear, however, that he is seeking baptism in another Mission, and is giving proof of his penitence for past transgressions. Those who have been baptized are doing well ; but they are chiefly of the poorer class, yet none the less precious in the sight of God.

The *Faizabad district* is a fine field for itinerating. The people generally welcome us to their villages, and in many cases visit our encampment to hear something more. On revisiting a village, we find that a friendly feeling is shown towards us, and another lesson is given. The winter months are spent in visiting village after village, our tents being pitched in the same place for three or four days at a time. "Since you Christians came to this part of the country," said an old Mohammedan woman one day to us, "our teachers have taught us to give up idolatrous customs, but it was not so before you came." "I would like to become a Christian," said a young Hindu, "but I am afraid my relatives would turn me adrift, and make my life intolerable." "Why does not the Government order us all to become Christians?" said a Mohammedan farmer to us one day; "for what more do we need, now that the raj belongs to the English?" "We must all become Christians in India," said another, "but the time for that has not yet come." Such are some of the ideas and opinions that are floating about amongst the village people; they tend to show that the people are thinking about Christianity. Many Mohammedans also believe that their religion is on the wane, and will for some hundreds of years almost become extinct. "What you say about the spread of Christianity throughout the world," said a Mohammedan moulvie to me whilst preaching in the bazaar, "is quite true. We believe it," he added with great decision; but he was careful to remind me that they also believe that Mohammedanism would finally prevail. No doubt many of these theories have been formed to account for the rapid spread of Christianity in the present day, but the very fact of their framing theories of this kind shows us that their attention has been attracted to Christianity of late. My itinerating work was very much assisted during the past year amongst the village people by a magic

lantern presented by the congregation and school of St. Mary's Church, Halifax.

Ajudhya.

Anand Masih, our catechist, is still carrying on the work in Ajudhya, occasionally assisted by the catechists from Faizabad and the other out-stations during the special bathing-seasons and Melas. The character of the work differs much from that carried on in the other out-stations. There is always a large number of pilgrims flocking to the shrine of Ram and Hanuman throughout the year, so that the majority of the hearers is formed of strangers and pilgrims from different parts. To die in Ajudhya is the prayer of many a poor weary traveller. Numbers are drowned in the sacred river during the festivals, and others die of starvation and fatigue on their way home again. Seekers of salvation they are, and woe be to us if we withhold that eternal Word from them! On visiting the great temple of Hanuman, or Janamsthān, the reputed birth-place of Ram, we can at any time find a congregation of willing listeners, and doubt not that many a poor seeker after truth may have been pointed to the "Lamb of God, that taketh away the sins of the world." The pujāris, or priests, are, for the most part, friendly to us, and will now and then join in the conversation; but often, alas! not as seekers after truth, but only as cavillers against the truth, which they for many reasons dislike. The simple, honest, and ingenuous pilgrim often listens with wonder and astonishment to the simple story of the cross; but the priest, as a rule, cares for none of these things. To the pilgrim the purity of the Gospel, its adaptation to his wants and necessities, is striking; but what is all this to the priest? Purity and impurity are all the same to him; they are synonymous terms, and most of the people know it. Holiness and peace of mind and heart have no connexion in his mind; if only he can work on the fears of his adherents, that is quite sufficient for him. This applies in general to Hinduism, but especially to the Hinduism of Ajudhya. During the past year there has been a falling off in the numbers attending the Melas, and every effort has been used by the mahauts and pujāris to raise the glory, renown, and merit of a pilgrimage to Ajudhya.

Now and then we visit the mahants, or abbots of monasteries, to discuss in a friendly way the claims of Christianity. This is always done by appointment. There are seldom less than twenty disciples sitting at the feet of the mahant, and many of them come purposely to hear their teacher defend Hinduism before the Christian teacher. A good opportunity is often thus afforded of preaching Christ to them. It needs, however, great care and tact in dealing with them, as their religious prejudices are soon aroused. These visits do good, I feel sure, in drawing the attention of a certain class to Christianity. We have conversed with several who have been somewhat impressed evidently during these friendly discussions.

Two large Melas take place every year in Ajudhya. During such seasons we muster all the force we can command. Our last Mela took place at the beginning of November. An extra effort was then made to have the place well manned, by increasing our regular preaching force. Mr. Baumann kindly came up from Benares, and brought three catechists with him; Mr. Skelton sent three catechists from Gorakhpur—making in all thirteen preachers and one colporteur. Besides this, the Rev. Mr. Mansell, of the American Methodist Mission, brought with him two catechists and two colporteurs, and joined his forces with ours. A large open sham-yahah, or square tent, was erected just on the spot where the crowd is wont to pass. It was large enough to admit about 150 people comfortably. The plan was a good one, and answered admirably. Sometimes there were upwards of 200 people patiently listening, and there were seldom less than 100 hearers under the tent. The preaching began early in the morning, and was continued till evening for three consecutive days, each man taking his turn for half an hour. There seemed somehow to be more interest exhibited this year by the pilgrims than usual. Several stayed two or three hours to listen to and converse with us. If only this work could be followed up by establishing some system whereby these inquirers after truth could be sought out, it would prove a blessing. But it is difficult to hit upon any plan for reaching men about whose whereabouts it is almost impossible to determine.

As it is, we hear very little about them after the Mela is over. We have often come across Natives, during the itinerations, who at once recognized us as the preachers of the Gospel during the Mela, and in some cases, after inquiry, we have been much astonished to find they had carried away with them a fair knowledge of Christianity. A short time ago a man came to our tent to ask for a printed copy of the Gospel; he had heard us preach at the Mela. Preaching during the Melas is an important work. It may appear to some, who have a facility for looking at the *human* side of everything, almost a fruitless work; but experience teaches the missionary that it is an important part of the work in reaching the masses. Many never leave their homes except to visit the Mela, and would perhaps, if preaching were neglected there, never hear the Gospel message. The results are known only to God; but perhaps, ere long, we may see wonderful effects from it. Certainly the work stimulates the zeal of our Native preachers, and they are never more earnest than on such occasions, pleading with their fellow-countrymen to flee to the cross of Christ for pardon and peace. The reality of the work is also more impressed upon the missionary's heart by such scenes, and he returns to his regular bazaar-preaching with increased earnestness and zeal.

Akbarpur.

The preaching has been carried on as usual in Akbarpur by Peter Wazir, an old catechist. He is generally acceptable to the Natives, and displays a considerable amount of zeal and discretion in the work.

One Mohammedan family were inquirers for some time, but their motives for wishing to become Christians did not satisfy us, and the case was left in abeyance till they show themselves more worthy of the religion they wish to profess. The vernacular school contains about thirty boys, nearly all Mohammedans. A Sunday-school is also conducted in the same place, with an attendance of thirty boys. We have also been able to reach some of the Native gentlemen of the place, and find them ready to receive our visits, though in many cases they try to avoid conversations on religion. Prejudice is rife,

especially amongst Mohammedans, and we are persuaded, from varied experiences, that much of the prejudice to Christianity is *national* more than *religious*. We are looked upon as *foreigners*, bringing a *foreign* religion with us, which *without us* might, in many cases, be more acceptable to them.

Sultanpur.

Sultanpur is a station of much promise; but, alas! yielding no immediate fruit to our labours. There is much interest displayed in Christianity; the bazaar-preaching is always interesting; the people listen willingly; and many Native gentlemen welcome a friendly visit, and are not offended when religious topics are introduced. The Native reading-room is always at our service, if required for a lecture to the Babus, and we always find a goodly assembly at such times. In fact, Christianity is considered a respectable religion by the Native community, and worthy of a hearing; but further they do not advance. James Jackson and Alfred work on day after day, looking for fruit but finding none.

Pertabghar.

There are five Christian families in connexion with the congregation in Pertabghar; three of them are farmers, and reside about ten miles off, on the Allahabad road. During my visits and at other times, they often come in for Divine Service, and the catechist visits them at stated seasons. The service is held at present in the house of Babu Chander Mitter, a Native Christian of respectable standing in the Government office. He is always ready to render us any assistance possible, and glad to welcome the Native brethren to his house. He owns a small farm in the district, and during my last visit he informed me that he has a very promising inquirer on his farm, whom he is instructing for baptism. A lady in the station, much interested in missionary work, is privately instructing two Native women for baptism, and her daughter, not yet sixteen years of age, has taken charge of three orphan children, picked up during the last season of distress, and is doing her best to instruct in the truths of Christianity. We commend the work of this Christian lady and her daughter to the prayers of God's people.

Basti.

The Basti Mission was made over to me by the Rev. H. Stern, at the beginning of April. Since that time I have visited it regularly every two months. Much of my time whilst there is taken up in examining the schools. There are a hundred scholars in the boys' school, and it is in a very fair condition. The head master, Babu R. Roy, is a good Christian young man, and is generally liked by the boys and teachers. The boys have a fair knowledge of their Scripture lessons, and are diligent in their studies. The Bazaar Girls' School is still doing a good work amongst the poor children of Basti Bazaar.

The catechist, John Baptist, is a very intelligent young man, and has a very nice way in dealing with Natives generally, especially with Native Christians. He studied for a time at Lahore College, and promises to become a very useful man. Bazaar-preaching is carried on during the market-days in Basti; at other times the catechist visits the villages in the district.

Zenana Work.

Mrs. Ellwood still continues to carry on her work in the Zenana Schools, and in visiting the Zenanas. For some time many of the Zenanas have been closed against her, on account of a trial which took place in Lucknow, touching a Bengali widow who wished to become a Christian. The rage against Christian teachers reached Faizabad, and consequently their doors were closed for a time to Christian teaching.

Mrs. Ellwood reports:—"We have 105 children under instruction, forty-eight in the Augúr Bagh School, and twenty-seven in the Bajaza School, thirty in the Christian mixed school. The latter is composed chiefly of drummers' children of the 2nd Native Infantry.

"Last cold weather the three Bible-women itinerated with us in the district. It was very encouraging to see the warm welcome given us in every village by the women. In one case only, a man came forward and said he would beat the women if they attempted to go there again. Scarcely any of the women had heard about Christ, and those who had knew very little about Him. One day we went to see a Faquirui (a female devotee), who was living quite alone in the jungle, and had been there for a

number of years. When she saw us approaching, she said in great anger, 'Do not come near me, for I am holy.' We talked with her at some little distance, and tried to show her that only One is holy, and that man is full of sin. At this she was very angry, and said, 'True, you are sinners; you live in the world, whilst I devote my whole time to religious works.' After talking to her for some time, she became more pacified and said, 'I know Jesus Christ, but He

is not greater than my teacher.' She then read something from her book, but it was very evident to us that she loved *human* teaching better than Divine, and in her solitude Satan was quite as active in gaining an influence over her as over those in our busy towns.

"In another place, a small village, the women said, 'You are gods from another world. No one in this wicked world could speak like you do.'"

The Rev. A. W. Baumann, who has been in charge of Faizabad during the past year, has sent a short Report, which confirms Mr. Ellwood's, both as to the difficulties of the work in Oudh, and the encouragements it nevertheless holds out to the faithful evangelist. With regard to Ajodhya, the late Bishop Milman wrote in the church register at Faizabad, "Ajodhya should be kept up as a mission station at all hazards as a witness for Christ." May God give the Native Christian teachers, to whom the work will now be left, grace and strength to keep up that witness!

REVIEWS.

KLEINE MISSIONS-BIBLIOTHEK. By Dr. G. C. BURKHARDT. Second Edition, Vols. III. and IV., Asia. *Bielefeld* and *Leipsic*: Belhagen and Klafing, 1879.

THIS is a fresh edition of a work well known and much esteemed in Germany. It has been, with great care and pains, entirely remodelled by Dr. Grundemann, and is now more distinctly missionary in its character than it was when it first appeared. The information contained in it has been brought up to the present time. In the introductory portion there is an account of the geography, ethnography, and early religions of India, with some description of English life, &c., there. The various Missions in the different districts are then passed in review, with a description of the prevalent superstitions in the parts of the country considered. Those who are familiar with Mr. Sherring's *Protestant Missions in India* will be able to form a sufficient idea of the general contents of Dr. Burkhardt's book. Its scope, however, is so far more comprehensive that it makes some allusion to Romish Missions, about which very little is known. Indeed, there is not much to be told that would be creditable. The fourth volume gives an account of Missions in Ceylon, Burmah, extending as far as Siam.

DIE GEGENSEITIGEN BEZIEHUNGEN ZWISCHEN DER MODERNEN MISSION UND CULTUR. By Dr. GUSTAV WARNECK, &c. *Gutersloh*: C. Berteldmann, 1879.

IN his interesting essay Dr. Warneck handles a subject which is not only in itself important, but which ought also to have much attraction for general students as well as those more immediately interested in

Missions. He opens up the subject by furnishing a plan of the course which he proposes to pursue (*Orientirung*) when discussing the mutual relations of modern Missions and culture. There are many superficial persons who imagine that the two subjects have nothing in common. Not so Dr. Warneck. In his review he embraces nations in all parts of the world among whom Missions have been carried on. In his first part he describes the influence of Missions on the culture of the nations among which they have been established. This he notices under three aspects—the material influence, showing how this has operated by the introduction of various industrial agencies; the intellectual, by translations of the Bible, the establishment of schools, general education, and so on; the moral, by the superiority of Christian truth working as leaven in the midst of masses of corruption. By these means the stagnation which has so long existed in Hindustan has been excited, and the obstructive despotism of countries like China and Japan is yielding before the new truths which are being disseminated. Of course among comparatively barbarous nations, such as Africa and North-West America, these results are still more conspicuous. Dr. Warneck's comments, as will be evident, are of a most extensive character. Mission work, too, is surveyed in its tripartite character, early, mediæval, and modern, while the peculiar difficulties encountered in each period are duly noted. In the second part of his work Dr. Warneck deals with the influence of European culture upon Missions. This is in some sense the reverse of his former part. In this latter portion he exhibits how Missions have been encouraged by commerce and the foundation of colonies in different parts of the world. He shows how conducive to the extension of them have been the geographical discoveries which have made such rapid strides in modern times. Also how they have been affected by the revival of the religious spirit in Christendom subsequent to the Reformation. In his judgment the chief dangers accruing to modern Missions are the ungodly lives of professing Christians in the midst of the heathen; also commercial selfishness, as has been so painfully manifested in our nefarious opium traffic with China, as well as the trade in arms and ardent spirits in other quarters. He does not fail to notice the mischief arising from over-culture, tending to infidelity. His general conclusion is that Missions and culture should go hand in hand. We have described the general course of Dr. Warneck's argument. He has illustrated and enforced it with considerable acumen and extensive knowledge of the subject, while the views he propounds are true and scriptural. The publication is a very meritorious one. We hope it will have extensive circulation in Germany, where so much has been done for the cause of Missions, but where also, unfortunately, there are still so many indifferent; where, too, over-culture has induced many to form very mistaken views of the relative value of Christianity and the different false religions which have been the spurious coinage of man's intellect. Dr. Warneck refers freely to authorities in support of his statements.

K.

RECORDS OF THE MISSIONS.

NORTH INDIA MISSION.

Krishnagar.

THE Krishnagar Mission continues under the general superintendence of the Rev. James Vaughan, assisted by the Rev. Henry Williams, who joined him three years ago. The Rev. W. R. Blackett conducts the new Bengali Preparandi Class or Divinity School.

He also had charge for a time of the Normal Institution for training schoolmasters; but by this time we hope he is relieved of this by the arrival of the Rev. G. H. Parsons.

Before noticing the branches of work under Mr. Vaughan's superintendence, we must present the Reports of the Rev. W. R. Blackett, as his Divinity School is really for the whole Mission of the Society in Bengal. We give the one sent last year as well as the one just to hand, the former being particularly interesting:—

Report of Rev. W. R. Blackett for 1878.

Camp, Nabla (between Santipur and Baraghat), 18 miles from Krishnagar,

Dec. 11th, 1878.

There may be some interest in writing from a remote place like this. At Krishnagar our work is very commonplace, and there is very little indeed of interest to relate; nor does one feel half so much like a missionary, when only carrying on some pastoral and educational work, as when going from village to village proclaiming the Word of the Lord. I cannot hear that any Padri Sahib has ever been to these villages before, and, though many have heard something of Christianity at Calcutta or Krishnagar, yet the Gospel is to many altogether new. Within sixty miles of Calcutta, it ought not to be so. But, even now, what can we do? We can only stop two or three days in each place, and go morning and evening to some village or other to preach, and even then it is a chance if we meet with more than three or four people at a time to preach to. Thus this morning we toiled away—the members of my Preparandi Class and I—to a village about three miles off; but, when we got there, we really could not find more than two men together. Leaving some of the men there, we returned to a nearer village, where we had been before, and, standing in the bazaar, began to preach. There were three or four shop-

keepers in their shops, and gradually a few people gathered round—there might have been thirty in all when I left. I generally let my senior men preach, and sometimes one or two of the juniors, and, when they have finished, add a few words myself. I cannot always make myself understood by the uneducated, but I can speak readily enough to attract attention, which is more than I ever hoped to do when I came out. My men preach earnestly and well; Yakub and Kush especially can keep up attention; Esau speaks the right thing, and in a right spirit, but is not so successful with a crowd. My best man, Madhu Shudan, has been ill almost ever since we left home, nine days ago, but is getting better now. Of the juniors, Tushto is a little shy, and Aina-uddin gets on best in giving tracts; but little Kedar is always ready to speak, a little more so than his age and experience warrant. I think I gave you an account of these my pupils in the letter I wrote last June.

The thing that strikes me most in these villages is the great need of work among the women. My wife is with me, and goes about with us on her pony, getting into the dark recesses of the prison-like large houses, or talking to the poorer women as they gather round her in the little enclosure of their huts. These women never stand to listen to a man's preaching, nor would their lords and masters

allow it if they attempted it. As we pass them on the roads, they turn aside and stand with their backs to us, covering their faces till we have gone. Consequently, they will never hear the Word unless it be from a woman. Their ignorance is frightful. They constantly tell my wife that they know only how to cook and eat their rice—nothing else. If they *desire* to learn of God, we have the Word to give—if they desire it *not*, there is all the more reason to try and arouse their interest in things unseen. We have been greatly moved by their state, and hope, if spared another year, to bring a Native Bible-woman or two with us, so that, under my wife's direction, a little more work may be done among them.

We stayed at Santipur from Thursday to Monday, and had a good look at our schools there, which are, on the whole, in a very satisfactory state. My wife went with the women-teachers, who also act as Bible-women, to several houses, and found a good many women who were once pupils in the schools, and who now preserve in a considerable degree the knowledge of what they there learnt. This is fruit of our work which is quite shut out from the observation of any but a lady. My wife was much pleased with the teachers, and with the tact and zeal displayed by them. So was I pleased with Gopal, the catechist stationed there, and with his tact and skill in instructing, rather than arguing with inquirers. One man came and sat with us a long time on the Sunday evening, and received a good deal of light on many points which had been puzzling to him. I administered the Sacrament to twenty-seven persons, of whom about thirteen were the teachers posted there and their families, the rest our party. They had not had a clergyman for a Sunday service for years, though Vaughan visits them monthly, and Gopal conducts service every Sunday. We preached more than once, in different places, morning and evening, and were generally well received. Only at one leading Babu's house were we somewhat repulsed, or at least treated with a very chilling coldness. The Babus were sitting at a sort of morning levee, outside their gate, on a raised platform, sitting on their haunches, in rich shawls, receiving the salaams of visitors, and I fear the ludicrousness of their appearance rather

consoled me for the coldness of their reception of us. In the bazaar we stayed too long, giving opportunity for thoughtless objectors to fire off their stale objections, which were avowedly taken from Tom Paine. It is sad to find that arch-opponent of the Gospel, almost forgotten at home, to be one of the greatest hindrances of the Gospel now to be found in India. Our godless education gives abundant room for Satan's work. One Mussulman was not ashamed to propound from Paine an objection as much opposed to his own religion as to ours. Most of the Mussulmans we meet with are mere cultivators and very ignorant; very hard, moreover, to preach to, as their language differs in many respects from the ordinary Bengali. I know hardly anything of it myself, but my pupil Yakub has been studying it, and can make himself well understood. In another place, at Santipur, when we had done preaching, they set upon our colporteur and very nearly took away his books from him; and yet very few are willing to give the few pice required for a Gospel. A few young Babus want English Bibles; but it is mainly for the sake of the language, and they will hardly ever give the six annas required. We give tracts, but sell Bibles and portions; or, rather, try to do so. I am endeavouring to counteract the tendency of my men to think much of Babus and despise the poor, and I think they are beginning to realize that all souls are equal; but it is certainly harder, even for them, to preach to the uneducated, and to those whose souls are utterly unawakened to anything above bullocks and a plough.

As to the Preparandi Class, I have not much to say, except that it has been carried on now since the beginning of April, and I am well satisfied, on the whole, with my seven pupils. The three juniors receive instruction in the training-school in history and geography, and from Yakub, one of the seniors, in Bengali language and literature. I also have them there when I give the lads their lesson on the Articles twice a week. Besides, I have read with them St. Matthew, Genesis, and most of the Acts, and they have written for me an abstract of the books down to 1st Kings. In conjunction with the seniors, they have also read the greater part of the Bengali Introduction to the Bible—rather a poor

book, but the best attainable; also a book on Hinduism contrasted with Christianity. I tried to find a similar book on Mohammedanism; but, as there is none, I have had to give them notes of my own on the subject, and let them write them from dictation. This is slow work for both teacher and pupils, but there is nothing else for it in the present dearth of suitable books. One of our young men is a convert from Mohammedanism, and gives us some help in understanding the actual state of Mohammedan principles and practices. Besides the above-mentioned Introduction, the seniors have read with me the Epistle to the Hebrews, about forty of the Psalms, Ecclesiastical History nearly to the end of the second century. I have dwelt a little on the Gnostic and other heresies, finding them interesting to the men, and not without analogies in certain tendencies of thought in India. We have read also the Apostles' Creed, with explanations and proofs, and are now going through the Articles in some detail. We have also gone cursorily through the Prayer Book, and are taking up now the subject of sermons. On all these subjects I have to teach by dictation, and so we get over very little ground. But indeed I live from hand to mouth in the way of preparation, as I am only just able to help in advance, and should not do that but for occasional holidays. When there is a *mela* in the neighbourhood, I send my men out to preach, and take advantage of the time for preparation. Another year I shall hope to condense my notes and improve them in many ways. I find the men take an interest in their work.

These three weeks' evangelization tour is a not unimportant part of the training of the men. It enables me to gain more insight into the characters and qualifications of my pupils. It gives them practice in preaching, accustoms them to the ordinary objections, and the best way of answering them. It gives them spirit and vigour in their preaching, which, when carried on in one place always, is apt to become somewhat uninteresting and flat. It gives them some feeling of the amount of work to be done, the vast number of the heathen still untouched by any kind of evangelization. I trust also it rouses them to wish and pray for the extension of the Church of Christ, instead of regarding it as a fixed

body—a caste among castes, low indeed, and small, but incapable of being enlarged or elevated. As to the subject-matter, too, of preaching, I think it does them good. Standing by and listening while they all give addresses in succession, I easily discern what is wanting in what they have said, and can add the missing word; and I generally note that next time one or other of them takes up something of what I have said. I am extremely thankful to be able to speak at all in bazaar-preaching; it is more than I at all expected to be able to do when I came out two years ago. Of course, my language is not very choice or accurate, but it is generally intelligible to those who are at all intelligent, and occasionally it is ready, and even fluent. But there are times when I can scarcely say anything at all, and I leave the chief burden of the preaching with my pupils, who are all sufficiently ready, and some of them almost eloquent. We preach at Krishnagar tolerably regularly twice a week, and my senior pupils take one of the sermons for the Native congregation, while I take the other, together with the English service.

I have been trying to organize the Sunday-school for the Christian children more like an English Sunday-school, not leaving it to the day-school master, but dividing it into classes under the charge of my pupils.

The Training-School keeps up its former satisfactory state.

The schools at Santipur have recently been examined by the masters of the Training Institution, with results, on the whole, satisfactory. I looked at the schools myself with some care while at Santipur, and discerned plainly that a little more care and more frequent examination would be necessary to keep them up to their proper standard of efficiency. In one of the girls' schools I saw traces of want of zeal and energy, which I hope even our short visit would help to obviate.

The orphanage at Krishnagar has now only eighteen boys, of whom seven are learning trades—six carpentering and one cooking. One was learning tailoring, but leprosy made its appearance in him, and he had to be sent away to a leper asylum. Not a lively prospect is before him—a life-long sojourn in the asylum. But he was a quiet, attentive boy, and I can only hope that the lessons

he learnt at school may be his stay and comfort through his dreary life. The model or practising school, of which the orphan boys form the nucleus, is and has been in a good condition, and is largely attended by Hindu and Mohamadan boys, as well as by the Christians. The girls' school has suffered by the withdrawal of the orphans, who were

sent to Agarpara early in the year. We have now from fifteen to twenty girls in attendance, but there are only twenty-three girls of an age for school in the Christian para, and we have not succeeded in drawing any girls from without as yet. In fact, there are several Hindu girls' schools in the immediate neighbourhood.

Report of Rev. W. R. Blackett for 1879.

Krishnagar, Dec. 5th, 1879.

My last Annual Letter, I think, was written while we were out in camp. We visited and preached in about twenty places, including Santipur, a town of some 29,000 inhabitants. Our visiting was, in many respects, very satisfactory; and it opened to our minds the existence of a vast field of work for ladies among the country women, whether in the zenanas of the more wealthy or in the cottages of the ordinary agriculturists. Certainly the most interesting point in our three weeks' tour was my wife's work among the women. At the same time our own—mine and my pupils'—preachings and conversations with the men were decidedly encouraging, though not productive of any direct results.

On our return, I sent the Divinity School pupils to their homes for their Christmas holiday, and resumed my pastoral work. The Native congregation has increased considerably; and the church, though we have increased the sitting accommodation, is now often quite crowded. The Bishop paid us a visit in January, and held a confirmation, at which I had the pleasure of presenting forty-eight candidates. I wish I could regard all or many of them as converted characters. But most of them have been at least decent in their conduct since that time. The Bishop started a subscription for the renovation of the internal fittings of the church, and, by the help of the English residents, a considerable improvement has been effected in that respect.

The Bishop also had an interview with the members of the Divinity Class, and was pleased with them. He rather found fault, however, with the arrangement which attaches the superintendence of the Training School to the work of the Divinity School, and remarked that those who have to teach

divinity students ought to be free from all other claims. I feel this strongly, for I am conscious that in serving the Training and Divinity Schools I have held to the one, and, if not despised, at least neglected the other. I have, indeed, taught in the Training School as much as was absolutely necessary, and as much as my predecessor did, at least latterly; but I have not been able to show much personal interest in the boys, or to exert among them that personal influence which ought to be the principal benefit of their having a European superintendence. And, indeed, the amount of the superintendent's teaching also might be increased with advantage.

In March I sent out my four senior students, who were appointed to different posts—one in Calcutta, two in the district, and one at Nadiya. I am thankful to say that they have so far gone on well, and show more grace and energy in their work than I had ventured to hope. One other man—late a policeman—was added to the class, and with these four students I have gone on all the summer, with some interruptions. We have read St. John, Proverbs, Ecclesiastes, Song of Solomon, some of the Psalms, and part of Job, a good deal of the Prayer-book, and what was wanting of the Introduction to the Bible, also Barth's "Church History." We have also gone through the Historical Evidences of Christianity, and studied theology so far as it is contained in the first eight Articles, but not in strict connexion with the Articles. Furthermore, we have done something as to the theory and practice of preparing sermons, and have exercised ourselves in drawing up abstracts for discourses. In all these latter subjects we have had to work by dictation for want of a text-book; and, in truth, I am not satisfied with the text-books even where we have them. Should the work ultimately

result in the production of one or two compendiums on theological subjects, it will have attained a very desirable result. But so long as I have to carry on the work single-handed, I am not likely to find much time or strength for editing and compiling. Little mental vigour is left after the lectures have been finished.

The students of the Divinity School, and some of the teachers and others, have regularly gone to one of the bazaars twice a week to preach to the heathen. This work has been carried on without any special incident, encouraging or otherwise. Once, when I was not with them, they were set upon, and slightly roughly handled by a party of students of the Government College. This young Jackanapes' class are the only people who give us any trouble. A few of

them have come to me on Saturdays to read the Bible in English, but they have not been very regular, and I fancy the main object is to improve themselves in English. But some have been really interested. Last January I received a letter from one, saying he had resolved to leave his home and become a Christian, but he never turned up. Another man came to us and wanted to be baptized, but afterwards came of his own accord, and confessed he had been baptized before, but had fallen back. I think his was a case of genuine repentance. The wife of the pleader, baptized last year, was baptized last June, and has shown indications of grace very satisfactory to my wife, who has been her teacher. Another woman is not so steady, but may prove a satisfactory convert.

The letters printed in the *Intelligencer* for April last related the history of the disturbances about caste; which have so much troubled our brethren in Krishnagar, down to the time of the Bishop of Calcutta's visitation in the previous January. We have had no report on the subject from Mr. Vaughan since; but the Report of the Calcutta Corresponding Committee lately received contains a communication from him, undated, but evidently more recent. From it we extract the following:—

It will soon be two years since the outbreak at Bollobhpore with its strange revelations startled us. That unlooked-for event brought to light hidden evils of which hardly any one had dreamt, and went very far towards accounting for the past history of this Mission. It largely explained the strange enigma that, despite all efforts to the contrary, the Church in these regions had remained lifeless and inactive, and had made, for well-nigh forty years, hardly any accessions from the outer mass of heathen darkness. Some adverse exhalation, some hidden fire-damp, had stupefied its vitality, and nearly extinguished its light.

It showed that caste, with all its deadly and deterrent influences, had been imported into the Church by the first converts, and had lived on in unbroken integrity for all these years; that the same impassable barriers as severed Hindus, Mussulmans, and Moochies, before their conversion, continued still to divide them as fellow-Christians, —so to divide them that not even would they meet at the Holy Supper of love.

Sad as were the scenes at that outbreak, and sore as has been the struggle which has followed it, I am convinced that *the thing was of God*, and that, under His gracious help and guidance, the result has been in the direction of health, and life, and soundness. That event constituted a weighty epoch in the history of the Mission, and we have hope that in years to come it will be looked back upon as the beginning of good things.

But it is important to guard against too sanguine expectations; indeed, few persons who rightly comprehend the nature of the evils which have oppressed this Mission would look for a speedy triumph. To suppose that caste prejudice, which is burnt into the very nature of the people, will expire in a day, is a great mistake. It has received a deadly blow, but it still struggles most resolutely for the mastery; yea, even in the hearts of our most enlightened people is the dire strife still going on, whilst amongst the masses of the uninstructed and indifferent it rules with hardly diminished vigour. These accept its repression as

a thing which they cannot help, but the great majority would gladly see the whole thing restored and sanctioned.

Still in one way or other God has given us clear tokens of victory. No one who remembers the fierce tumult, and even wide-spread schism, which marked the first council meeting at Bollohpore, can but regard the concord and harmony of subsequent meetings as indicative of progress. To see the churches crowded, and multitudes of the former malcontents flocking with their once-despised brethren to the Table of the Lord, and then sitting together without scruple at a social meal, assuredly testified that God was with us, and to Him alone would we give the glory.

Nor is it a fact to be overlooked that, all along throughout the strange contest we have had to maintain, the money contributions of the people have gone on increasing; each council meeting has shown an advance over the receipts of the previous one. Without doubt our people have in the midst of all the commotion been learning new and important lessons. "Out of the eater came forth meat, and out of the strong came forth sweetness."

An untoward event, during the Bishop's visitation in January last, might seem to ill-accord with the foregoing remarks. When his Lordship arrived at Chupra, he encountered a painful scene of confusion. All the leading men of that station had banded themselves together to secure the exclusion of the *despised brethren* from the Confirmation service. The Bishop conversed with these men with singular wisdom and patience for more than two hours. His efforts were fruitless; they protested they would keep back the other candidates if the *despised* were not excluded. About half the whole number who had been prepared were kept back from the rite.

Remembering how, like wild-fire, the outbreak at Bollohpore had spread over the whole district, we were a little apprehensive of sympathetic risings on the present occasion. To our intense relief and thankful joy, not a single note of sympathy or approval was

heard; on the contrary, Chupra found itself *left out in the cold*, and from every other station arose an expression of censure and displeasure.

I must not omit to state that the deep and intelligent interest with which the Bishop grasped our difficulties, and the cordial sympathy and judicious counsel which he gave us, helped us not a little.

I grieve that I cannot see tokens of a general spiritual awakening amongst our people. Though we cannot tell of a *general* spiritual movement, we can, however, think with rejoicing over individual cases of spiritual quickening.

Nowhere has a more marked change appeared than in the villages of the outcast and despised brethren. In them most truly has that saying been verified, "The last shall be first." With child-like simplicity have they improved those spiritual privileges to which they were almost strangers before, and, as a consequence, they are leaving their despisers far behind in the matter of scriptural knowledge and Christian consistency.

As regards the remaining forty or more villages occupied by our people, two great difficulties stand in our way; one is the mournful ignorance of the people generally, the other is the unsatisfactory character of most of our agents. It is easy to see how intimately allied these two difficulties are. As regards the latter difficulty, I cannot say how thankfully and hopefully I regard the Divinity School, so ably conducted by our dear brother Blackett. Already two of his trained men have gone out into the district, and, I have no hesitation in saying, they are amongst the most promising of our agents.

As regards the other difficulty—the ignorance of the people—I look with especial interest on the work which my dear brother Williams is doing amongst the schools of the district. He has commenced a most vigorous supervision of those schools. Happily his bodily vigour is equal to his zeal; no amount of exertion seems to tire him; already new life is being infused into those institutions, and very good results are sure to follow.

The disastrous floods in Krishnagar last autumn were described in a letter from Mr. Vaughan in our November number.

THE MONTH.



It is with very great satisfaction that we are now able to assure our friends of the good reason there was for the doubts we expressed in the *Intelligencer* of December respecting the contents of Dr Kirk's letter to King Mtesa. We could not believe that the Arabs had fairly read or translated it, and it is now certain that they gave it a false colour. The Committee in their letter to Lord Salisbury expressed their full belief that this would prove to be the case, and the letter itself, now officially communicated by the Foreign Office to the Society, sets the matter at rest. Dr. Kirk really commended the C.M.S. missionaries to Mtesa's protection; and while he did explain that they were not emissaries of the Queen's Government, this was not stated to throw discredit upon them—rather to give the higher credit to their real motives as voluntary evangelists. He also distinctly informed Mtesa that the Nile party were bearers of a letter from Lord Salisbury.

Evidently the Arabs, or the Jesuits, or both, had more to do with the sudden hostility manifested to the C.M.S. Mission on March 6th than appears from the letters of our missionaries published in December.

SOME further news has been received from Central Africa, this time *viâ* Zanzibar. Messrs. Pearson, Stokes, and Copplestone, left Rubaga together in June for the south. They were about to sail across the Lake in the *Daisy*, but that useful little boat was accidentally wrecked. Vexatious delays arose in obtaining canoes, and more than two months elapsed before they got clear away from Uganda on Aug. 28th. Further delays occurred on the way, and they did not reach Kagei till Sept. 24th. Mr. Pearson, whose letter is dated Sept. 29th from that place, was on the point of returning to Uganda with some of the goods lying there. Messrs. Stokes and Copplestone came on to Uyui (the residence of Said bin Salim, near Unyanyembe), and write from thence on Oct. 18th. With these letters come two others, from Mr. Litchfield and Mr. Mackay, who were left alone in Uganda, dated July 3rd and 14th respectively, at which dates they were well. They had heard that Mr. Wilson was safe at Mruli, within Egyptian territory, on July 6th; but we have no news from Mr. Wilson direct, nor from Mr. Felkin, nor indeed by the Nile at all. A private letter from Mr. Litchfield to his father, however, is dated three weeks later than the others, Aug. 5th, and this letter, referring to Wilson and Felkin, says, "The last we heard was that they had crossed the Nile at Foweira, and that Dr. Emin had come to Fatiko to meet them." This looks as if Felkin, whom we already know to have been at Fatiko on July 7th, had gone back to Foweira and joined Wilson there.

The relations of the C.M.S. party with Mtesa seem to have quite recovered their friendly character, and the services at the palace had been resumed. Occasional difficulties arose from the king's nervous jealousy of Egypt; and it is manifest, from incidental expressions in the letters of Mr. Stokes and Mr. Copplestone, that much of the suspicion from which the Mission suffered in March and April was due to the same cause, Mtesa fancying that the Nile party were secret emissaries of the Egyptian Government. The Uganda letters, which are short, are almost wholly occupied with accounts of the open hostility of the Romish Mission. Four more of its

members arrived in June, bringing to Mtesa "a present of just such things as his heart desires, guns, rifles, swords, ammunition, military suits, &c.," and on Sunday the 29th (if we rightly make out the dates) they openly attacked Mackay's teaching. Coming to his service at the palace, and keeping their seats when all the court knelt, they were asked by Mtesa "whether they did not worship Jesus Christ"; whereupon, with great vehemence, they repudiated all connexion with "Protestant lies," and denounced the English missionaries as "liars." The unfortunate king and chiefs were sorely perplexed, and Mr. Mackay writes, "It is with a heavy heart that I think of the trouble now begun." He did not know, as we do, that sixteen more Romish priests are on the way to Uganda.

Meanwhile, what course is the C.M.S. Mission to take? Is not the presence in Uganda of such a force of Rome's emissaries a challenge to our purer Church to send out at once some of its ablest men to cope with them? We have not sought an occasion of strife. We did not intrude on their ground. With all Africa before them, they have chosen the very spot where our Mission had been established a year and a half; and their wanton aggression must be resisted to the utmost, in the interests of the truth, and in the strength of Him who is the Truth.

IN addition to the Memorial of the Ceylon missionaries to the Archbishop of Canterbury, printed in the January *Intelligencer*, a petition has been addressed to his Grace by the Native Christians connected with the C.M.S. Missions in the island, bearing more than 3200 signatures, both Singha-lee and Tamil, with reference to the action of Bishop Copleston. The petitioners express warm attachment to the Church of England, but pray that independent Episcopal superintendence may be provided for them by the authorities of the Church at home.

DETAILED accounts have now been received of the destruction of Onitsha by H.M.S. *Pioneer*. She arrived off the town on Oct. 24th, and the Consul sent to request the chiefs to come on board, that he might inquire of them respecting the repeated outrages on British traders (both white men and Africans from the British settlements) perpetrated apparently by a gang of rough fellows living in a little village or suburb surrounding the factories, which are four miles distant from the Native town. The chiefs at first refused to come, and then, at the request of the Consul, two of the Mission agents, accompanied by one or two leading traders, went to try and persuade them. This plan succeeded, and the Consul then demanded that the ringleaders be given up. The chiefs said they must refer the matter to the king, and the Consul gave them till noon next day to consider their reply. But actually while this conference was going on, the offenders were robbing some neighbouring premises; in the course of the day a mob from Onitsha plundered several houses, including those of the Mission; and during the night the *Pioneer* and the trading steamers were fired on, and the captain of one of the latter wounded. Next morning, the huts in the suburb before mentioned were destroyed by the Consul's order; and no answer being vouchsafed to his demands, Onitsha itself was also shelled and burnt, and the inhabitants dispersed, the king fleeing into the bush.

"Thus end," writes the Rev. S. Perry, "our bright hopes and plans for the improvement of Onitsha." The blow has come just at a time when the

Mission was more promising than it had been for some time. On the previous Sunday, more than 260 persons were present at Iyawo church, and at the other station, Umudei, the Bible-classes were being largely attended. The paragraph next following mentions another recent cause of encouragement.

ARCHDEACON D. C. CROWTHER writes that he and the Mission agents at Onitsha had succeeded, in July last, in saving the lives of twin newborn girls, an unprecedented event in the place, where twin children are invariably put to death. The babes were the children of Christian Natives, but the heathen population insisted on their being killed as usual, and an armed and infuriated mob surrounded the compound. The converts bravely refused compliance, and, while Archdeacon Crowther and others held the crowd at bay, three of the agents managed to escape with the infants on board the steamer *Wanderer*, which providentially arrived just at the time. They were sent to Lokoja under the charge of a Sierra Leone woman going up thither. Mr. Crowther concludes:—"Excuse haste: I must go and see how my babies are getting on."

From a later letter we learn that Mr. Crowther baptized them at Lokoja on the 1st August, by the names of Sarah and Elizabeth; that Sarah died a few days after, but that Elizabeth was doing well. Also that the Onitsha people were quite content with the removal of the children, and that a real blow had been struck at their barbarous custom. A detailed account of this curious incident appears in this month's *Gleaner*.

THE Native schoolmaster at Bonny, Mr. Boyle, sends an account of a grand heathen ceremonial which had taken place in honour of the late chief, "Captain Hart." The sacrifices included 38 goats and about 140 fowls. While the rites were going on, the converts belonging to "Captain Hart's" household were gathered together praying, as it was feared that they would be punished for not attending. "But," says Mr. Boyle, "our fears that they would be called on to explain the reason of their 'nonconformity' have not been realized."

THE Rev. T. J. L. Mayer, our missionary lately at Bannu on the Afghan frontier, writes that Mr. Jenkyns, one of Sir L. Cavagnari's suite, who fell in the massacre at Cabul last September, "was the great helper of the Dera Ismail Khan Mission during the troubles concerning boy converts in 1874"—troubles which many will remember hearing of in the speeches of the Rev. D. Brodie.

Mr. Mayer also says, "In five years I have seen the very greatest change come over the minds of both the people on the frontier and those in the hills beyond—a feeling of well-wishing to our Mission. We are not cursed as infidels, but hailed and even blessed as friends. Our relations with the Ghilzais and Waziris are most cordial. They all know the Mission-house at Bannu, and not a few of them have heard there what they will remember to their dying day."

A VERY interesting letter has been received from the Rev. A. Schapira respecting his work at Gaza. He has now two boys' and two girls' schools at work, attended by 150 children, at least half of whom are Mohammedans. An Arabic service and a Sunday-school on Sunday are

likewise well attended, and also a prayer-meeting on Wednesday and a Bible-class on Friday. A small dispensary has been opened, which has been visited by a thousand people within a few months. Large numbers of tracts have been distributed, and Mr. Schapira asks for more. The Mussulmans have received him well, and some interesting conversations with sheikhs are mentioned. An opposition party, however, endeavoured to prevent Moslem children being sent to the schools, and appealed to the Pasha of Jerusalem about it; but nothing came of this. Mr. Schapira gives a melancholy account of the condition of the small Greek Christian population.

THE Rev. J. D. Simmons, of Jaffna, thus writes of the late Rev. E. Blackmore, whose death, on Oct. 24th, we have before mentioned:—

Mr. Wood was moved to Colombo in October, 1878, though the work much needed his valuable assistance. Mr. Blackmore came to take up part of Mr. Wood's duties. He was a man of singularly beautiful Christian character, and he soon won the esteem of all who knew him, and the love of those who were more closely associated with him. He was in delicate health when he arrived. In March he was attacked with hemorrhage of the lungs, by which he was laid aside for six weeks. He resumed the work he much loved, and, according to his strength, carried it on vigorously till July, when he was again attacked with hemorrhage. This began the illness which ended with his death on October 24th last. His faith in the finished atonement of the Lord Jesus Christ on the Cross, and in His intercession at God's right hand, was always clear and steadfast. It gave him a sure hope and much joy in life; and in sickness and death its power and efficacy were still more abundantly manifested. That such a man should

have lived amongst us for a year, and, for no fault whatever, have been prohibited by the Bishop from publicly preaching that truth which was so precious to himself, and so efficacious in life and death, is, I think, a scandal to our Church. The loss thereby to the Christians here cannot be easily estimated. There is a voice and testimony which the Bishop could not deprive us of, though he wished to do so; I mean, the living witness of his holy, happy life, and the voice which we still hear, "For he being dead yet speaketh." And if there is one thing more clearly testified to than others by his life and death, it is the truth that the Gospel of Jesus Christ, as taught by the Church Mission Society, is sufficient to produce holy, active living, and to secure a joyful and an abundant entrance into the kingdom of God at death. Our dear brother's voice sounds in our ears, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

BISHOP RIDLEY of Caledonia sends his first impressions of the Society's work on the North Pacific coast. At Fort Rupert he found the Indians away, scattered over the country, and Mr. Hall had gone after them. "His brave wife," says the Bishop, "had been left behind in one of the most desolate places I could imagine." Of the work among the Hydahs of Queen Charlotte's Islands the Bishop speaks hopefully, and most warmly of the zeal of Mr. and Mrs. Collison and Mr. Sneath. At Kincolith he found Mr. Schutt somewhat dispirited. Mr. Tomlinson's interior station at the Skeena Forks he has not yet visited. Of Metlakahtla he writes as follows:—

Metlakatla has not disappointed me. The situation is excellent. There is no spot to compare with it this side of Victoria. During this week the weather

has been charming. Frosty nights, but the days mild, as in Cornwall at this season. Numbers of the worn-out old folk have been basking in the sun for

hours daily. Squatting in the long grass, they looked the very pictures of contentment. They all gazed on the sea. No wonder if they loved it. Besides being the store-house from which they took their food, it is the chief feature in one of the most beautiful views I have ever seen. We are at the entrance of an estuary that winds about labyrinth-like, until it leads up to a stream more than twenty miles distant inland. Outside are large islands, their lofty heads pine-clad, and the same garment reaching to the very waves on all sides. These are God's breakwaters. Inside, wherever the channel widens, there are smaller islands, so disposed as to make it impossible to say what is island and what continent. These are gems in a setting that perfectly reflects the grass and pines fringing the sea's glossy surface, as well as the background of snow-patched mountain. Yesterday the stillness was reverential, and quite in keeping with Sunday rest. Scores of graceful canoes were drawn above the tide. Not a paddle broke the silence. As Admiral Prevost and I stood in the Mission garden we heard, in the distance, the howls of a pack of wolves. A flight of crows or rooks claimed a moment's attention. Besides this, nothing disturbed the calm sea, or the stillness, but the wing of some wild fowl splashing the sea as they rose. Before we returned to the house we were ravished with the splendour of the sunset. The giant that had run its day's course transformed the scene. He touched everything, till sea and sky vied with each other in glorious effects. The snowy peaks to eastward blushed.

The Bishop encloses a report of the speeches addressed to him on his arrival at Metlakatla. We give two of them :—

John Richmond.—What shall we say to you, chief? Your brethren have been benefited. What if your work is lost? It is not lost. All your work is gain. What work of God's is lost? Your work is the work of God. Your brethren of Metlakatla have tasted, have experienced. How is it with masses of snow and ice when great heat comes upon it? It resists like a stone. So our forefathers resisted God's goodness which shone on them. At last they melted, and grass appeared. It was very stormy when Mr. Duncan came

But, after all, the Sun of Righteousness has produced a far more beautiful transformation in the character of the Indian, and the change is not fleeting. The church bell rings, and, from both wings of the village, well-dressed men, their wives and children, pour out from the cottages, and the two currents meet at the steps of the noble sanctuary their own hands have made, to the honour of God our Saviour. On Saturday I had made a sketch of the village. Mr. Duncan remarked, as the people streamed along, "Put that stream into your picture." "That would never do," I said, "nobody would believe it." Inwardly I exclaimed, "What hath God wrought!" It would be wrong to suppose that the love of God alone impelled them all. All, without reasonable cause to the contrary, are expected to attend the public services. A couple of policemen, as a matter of routine, are in uniform, and this is an indication that loitering during service hours is against proper civil order. This wholesome restraint is possible during these early stages of the corporate life of the community. But history is likely to repeat itself. Heathenism is prostrate, Christianity dominant. Persecution has ceased. The fiery trial is over, so that the baser metal is sure to pass current. At present one strong will is supreme. To resist it, every Indian feels would be as impossible as to stop the tides. This righteous autocracy is as much feared by the ungodly around as it is respected and admired by the faithful. Thus is law and Gospel combined with good results.

amongst us; he has suffered much for us, but in God's strength he has overcome us. Now we are at peace. He made the road, now you are welcome. Your words are very welcome. We profit by them. Young men, we old people have begun the road. God's work is strong, God's work is good, and your work is good, chiefs.

James Lecquenish (a chief, formerly a desperate enemy of the Mission).—I have a little to say to you chiefs who pity us, who work for us, though not in your own strength. The Indian's home

was a place of darkness. There was no daylight when first you came. Many white men saw us of old, and trod on us with their feet. But God has pitied us, and sent us His word, and it is to that cause that I and those of my own age have attained to the life of to-day. It was when the fire was raging Captain Prevost came here. He knew there was light in the place whence he had come, he returned, and sent it to us, and so it is light now when you arrive. He who came bore the light with a strong hand, and took it round amid the darkness. Mr. Duncan went to the villages of the

heathen, and many have received the light. Listen, brethren, to what the chiefs have now spoken to us. They bring us the Word, not their own, and tell us of the love of God. Let us do what they would have us do. See how chiefs are now here to help us. What do we lack? Our blessings increase more and more. To God's goodness we owe their coming. Let our hearts be strong, what the chiefs here wish for us let us do. As our hearts have been cleaned, so let us build up a clean village to correspond with the clean, new state of heart. Let us listen and obey.

Mr. Duncan is about to give himself especially to translational work, of which but little has yet been done. No greater boon can now be conferred on the Indians than the Bible and Christian books in their own tongues.

The following extract from a letter lately received from Bishop Ridley by Canon Gibbon will show how great is the need for the proposed Mission steamer. Even at a time when the claims of the Society's General Fund must needs stand before those of the most urgent special cases, we do earnestly hope that some kindly and liberal friends of Metlakahtla and the North Pacific Mission generally may find themselves able to provide Bishop Ridley's steamer without delay:—

"On board Ship at Anchor through stress of weather, Nov. 3rd, 1879.

"I find it will be impossible to build my steamer without at least 1400*l.*, and bringing the machinery from Victoria. In the meantime, I am using canoes, and it is no joke, I assure you. About a week ago we were as nearly lost as saved men could be. With a good Indian crew, it was impossible to make the course we wanted, from Kincolith to Metlakahtla—100 miles—and in the dead of night were obliged to run some six hours before the gale to the Alaskan coast, and there search in the darkness for some sheltered nook. Ten of us were packed in a canoe that a couple of men could lift—a canoe made of an hollowed-out tree. After the six hours' peril, we remained huddled together in the little craft after she reached shelter. At daybreak we saw where we were, and then landed, made a fire, feasted on corned beef and bread, and then started on our homeward voyage again, and met with no disaster. How I longed for my steamer! Unless I get one, a new Bishop will soon be wanted, for the risk in these frail craft is tremendous, and a short career the probable consequence."

THE following letter from Dr. Downes will be read with much sympathy for himself and Mr. Wade, and for the poor Kashmiris among whom they are labouring:—

I have been absent a good deal from Srinagar this summer. Wade was good enough to look after the hospital, and the civil surgeon assisted him part of the time. I was obliged to leave for Gulnang rather early, viz., the middle of June. Mrs. Downes had had an attack, which seemed very like cholera, and made me very anxious. As soon as

she was well enough, I took her away. My own health required it. I had not been strong since an attack of jaundice in March, and in June I had a bad ulcer on my leg, caused from general ill-health. Shortly after arriving in Gulnang, I had a diphtheritic sore throat, which unfortunately spread to my wife and child. In July I managed to return

to work, but our child's health made my wife very anxious, and in August I had to return to her.

We returned to work at the end of August, but I thought an entire change was needed for my wife and myself, and I went out into the district. We remained out nearly all September, and, though it was a pleasure-trip, I managed to do a little in the district in the way of giving medicines, and even some operations in some places. At the end of September we returned to Srinagar, and I have been hard at work ever since in getting through arrears of work and settling down for the winter.

Mr. Briggs came in August, but he has left. He was very useful in many

ways, particularly to Wade in looking after coolies employed in famine relief works.

Our work goes on about the same. There is less than half the population in the valley, considerably less than half the number there were when I came here. This makes less work. The chances of success in mission-work are the same. Nothing, of course, is impossible with God; but, so far as we can see, all thought of religious, moral, or even social progress is utterly paralyzed. The famine ought to be at an end; but the people have no money, and cannot buy grain in many cases, and they are every day growing poorer. There is no chance of improvement.

THE Rev. R. T. Dowbiggin reports that twenty-four young people from the Mission schools at Cotta, Ceylon, were baptized last year—not as infants, but as converts, on their own confession of faith. "Nearly all the accessions to the Church in this district," he adds, "are from that source." The Rev. J. D. Simmons, of Jaffna, writes in similar terms—"Schools continue to be our chief instrument for conversions."

THE girls in the Tamil Mission Schools, Colombo, Ceylon, have collected 7s. 6d., and the boys 8s., for the fund being raised for a steamer for Bishop Ridley of Caledonia, in response to the Bishop's appeal in the *Gleaner* of September last.

FIFTY-EIGHT Native Christians, prepared by the Rev. Ruttonji Nowroji, of the C.M.S. Mission at Aurungabad, in the Nizam's Territory, Central India, were confirmed by the Bishop of Madras on Nov. 21st.

BISHOP FRENCH, writing in the *Indian Church Gazette*, says, "Dr. Jukes, the C.M.S. Medical Missionary for the Beluchis, has been the last week where of all places perhaps he would most wish to be for the present furtherance of his work, i.e. by the sick bed of an influential Beluchi chief."

WE have great pleasure in announcing that the Bishop of Rochester has consented to preach the Annual Sermon at St. Bride's (D.V.) on May 3rd.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for further news from Uganda. Prayer that the unprovoked aggression of the Romish Missionaries may be defeated, and the truth triumph. (P. 123.)

Thanksgiving for twenty years' progress in Tinnevely. (P. 91.)

Thanksgiving for the success of British interposition in Dr. Koelle's case at Constantinople. Prayer for the opening of the so-long-closed door to *Mohammedan* Missions in Turkey. (P. 84.)

Prayer for Krishnagar (p. 117), Onitsha (p. 124), Kashmir (p. 128), Bishop Ridley's work (p. 126).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Dec. 8th, 1879.—The Committee reviewed the Society's position in the North-West Provinces of India, in connexion with the death of the Rev. C. E. Vines, and with the keeping back this year of the Rev. J. Ilsley, who was designated to that Mission. After full consideration of the work carried on by the Society in the North-West Provinces, and especially in Oudh, taken in connexion with the financial position of the Society, it was resolved that, with a view to the more effective working of a smaller number of centres, the Missionaries of the Society be withdrawn from Oudh, and that provision be made in connexion with the North-West Provinces Native Church Council for the pastoral care of the Native Christians in connexion with the Society in Oudh. Also that the Calcutta Corresponding Committee be requested to determine the stations to which the Missionaries to be set free from Lucknow and Fyzabad should be appointed; and also to take the necessary steps for the disposal of the Society's property in Oudh. It was further resolved that, in view of the vacancies that have occurred in the South India Mission, the Rev. J. Ilsley be transferred to that Mission, and be sent out without delay.

The Bishop of Mauritius, who had returned to England for a few months to recruit his health and his Diocesan resources, had an interview with the Committee, and expressed his thanks to the Committee for its aid to his work during the past seven years. Small as was the territorial area of the Diocese, he believed it to be a position of real importance, in a Missionary point of view, on account of the ever-flowing stream of immigrants from Northern and Southern India, who resided there for a few years and then either returned home or passed on to other colonies. He believed also that the Society's African Institution in the Seychelles would, in due time, provide means for conveying the Gospel to the many islands scattered in and around that Archipelago. Of the more than 250,000 Indians in the Island of Mauritius, there were about 2400 professed Protestant Christians, of whom nearly two-thirds were connected with the Society. Of the latter number about 1000 were from North India, the rest were Tamils. Many hundreds of Indian Christians had also left Mauritius since the commencement of operations about twenty-five years ago. The Bishop explained his views as to the organization of the Native Church in Mauritius, particularly in view of the strong power of the Church of Rome in the Diocese. That Church had long ago secured the chief part of the mixed population, and was now striving for the Indians, with the aid of new grants from the Local Government. The Bishop asked the Committee to continue its grant of 100*l.* per annum to enable its agents to take advantage of the Governmental Grant for Elementary Indian Education, and explained that the Society received from the Colonial Treasury about 400*l.* per annum towards the support of its general agency. He also begged for a grant of 50*l.* per annum to enable one of its agents in Mahé, Seychelles, to visit the estates, and with the view of finding the many African children who would otherwise remain cut off from the benefits of the African Institution. The Bishop further said that if a Chinese-speaking Missionary could also be added, it might be possible to provide him with some Colonial appointment in part payment of his stipend. He also mentioned the encouraging

features of the Society's Mombasa Mission, which he had visited last year.

The Bishop of Waiapu, the Ven. Archdeacon Clarke, the Ven. Archdeacon Williams, the Rev. S. Williams, and the Rev. G. Maunsell, were appointed Trustees of the Society's landed property in New Zealand, along with the present surviving Trustees, the Ven. Archdeacon Brown, the Rev. J. Matthews, and the Rev. R. Burrows.

Presented copies of a new book, prepared for the Society, entitled, "Japan and the Japan Mission"; also the first issue of the "Church Missionary Pocket Almanack and Kalendar."

Committee of Correspondence, Dec. 16th.—A letter was read from the Rev. W. Wright, Editorial Secretary of the British and Foreign Bible Society, asking whether, now that Bishop Russell was removed, the Committee still wished that an edition of the Chinese Scriptures should be printed with the altered terms for "God" and "Spirit," as desired by the late Bishop. The Committee considered that on a subject in which there was much diversity of opinion as to the right terms to be used for God and Spirit in the Chinese language, it was not advisable that English Missionaries in China should be forced to the alternative of being deprived of the Delegates' Version of the Sacred Scriptures, or of using terms to which they conscientiously objected. They trusted, therefore, that the Bible Society would not make any change in their resolution to supply an edition with the terms preferred by the late Bishop Russell, as they believed it would be found that there continues to be among experienced and influential Missionaries of this Society a strong desire for the same. At the same time they advised that the work be not proceeded with until those Missionaries who have been anxious for the edition have been consulted.

The Committee took leave of the Rev. H. Stern, returning with Mrs. Stern to the Gorakpur Mission. They were addressed by the Rev. W. Gray and Mr. R. N. Cust, and commended in prayer to the favour and protection of Almighty God by the Rev. J. B. Whiting.

Reference having been made to the death, on the 10th ult., of the Rev. Dawson Campbell, Christ Church, Ware, and an Honorary District Secretary of the Society, to his strong attachment to the principles of the Society, his warm interest in its work, and his earnest labours in its behalf, the Committee directed that a letter be written to Mrs. Campbell (mother of the deceased), assuring her of their appreciation of the character and devotedness of her son, and their sympathy with her in her bereavement.

Reference having been made to the continued absence, through ill-health, of Lieut.-Colonel R. M. Hughes, for so long a member of the Committee, and to the loss recently sustained by him in the death of Mrs. Hughes, the Secretaries were directed to assure Colonel Hughes of the affectionate and prayerful remembrance of him by the Committee, and of their sympathy with him in his recent bereavement.

A letter was read from the Rev. J. A. Maser, of Lagos, forwarding letters from Abeokuta, describing the complications that had arisen through the interpretation put upon the Society's recent circular on domestic slavery by the inhabitants. The Committee considered that, with a view to the Society's Memorandum on domestic slavery being rightly understood, and duly carried out, an experienced European Missionary should visit Abeokuta, and

directed that arrangements be made for the Rev. V. Faulkner to proceed to Abeokuta accordingly; also that the Rev. James Johnson, now superintending the Interior Yoruba Mission, resume the charge of Breadfruit Church, Lagos, with a view to that church being thereupon taken into connexion with the Native Pastorate.

Committee of Correspondence, Dec. 23rd.—Reference having been made to the sudden death at Ryde, on Sunday, Dec. 21st, of the Right Rev. Dr. Utterton, Bishop Suffragan of Guildford, and a Vice-President of the Society, and testimony having been borne to his attachment to the Society and its principles, and to the warm interest he had shown from time to time in its work, the Secretaries were directed to communicate to Mrs. Utterton the high respect and esteem of the Committee for the late Bishop, and their deep sympathy with her in her unexpected bereavement.

The Secretaries reported that a telegram had been received from Calcutta on the 17th of December, stating that the Rev. J. Welland had passed away after a fortnight's illness. Testimony was borne by the Secretaries and other members of the Committee to the high tone of Christian character, and the marked abilities, especially as a preacher of the Gospel, that characterized their much beloved and respected friend, and to the loss his removal would be to the cause of Christ in India, and much sympathy was expressed towards his young widow.

The Committee took into consideration the position of the Society's Mission in the Seychelles Islands, and the Bishop of Mauritius, being present, gave information respecting it. On hearing the Bishop's statement, it was resolved, "That it is the duty of the Society to continue the work they have been led to commence at the Seychelles Islands. At the same time it is advisable that the present cost be regarded as a maximum grant to the Mission, subject to such an annual reduction as the circumstances may permit, and that the Local Government be approached with the request for a further grant of land, with the view of rendering the Institution self-supporting, and for an annual pecuniary grant towards the maintenance of the scholars in the same, until it shall have reached a condition of self-support."

Committee of Funds, Dec. 23rd.—The Rev. N. Vickers, Curate of St. Paul's, Southport, was appointed Association Secretary for South Lancashire and part of Cheshire, in the room of the Rev. A. P. Neele, who had resigned on his acceptance of St. Catherine's, Edgehill.

The Rev. R. Palmer, late Missionary at Shaouhing, was appointed Association Secretary for a new district embracing the counties of Derbyshire and Staffordshire and part of Cheshire.

Committee of Correspondence, Jan. 6th, 1880.—A letter was read from Major C. Giberne, drawing attention to the predatory tribes of Western India—the Bhils, Kulis, Mangs, and Ramusis. The Secretaries were directed to invite Major Giberne to meet a few friends interested in the subject of the Non-Aryan races of India; but, at the same time, to explain to him that the Committee could not enter upon any work unless their funds were largely increased.

A letter was read from Dr. Muir, forwarding letters from the Rev. T. A. Wade, describing the continued serious famine distress in Kashmir. The Committee granted a further sum of 300*l.* from the Indian Famine Fund for famine relief in Kashmir.

Miss Chettle, daughter of the Rev. W. W. Chettle, Vicar of St. Martin's, Bilston, was accepted as a Lady Missionary for the Society's work of female education at Agarpapa.

On the recommendation of the Calcutta Corresponding Committee, it was arranged that the Rev. E. H. Thornton, who had been in charge of the Agarpapa Orphanage, being now relieved of that work by the appointment of Miss Chettle, should be directed to re-occupy the Society's old station at Burdwan.

Reference having been made to the Report of the Indian Education Sub-Committee, which urged the importance of furthering as much as possible the Theological Institution at Benares, the Rev. W. Hooper was appointed to undertake the Principalship of that Institution on his return to the Mission next autumn, the Rev. H. M. Hackett to be associated with him in the work.

The revised draft of Regulations for the Native Church Organization in the Mauritius Mission was adopted, the Rev. H. D. Buswell being appointed Chairman, and Bishop Royston being requested to accept the position of Patron.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From December 15th, 1879, to January 15th, 1880.

West Africa.—Rev. J. B. Bowen, Mrs. Burton, Mr. S. C. Brown (Annual Letters).

Toruba.—Ven. Archdeacon Johnson (Report of Breadfruit Station, Jan., 1877, to Oct., 1879); Rev. W. Morgan (Annual Letter).

Niger.—Rev. C. Paul (Journal for year ending Sept. 30, 1879); Mr. R. Cross (Journal, April—Sept., 1879); Mr. E. Boko (Journal, April—Sept., 1879); Mr. J. H. Ashcroft (Journal of a Trip up the Binue River).

Nyanza.—Rev. G. Litchfield, Rubaga, July 3rd, 1879; Mr. A. M. Mackay, Uganda, July 14th, 1879; Mr. C. W. Pearson, Kagei, Sept. 29, 1879; Mr. C. Stokes, Uyui, Oct. 18th, 1879; Mr. A. J. Copplestone, Uganda, June 24th, and Uyui, Oct. 15th, 1879.

Mediterranean.—Rev. M. Kavar, Rev. A. Schapira, Rev. C. Falscheer, Rev. J. Huber, Rev. W. T. Filter, Rev. C. Jamal (Annual Letters).

Panjab.—Rev. A. T. Fisher, Mr. E. Meyers, Mrs. Reuther Rev. W. Thwaites (Annual Letters).

North India.—Rev. B. Davis (Journal for 4th Quarter, 1879); Rev. B. Davis, Rev. W. A. Baumann, Rev. E. H. Thornton, Rev. J. Tunbridge, Rev. A. F. R. Hoernle, Rev. W. R. Blackett, Rev. A. Stark, Rev. Bhim Hasda, Rev. R. Elliott, Rev. H. D. Williamson (Annual Letters); Report of Pind Dadan Khan Branch (Jehelum Itinerary, 1878-79, printed).

South India.—Rev. W. J. Richards, Rev. H. Horsley, Rev. F. N. Alexander, Rev. A. H. Lash, Rev. M. G. Goldsmith, Rev. J. Cornelius, Rev. W. T. Saththianadhan, Rev. V. Simeon, Rev. V. Vedhanayagam, Rev. T. Kember, Rev. R. H. Maddox (Annual Letters); Report (12th) of Southern Pastorate for year ending June 30th, 1879; *Madras C.M. Record* for Dec. 1879, containing Report (32nd) of Masulipatam C.M.S. Girls' Boarding School.

Ceylon.—Rev. D. Wood, Rev. J. D. Simmonds, Rev. H. Gunasekara, Rev. S. Coles, Rev. B. P. Weerasinghe, Rev. E. Hooke, Rev. H. Kannangar, Rev. P. Peter, Rev. H. De Silva, Rev. J. Allcock (Annual Letters).

Mauritius.—Rev. C. Kooshallee (Report, Nov., 1879); Rev. N. Honiss, Rev. H. D. Buswell (Annual Letters).

China.—Mr. G. Lanning (Annual Letter); Rev. J. H. Sedgwick (Visit to Fu-Yang).

N. W. America.—Rev. R. Young (Annual Letter).

Contribution List.

In the following list of receipts from Dec. 11th, 1879, to Jan. 10th, 1880, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.							
Bedfordshire: Billington	8	1	6	Northaw		1	0
Egginton		17	9	St. Alban's: St. Peter's		27	19
Everton	2	8	0	Welwyn		15	14
Flitton	26	12	9	Kent: Bexley Heath: Christ Church		20	10
Holwell	7	2	0	Blackheath		4	4
Silesea	34	19	2	Brenzett		3	7
Woburn	12	18	7	Deptford: St. John's		20	0
Berkshire: Bearwood	5	0	0	Godmersham		6	5
Hare Hatch	1	10	0	Greenwich: Parish Ch. & St. Mary's		4	18
Reading	236	9	5	Hoo: St. Mary's		5	17
Juvenile Association	50	10	1	Kent, East		788	18
Buckinghamshire: Drayton Beauchamp	5	5	1	Kent, South		111	17
Northmarston	1	18	1	Knowlton		2	0
Stony Stratford	11	2	4	Marden		3	17
Waddesdon	2	2	6	St. Paul's Cray		5	0
Winslow	23	7	0	Sidcup		50	0
Cheshire: Altrincham: St. John's	42	0	0	Sundridge		11	12
Bowdon	145	9	3	Tunbridge Wells		350	0
Eaton: Christ Church	2	5	0	Yalding: St. Margaret's		3	9
Lymm	9	12	5	Lancashire: Colne		3	18
Malpas	9	16	0	The Fylde		130	0
Moreton	7	5	1	Garstang: St. Thomas		8	6
Over Peover	1	5	1	Halliwell: St. Luke's		2	0
Poynton		5	0	Ince		15	0
Wrenbury	15	8	2	Lancaster, &c.		35	0
Cornwall: Stoke Climsland	6	0	0	Leyland		24	4
Truro: St. George's	1	0	0	Whittington		20	16
Cumberland: Sillith: Parish Church	10	10	0	Leicestershire: Ashby-de-la-Zouch		37	16
Derbyshire: Ashford	1	16	2	Knipton		1	10
Derbyshire, N.W.	20	0	0	Leicester: St. Peter's		2	7
Gresley	12	7	10	Lowesby		1	16
Hulland	15	15	0	Lincolnshire: Appleby		2	6
Ripley	2	9	10	Aylesby		2	6
Devonshire: Ashburton	3	19	3	Barkwith, West		1	0
Devon and Exeter	250	0	0	Barton-upon-Humber		19	0
Fremington	1	6	0	Bradley		3	7
Kentishbears	3	3	8	Healing		6	16
Plymouth, &c.	65	0	0	Keelby		4	12
Uploman	8	10	7	Lacey		4	0
Dorsetshire: Compton Valence	4	16	7	Market Rasen		14	0
Frome Vauchurch and Batcombe	17	0	0	Spilsby		10	0
Pentridge	6	19	6	Winterton		10	0
Shaftesbury: St. James'		9	4	Middlesex: City of London:			
Essex: Chelmsford and South Essex	100	0	0	All Hallows-the-Great-and-Less		1	11
Epping	12	0	0	Acton: St. Mary		64	18
West Ham	7	5	2	Bethnal Green: St. Bartholomew's		4	10
Havering-atte-Bower	31	8	2	St. James-the-Less		2	10
Hornndon-on-the-Hill	4	8	6	St. Philip's		7	3
Maplestead, Great	5	0	9	Brunswick Chapel		34	0
Nayland	3	0	0	Dalston: St. Mark's		38	1
Ramsey	9	18	0	Edware		13	8
Gloucestershire: Cheltenham	160	0	0	Finchley: Parish Church		28	11
Deerhurst	17	1	0	Friern Barnet		12	13
Fairford, &c.	1	9	3	Hampstead		3	17
Mickleton	15	6	9	Harrow		50	0
Southrop	6	2	8	Kensington: Christ Church		18	7
Hampshire: Elvetham	2	0	0	Kilburn: Holy Trinity		11	10
Hatherden	14	19	9	Juvenile Association		19	12
Kingsclere	5	0	0	London, N.E.: Episcopal Jews' Chapel		10	6
Langrish	6	8	10	Muswell Hill: St. James'		21	7
Meon Valley	6	7	6	Norwood		2	2
Sheet	1	3	0	Notting Hill: St. John's		21	15
Southampton, &c.	40	0	0	Pimlico: St. Michael's		101	1
Ile of Wight: Ryde: St. James	18	3	4	St. Anne's, Hoxton Street		8	5
Yarmouth	4	12	0	St. John's Wood: St. Jude's, Kensal			
Totland Bay: Christ Church	11	3	2	Green		17	2
Bembridge	1	5	2	Emmanuel Church, Maida Hill		104	0
Channel Islands: Guernsey	70	0	0	St. Pancras: St. Saviour's, Fitzroy Sq.		20	10
Herefordshire	85	0	0	St. Paul's, Vicarage Gardens		16	12
Ganarow	4	9	7	Stepney: Christ Church		3	15
Hertfordshire: Aspenden	1	10	0	Westminster: St. Matthew's		17	9
Hemel Hempstead	1	19	0	Monmouthshire: Cwmcarvan		1	1
				Michel Troy		3	0

Norfolk: Hackford and Whitwell.....	11	5	1	Horsham	3	7	5
Thetford	24	3	6	Hove.....	90	0	4
Northamptonshire: Boddington	9	19	3	Kingston-by-Sea	2	6	9
Bradden	5	5	9	Tidebrook	18	15	6
Byfield	4	13	5	Warwickshire: Alveston.....	13	4	11
Cold Ashby	1	5	0	Ilmington	1	8	6
Easton Neston	5	13	4	Leamington	82	10	0
Marston	2	2	0	Westmoreland: Ambleside	20	0	0
Quinton	6	2	8	Milnthorpe	3	4	3
Wappenham	13	8	6	Wiltshire: Cricklade.....	5	1	4
Northumberland: Ford	2	10	0	Haywood	1	1	6
Lowick	1	10	0	Salisbury and South Wilts	31	4	9
North Northumberland	123	18	6	Seend	1	18	8
Nottinghamshire: Laxton	2	2	8	Westbury	2	9	6
Nottingham, &c.....	200	0	0	Worcestershire: Cradley	18	6	1
Oxfordshire: Cuxham.....	2	0	0	Droitwich: St. Peter's.....	3	12	0
Great Rollright	6	4	11	Dudley: St. Edmund's.....	5	3	2
Radlandshire: Bisbrooke.....	1	14	10	Hallow	4	11	0
Shropshire: Bridgnorth: St. Leonard's	21	14	11	Yorkshire: Arthington.....	24	0	0
Burwarton	1	10	0	Askrigg	3	18	3
Leaton	4	9	4	Aysgarth	8	13	6
Llanfblodwell	10	3	7	Birstal	15	10	6
Middleton Scriven	2	15	8	Borobridge	14	4	1
Prees	3	0	0	Brownhill	9	4	0
Somersetshire: Bath and Vicinity	100	0	0	Cottingham	60	9	8
Berrow	13	0	0	Coverham	4	14	3
Bridgwater District	52	6	2	Dewsbury: Parish Church.....	6	9	8
Combe Florey	1	0	0	Driffild	50	0	0
Cutcombe	5	7	6	Eilerton	19	7	0
Horsington	6	4	3	Goole: Parish Church	7	10	0
Purthscad	1	12	4	Hawes	8	0	1
Stoke-sub-Hamdon	18	6	6	Heckmondwike	4	8	3
Wedmore	19	10	9	Holderness	67	0	0
Suffolkshire: Betley	4	17	9	Huddersfield	87	13	5
Burton-on-Trent: Holy Trinity Juve-				Kettlewell	2	3	6
nile Association	5	15	2	Kirkby Malhamdale.....	12	6	0
Chesterton	3	2	0	Great Ouseburn	13	11	4
Elkstone	2	8	4	Patrick Brompton.....	2	7	0
Hamshall	6	11	0	Pontefract	96	11	11
Hanbury	6	11	7	Richmond	60	0	0
Hixon	2	6	0	Roecliffe	60	0	0
Marston and Whitgreave.....	4	11	7	Romaldkirk	13	6	0
Old Hill	18	11	6	Rudston	3	5	6
Pattingham and Patehull	16	14	0	Scarborough	77	19	5
Penkridge	17	17	6	Stalling Busk	3	14	6
Rugley	7	5	6	Tosside	1	4	7
Sone	12	1	0	Wakefield	51	5	11
Tipton	7	7	6	Wales	14	2	6
Uloxeter	16	14	7	Wath-upon-Deane.....	4	3	0
Warlow	5	15	0				
Wolverhampton: St. Jude's	12	6	6	ASSOCIATIONS IN WALES.			
Suffolk: Stoke-by-Nayland	8	4	3	Anglesey: Beaumaris	9	16	6
Surrey: Balham &c.....	31	3	3	Brecknockshire: Llanthetty.....	3	1	8
Sussex: Christ Church	23	15	4	Carmarthenshire: Llanstephan	3	13	0
Barnonsey: Bp. Sumner's Church	1	19	4	Carnarvonshire: Lleyn and Eifionydd			
Brixton: St. Matthew's Juv. Assoc.....	15	0	0	Deanerics	36	13	5
Brockham	25	2	5	Penmaenmawr.....	1	8	6
Byfleet	12	15	2	Denbighshire: Rosset	1	1	0
Caterham: St. Mary's	13	18	0	Wrexham	17	3	3
Chertsey	21	7	4	Flintshire: St. Mark's, Connah's Quay...	5	10	0
Chapman Park: All Saints'	31	11	5	Nannereh	2	12	6
Coalston	23	0	0	Glamorganshire: Cwm Avon	3	12	11
Croydon	107	9	9	Bridgend	4	8	7
Edinburgh	2	0	0	Llandaff	3	7	0
Kew	5	7	9	Merionethshire: Maentwrog.....	2	0	0
Lambeth: St. Mary's	7	4	10	Montgomeryshire: Llandrinio.....	2	14	3
Lingfield	18	6	0	Pembrokeshire: Pwllerochan	15	6	0
Mitcham: Christ Church.....	47	1	9				
Norwood, South	5	3	0	BENEFACTIONS.			
Pease	52	1	4	Anonymous	5	0	0
Red Hill	40	0	0	Arbuthnot, Herbert R., Esq., Great St.			
Richmond	124	0	4	Helen's.....	100	0	0
Southwark: St. Mary's	12	3	2	Armitage, Rev. F. J., Scarborough.....	50	0	0
Stratham Common: Immanuel Ch.....	50	0	0	Austin, E., Esq.....	10	0	0
Surbiton: St. Matthew's	22	14	8	Bentley, Mr. James, Cheshunt.....	10	10	0
Thames Ditton	4	9	10	Birks, Rev. Professor, Cambridge.....	150	0	0
Wandsworth	49	6	9	Buxton, Sir T. Fowell, Bart., Warles.....	100	0	0
Weybridge	14	8	11	Buxton, T. Fowell, Esq., Easneye.....	300	0	0
Wimbledon: Emmanuel Church.....	18	3	0	Childers, Mrs. Walbank	50	0	0
Sussex: Catsfield	4	14	6	C.M., Thankoffering for C.M.S. Minute			
Chiddingfold	1	8	10	of Nov. 10th, on Sunday Travelling.....	50	0	0
Colgate	29	9	11	Collett, M. N., Esq.....	25	0	0
Eastbourne	4	0	1	Collins, Miss, Dawlish	10	10	0
Grinstead, East	24	5	6	Coney, Rev. C. B., Burrough Green.....	5	0	0

Dunn, Mrs., Alresford	19	19	0
Ellice, William, Esq., Upper Brook Street (half for India)	20	0	0
"For mercies received"	25	0	0
From a Loudon Clerk	5	0	0
"Gift instead of Legacy"	100	0	0
Goold-Adams, Mrs. S., Part of a Legacy bequeathed to her by the late Hon. R. Hely Hutchinson, for the propagation of the Gospel	20	0	0
Green, Miss E. A., Leicester	5	0	0
Green, Miss, ditto	5	0	0
Green, Rev. Conrad S., Helms (Thank- offering)	10	0	0
Grubb, Rev. H. Percy, Moulsham	5	0	0
Harding, Rev. W., Sulgrave	20	0	0
Hebert, Rev. Chas. D.D., Ambleside	200	0	0
C. C. H. (for India)	100	0	0
J. G. W.	12	10	0
M. N. S.	5	0	0
Noble, Col. W. H., R.E., Caversham	5	0	0
Perryn, Mrs., Trafford Hall	5	0	0
Pol, Paris, Esq., Lonsdale Square	10	10	0
Ricardo, Miss, Arcachon	15	0	0
Share of Profits from the Sale of a Book	11	0	0
Stacey, Mr., New Barnet	5	5	0
Style, Alfred C., Esq., Southampton	10	0	0
Teignmouth, Lord, Edinburgh	10	0	0
Thankoffering, Psalm cxvi. 12	10	0	0
Tompson, Mrs., Uxbridge	1000	0	0
Turner, Mrs., Liverpool	500	0	0
Wilde, Mrs., Cornwall Terrace	5	5	0

COLLECTIONS.

All Saints', Caledonian Road, Boys' Sun- day-school, by Mr. Griffin	18	0	0
Austin, Miss Ellen Edith (Miss. Box)	1	7	0
Brickwell, Mrs., Cheltenham	2	0	0
Broadwater Bees, by Miss S. Paine	3	0	0
Brodie, Alastair, Forres (Miss. Box)	14	8	0
Brooke-Pechell, Lady, Alton (ditto)	15	10	0
Burridge, Miss, Upton-on-Severn (ditto)	10	9	0
Canney, H. E. L., Esq., Belsize Avenue ..	1	5	6
Clerkenwell: Martyrs' Memorial Sunday- School, by Rev. B. O. Sharp	5	18	7
Droitwich: The Ark Sunday-school Box, by Mrs. H. F. Durnford	1	2	7
Edwards, S., Esq., Oxford (Miss. Box)	12	5	0
Humphreys, Miss, Walcot (ditto, &c.)	18	14	0
Jones, Mr. J. S. O., Briton-Ferry (ditto) ..	1	1	0
Jones, Miss, Elsham Road (Negro Box) ..	1	10	0
Lyon, Mr. Alfred, Islington (Miss. Box) ..	15	7	0
Manwaring, Mrs., Stratton	16	9	0
Martin, Mrs. Dr., Kemerton	1	14	9
Mayer, Miss Lucy Ann, Cirencester (Miss. Box)	18	7	0
New Year's Box	1	0	3
Palmer, Rev. R., Children	17	6	0
St. Thomas, St. Helen's Sunday-schools, by R. Baddeley, Esq.	14	17	3
Sladen, Miss, Watford	1	5	0
Sunday-school Teachers at Ormakirk, by Thomas Hutton, Esq.	2	3	0
Turner, Miss L. T. (Miss. Box)	3	18	9
Tucker, Miss Edith May (ditto)	1	8	0
Wakeman, Mrs., Cotton Hall (ditto)	1	10	0
Woolwich: St. John's Sunday-school, by Rev. J. Bent	1	1	0

LEGACIES.

Clark, late Wm., Esq., of Lincoln	0	8	3
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Collard, late Henry, Esq., of Warwick : Extrix., Mrs. Mary Collard	5	0	0
Hughes, late Rev. Wm., of Bettws	302	6	11
Jackson, late Mrs., of Glasswell	277	2	5
Kesteven, late Miss Eleanor J. : Exor., Dr. Wm. Bedford Kesteven, and Ex- trix., Miss Helen Hill	45	0	0
Oglander, late Miss Matilda : Exors., John H. Oglander, Esq., and A. R. C. Richings, Esq.	45	0	0
Peill, late Rev. J. N., of Newton Tony : Exor., John Newton, Esq.	100	0	0
Stewart Endowment Fund (proportion for 1878)	37	8	9

FOREIGN CONTRIBUTIONS.

Canada: St. Paul's Sunday-school, Clin- ton	1	0	0
Quebec Church Missionary Union	1	1	0
France: Croix Nord	6	17	0
Lyons	8	0	0
Nice	31	4	7
Pau	8	0	0

DEFICIENCY FUND.

Anon	15	0	0
Bristol	200	0	0
Brown, Mrs. Ann, Broadstairs	5	0	0
Burton, Rev. A. D., Lowestoft	25	0	0
Cahill, Miss, Richmond	25	0	0
Charlesworth, Mrs., Clifton	200	0	0
C. M. B.	1	0	0
Cooper, Miss E., Exmouth	2	0	0
Coupland, J. M., Esq., Tinsley	1	0	0
Hale, Rev. W. F., Brixton Road	10	0	0
Hewetson, Mrs., Menasha	1	0	0
Heywood, Rev. Oliver, Southwick	1	1	0
Higgins, Rev. E. T., Bedford	1	5	0
Hull, Mrs. A. H., Brighton	20	0	0
In Memory of a Beloved Sister	25	0	0
J. G.	5	5	0
Janson, Mrs., Walthamstow	10	10	0
Kent, East	23	0	0
Knox, Miss F., Pau	5	0	0
L.	10	0	0
Lee-Warner, Rev. Henry J., Thorpland ..	5	0	0
Lofts, Miss, Hastings	2	0	0
Mayetts, Mrs. Henry, Blackheath	5	0	0
Mulvany, Mrs., Tunbridge Wells	1	0	0
M. M.	5	0	0
Pickford, Rev. J., Toller Fratrum	5	0	0
Porter, Robt., Esq., Bath	50	0	0
R. M. H. (Thankoffering)	2	2	0
Rotton, Miss J., Exmouth	1	1	0
Sellwood, B., Esq., Collyampton	100	0	0
Sellwood, F., Esq., ditto	100	0	0
S. M. M.	30	0	0
Stock, Rev. J. Russell, Bedford Sq. (add.)	5	0	0

EAST AFRICA FUND.

Swanage	9	4	1
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DAVID FENN MEMORIAL FUND.

Hull, Mrs. H., Brighton	5	5	0
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HENRY VENN NATIVE CHURCH FUND.

*Αποθανόντες ἐπὶ καλοῦς	100	0	0
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VICTORIA NYANZA FUND.

Burgess, Miss S., Clifton	5	0	0
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Erratum.—In our January number, under the heading of "Benefactions," for Wm. Muller, Esq., 25l., per Rev. J. R. Wolfe (for Foo-Chow Native Agency), read By Wm. Muller, Esq., 25l.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MARCH, 1880.

ON JESUIT AGGRESSION.



T. PAUL records among his experiences, when an ambassador of the Gospel of Christ, that at Ephesus there was "a great door and effectual opened unto him," but he added, "There are many adversaries." These adversaries are not in all cases equally numerous and formidable, but when have they not to be encountered? Satan has, too, his favourite strongholds, which he watches over with more than ordinary vigilance, but he does not willingly relinquish his dominion over the most detached spot in this world, of which he is the prince. What is true concerning individuals is true also concerning tribes and nations, namely, that

Satan trembles when he sees
The weakest saint upon his knees.

No effort is made for God which he does not seek to counteract. He has natural auxiliaries in the hearts of unconverted men, in all ages, antagonistic to a reception of the humbling but salutary and sanctifying influences of the Gospel. These hearts, however, God can and does make willing in the day of His power, in the time of His visitation, so that men are prepared—as they were at Ephesus—to listen to the glad tidings of salvation. Thus what Scripture terms "a door is opened." It is, then, the bounden duty of Christ's ministers to enter in and to occupy till He comes. In all cases the Gospel is preached for a witness; in some there are those called out who are to be heirs of salvation; from them Churches are formed and are established in the faith. In the nineteenth century, as in the first, there are adversaries. In a most peculiar and emphatic sense, then, is the apostolic injunction to be borne in mind in the work of Missions: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephes. vi. 10—13).

The form and nature, however, of Satan's opposition is not uniform in all ages. Just as the mode of warfare in the time of the Roman empire differs from its method in our own days, so it is also in spiritual

conflicts. In primitive times Satan could command all the material power of the world, and array it against the emissaries of the Gospel. St. Paul had to contend with the malice of the Jews, with the supercilious indifference of Roman governors and Greek philosophers, with the brutal violence of ignorant fanatics mad upon their idols. These were, in his day, the chief external adversaries of rising Christianity. But he enumerates among his difficulties "perils from false brethren." Indeed, no small portion of his epistles is taken up with confutations of their perversions of the Gospel of Christ. We may often read these without duly reflecting what a stumbling-block and hindrance they must have been in the way of young converts. By mistaken representations we are tempted to suppose that in those early ages Christians were all of one mind, labouring with common sympathy for the promotion of one great object. But, if we look at all below the surface, it is quite manifest that this was by no means the case. Furious dissensions raged in those times; corruptions of the Gospel, most deadly in character, were spread abroad by carnal and unenlightened men. The most wearing trial of Christ's faithful servants must have been to counteract and undo the false impressions of Christianity which were ensnaring souls to their destruction. The history of the Church, subsequent to apostolic times, abounds with descriptions of the endless delusions which were propagated in all parts of the world, instead of or concurrent with the truth as it is in Jesus.

In our own days the condition of things differs. To a large extent Christianity has the upper hand. In influence, if not in numbers, it is in a position of authority. Jewish malice has been baffled; there is still much indifference among those who profess to be the wise of this world; but many of them have become obedient to, and are zealous for, the faith. As a rule, violence is not usually to be apprehended, though, in distinctly heathen lands, it cannot be said to have disappeared with the past. In some respects, therefore, Missions are carried on under more favourable circumstances than they were formerly, so far as open antagonism is concerned. But one source of difficulty has increased rather than diminished. We mean the perils arising from false brethren. In proportion as corruption has prevailed within the pale of the Church, so has this evil been proportionately augmented. In the Church of Rome it has attained a magnitude which makes it difficult for a Christian, using God's Word as his light and his lamp, to recognize the true lineaments of that doctrine which Christ and His Apostles delivered. In his most eloquent sermon on "Satan a Copyist," the late Henry Melvill has with wonderful power asserted this. He declares that the evil one "has studiously copied or imitated God as though reckoning that the best way of bringing the genuine into disrepute were to place counterfeits by its side, and that the forging the Divine impress would give currency to a lie." Have we not, therefore, he goes on to say, fresh reason to declare that in respect of all spiritual operations there must be a necessity, the very strongest, for our searching whether there may not be a fraud where there is all the appearance of reality; and that if we fail to be earnest in applying

tests and criteria, as though we did not know that a subtle being is always busy, labouring to transfer to falsehood the features of truth, we shall undoubtedly suffer Satan to get the advantage of us? He exemplifies these statements by showing in detail that "the peculiar doctrines of the Roman Church are not so much inventions as imitations, that they are rather disguised and distorted truths than absolutely unqualified falsehoods." In the estimation of Henry Melvill, Satae worked in the Christian Church as "an angel of light," till the errors he introduced at length roused the zeal of the Reformers. By his "caricature of the truth" Satan made way in opposing God. "The wiles of the devil" have therefore to be resisted, especially in their most conspicuous development, which is to be found in the Church of Rome. We are aware that this is not palatable or usual doctrine. There are, unfortunately, many in the Church of England unable or unwilling to receive it. Some deem it a want of charity to speak of Rome as, until the present day, Rome has been spoken of in the Church of England. It would seem as though some new revelation had been vouchsafed concerning Romish errors, and that our whole estimate of it for the last 300 years and more has been a mistake. But most assuredly it is not so. There never was a period when Christians have more need to be on the alert against the "wiles of the devil."

In the midst of the many difficulties and anxieties connected with the work of Missions, one is that there are not many who have a clear consciousness of the obstacles created by Romish opposition in the Mission-field. They may be familiar with its political intrigues at home or abroad; they may have some conception of the spiritual degradation which an adoption of its system entails. Perhaps, too, they may have some vague idea of the hopeless barbarism in which it has involved South America, or, if it be preferred, from which it has failed to rescue it. But although there are continual references to the subject in missionary journals, few adequately realize how incessantly Romish intrigue is busied in traversing the progress of Christian Missions. "There are many adversaries;" amongst these adversaries, Rome is conspicuous. The danger is when friends of Missions are careless of this antagonism. It is still more fatal when, under any conceivable delusions, Romish missionaries are looked upon as "fellow helpers to the truth." How can this be if what they present is a caricature of the truth? Of course, if minds are unsettled upon this point—if they are not sure how far or whether the errors taught neutralize or travesty the truth—it would be hopeless for us here to contend with them. So far as they are concerned, all that we can do is to place some facts before them. Our object is rather to enable true friends to understand the extent and quality of the danger which Christian missionaries have to contend against. It may be that, when they are aroused to a consciousness of it, they will more thoroughly understand the difficulties with which Missions have to contend; their sympathy will be called forth; more fervent and earnest prayer elicited from them. We are anxious to bring prominently forward what has been

too much kept in the background. The doing so may help to clear minds from many delusions which at present beset them upon the true nature of the hindrances to Missions originating or supposed to originate from divisions in the Church of Christ. There is hardly any topic connected with the work of Missions upon which there is more idle and irrelevant utterance, often from quarters which ought to be well informed, and the last to give currency to illusions.

Before proceeding to deal with Romish Missions in their relation to Protestant work, it may be well to clear away some vulgar mistakes concerning them. It is not uncommonly supposed that these Missions have been carried on upon a scale so gigantic and so successful as completely to dwarf all Protestant effort. Now, priority may be conceded to them. The nations which established themselves on the shores of Africa, which discovered America, and first reached the East Indies, extending themselves as far as China and Japan, were pre-eminently Romish, in complete subjugation to the Papacy. Before England had a colony, or had thoroughly received the Reformation, Romish missionaries were in the field. Although other orders have participated in the work, these Missions fell so completely, though never exclusively, into the hands of the Jesuits, that it is not a misnomer to treat them as Jesuit Missions. We cannot here undertake to trace their history; but it is remarkable, as we study it, to note how almost universally true it has been that the converts in them, "having no root, have for a while believed, and in time of temptation fallen away." This must be ascribed to the nature of the seed sown, and the manner of sowing it, as well as the ground on which it fell. "The seed is the Word of God." Have the Jesuits sown that good seed in its purity and integrity? While Romish or Jesuit Missions have been propagated and upheld by the secular arm, they have prevailed for a season; when that has failed them, they have perished. We might take as an instance the celebrated Reductions of Paraguay. In them Romanism reigned supreme for 100 years; no other religion was tolerated. What is the present condition? The inhabitants have "relapsed into a state of barbarism."* What has been the fate of the Abyssinian Mission, where, according to the Jesuit historian, Teller, "unless the Catholic preachers were defended and authorized by dragoons, they would never have the success desired among the schismatics"? They had no success. It was a Mission instituted by Ignatius Loyola himself. In other portions of Africa it would be almost impossible to give an adequate conception of the failure of Romish Missions. "At one time she had her Missions at Angola, Loango, Cape Lopez, the islands of St. Thomas, Prince's, and Fernando Po, Waree, Benin, Whydah, Elmina, Asaini, Sierra Leone, Goree, and Senegal; but at none of these places, except the few that have been retained by the French and Portuguese Governments, can traces of this religion be found at the present day."† But the most memorable failure was in the kingdom of Kongo. There, for two centuries, successive companies of missionaries laboured with

* *Encyclopædia Britannica*, Article "Paraguay."

† Wilson's *Western Africa*, p. 432.

untiring assiduity. One missionary there, during twenty years, baptized more than 100,000 persons! Ultimately the missionaries left the country, and, simultaneously with their departure, Christianity disappeared. It was an exotic that had taken no root. But Rome had boasted of it in terms of unmeasured exultation. Jesuits, Dominicans, Franciscans, Capuchins, Augustins, Bernardians, Carmelites—all had laboured in the field; but there was not even left so much “as grass growing upon the house-tops” wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom—all had withered before it grew up.

If we pass over to India, what was the result of the Madura Mission? A Pope (Benedict XIV.) may be our witness. In his Bull, “*Omnium Sollicitudinum*,” he declares concerning the paganized Christianity introduced by the Jesuits, “*Eo rem adduxerunt, ut tot verbi Dei præcones eximii sine causâ adhuc laborasse, largosque sudores et sanguinem ipsam frustra effudisse viderentur.*” (They brought matters to this pass, that so many distinguished heralds of the Word of God seem to have hitherto laboured to no purpose, and to have poured forth abundant sweat and their blood itself in vain.) Of the work of the Jesuit and other missionaries, including Francis Xavier and others, the Abbé Dubois, who had watered the soil of India with his sweats and with his tears, and was “ready to water it with his blood,” asserts that in his day there were “not more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day by frequent apostasy.” He estimates that 60,000 Romish Christians apostatized at Seringapatam, and tamely underwent *en masse* circumcision, not one among them possessing resolution enough to say, “I am a Christian, and will die rather than renounce my religion.” It was the opinion of Xavier himself that few would reach heaven, except those who died under fourteen, with their baptismal innocence still upon them! Much has been said of the extent and durability of Romish Missions in China. After 300 years of labour, according to the return presented to the Roman Catholic Bishop of Macao, there were 400,000 Native Christians in China.* The fate of the Missions in Japan is notorious. It is only within the last twenty-six years that Japan has re-entered the comity of nations. There has been so much glamour cast round Romish Missions and Romish missionaries by persistent self-laudation and unverified assertion, that it is necessary that even Evangelical Protestants should be reminded that high-flown and random talk is not reality. We could wish that those who are disposed to think highly of them would refresh their memories with Mr. Venn’s admirable life of Francis Xavier. The extreme superficiality of Xavier’s work, his constant dependence on the arm of flesh, his complete ignorance of native languages, his want of truthfulness—all these and other

* After thirty-six years of labour on the part of Protestant missionaries in China, the number of converts may be approximately reckoned at 50,000. Protestant missionaries do not baptize indiscriminately the children of heathen parents, whether exposed as foundlings, or purchased from them. This practice led to the frightful massacre in the French Missions at Tien-Tsin, but it swells Romish statistics.

important points are fully brought out. When he is placed in the crucible of free criticism, there remains his indomitable energy, combined with a great heart and clear intellect. Of his duty as an apostle to the heathen, if he or his work were tried by the standard of St. Paul, he had apparently no conception. Christ sent Paul not to baptize, but to preach the Gospel. If Christ sent Xavier, He sent him not to preach the Gospel—which he could not do—but to baptize. The lying legends concerning him have to be dismissed with compassion for him and contempt for the authors of them.

It would be foreign to the purport of this article to follow out this point further. While Jesuit operations are carried on among the heathen, although we much doubt spiritual benefit resulting from them, they are unquestionably in accordance with what is a path of duty for all professing members of what can be imagined to be a Church of Christ. Our only desire would be that we could heartily wish them "God speed." Wherever they work any external reformation superior to primitive barbarism, this should be acknowledged and welcomed, being duly rated at its proper worth. But Missions to the heathen are only a branch, and by no means the most important part, of missionary work in the Church of Rome. A theory is held there that, at the very utmost, Protestants have, to use Dr. Newman's phraseology, only "half a Gospel." Some would be very reluctant to admit even that much. Successful Protestant Missions are, therefore, in the eyes of those who manage matters at Rome, of very little account or value. If, in any quarter of the world, the heathen have learned to cast away idols and to believe on the Lord Jesus Christ alone, instead of on "Lords many and Gods many," this is not thought much of. This is only "half." The other half needs to be communicated. Fresh idols, instead of the old idols, have to be introduced, and a new array of intercessors and mediators has to be substituted for those whom the converts had been taught to reject. This other and very singular half, for which there is no warrant in Scripture or primitive Christianity, but is the result of much later development—indeed, an accommodation of Paganism—goes to make up "the whole." In the opinion of Jesuit teachers, unless there is a reception of this mangle-mangle of truth and error, the last state of converted heathen is not much better than the first. As the propagation of these tenets is often easier than coping with heathenism, and as it has the additional zest of marring and counteracting Protestant effort, it is undertaken with much spirit and with the appliance of all possible resources. Hence, for the most part, arises that conflict in the Mission-field of opposing forms of Christianity which is so constantly and so ignorantly charged on Protestant Missions. Among the latter, by an honourable compact maintained in the general interests of Christianity, with a whole world lying in sin and wickedness outspread before believers, different fields are selected by different branches of the true Vine as the field of their labours. Upon these their energies are concentrated. Hence in India, for instance, there are Episcopalians in Tinnevely, Independents in South Travancore, Baptists in Orissa, Wesleyans in Mysore, all working side by side

without needless interference in honourable rivalry as to who shall be most industrious in the service of the common Master. So it is also in other heathen countries. The only exception is on the part of those who would repudiate the name of Protestants among ourselves. Influenced by precisely the same spirit as that of Rome, they, too, intrude like her, and strive to mar the work of other Christians. Exceptions may be found among the more noble spirits, such as the Selwyns and the Pattesons,* but it is true of the more ignoble and the less spiritual.

Of course it is open to Rome to place herself in the position of the common enemy of all Christian effort except her own. There is no power to restrain an agency which recognizes nothing but itself. The difficulty has to be met as other trials have to be faced. It would be lack of faith and breach of duty to be deterred from preaching Christ because the servants find themselves in the same condition with their Master. He had wounds on His hands with which He was wounded in the house of His friends. Anything in the way of friendly appeal or Christian remonstrance would be waste of time and labour. Among the "many adversaries" Rome is as much to be encountered as Mohammedanism, or Brahminism or Buddhism, or any other system which exalts itself against the knowledge of God. This is part of the cost which men must set down and reckon in when building the living temple of the Lord. So much for what has to be spent on levelling Brahminism or Mohammedanism, or whatever it may be; so much for the cost of restoring what may be pulled down by Romanism. The only serious question is to disabuse home ignorance on the nature of this opposition. It is here that, as in so many other essential points, it is all important that Christian men should understand thoroughly the principles of genuine Christianity. It is not to be wondered at that politicians and statesmen may be misled. Even for them, although they are supposed to be students of history, the chapter of Jesuit Missions is one with which they are by no means familiar. They have some kind of hazy idea that they are very devoted men who work very cheaply; also that some of their schemes have not been very successful, but how or why they can hardly tell. Christian folk, however, ought to know better. Still many do not. They may have an impression that Romish Missions are a somewhat inferior article, but that quantity makes up for quality. They have never seriously estimated the amount of shoddy in the fabric of Jesuit webs. They have little conception of how, even in our own days, these Missions are carried on and upheld. Their ideas are most imperfect as to the mischief which has been wrought in Protestant Missions by this pernicious agency. Self-sacrifice, often as unprofitable as that of the Hindu devotee throwing himself under the car of Jugger-nant, dazzles and confounds spiritual vision. It is thought that that must be truth which prompts to such recklessness of life, as though heathenism could not more than parallel it.†

* See, for instance, *Life of Bishop Patteson*, vol. i. chap. viii.

† Nearly forty years ago a Jesuit missionary presented himself in the house of a civilian

As, just at present, the Church Missionary Society has, without a shadow of provocation, been brought into conflict with Jesuit enterprise, it may be convenient to recall, to those who are willing to listen, how it is an "adversary," and has been so on more than one occasion. We will take, as an instance, New Zealand. These islands were converted to Christianity by Protestant missionaries and colonized by Englishmen. Not till after they were converted, and while they were being colonized, did French Jesuit missionaries put in an appearance. Then a systematic effort was made by Bishop Pompallier and his followers to pervert those who were already Christians to Romanism. The immediate effect was very pernicious. One chief invited the Bishop to establish a Mission at Tauranga. "We have heard," he said, "that the Bishop gives blankets to all who receive his doctrine, and we want some of them." The Bishop had at his disposal an annual allowance of 1500*l.*, and priests were rapidly multiplied till they exceeded in number the European missionaries. His teaching was of a most peculiar kind. He told the Natives that he was "a sacred personage; never had he put his hands to any secular work; and in his infancy he was fed from a sacred vessel with a sacred spoon;" but that, as for the missionaries, they worked like others and ate like others. A system of fetichism was established in full accordance with heathen prejudices. A piece of copper was suspended round the necks of the baptized, on the presentation of which they would be admitted into heaven. The Bishop exerted himself to the uttermost against the assumption of the sovereignty of the islands by the British Crown. Governor Hobson on that occasion acknowledged, "in the most ample manner, the efficient and valuable support which he had received from the members of the C.M.S. in carrying into effect with the Native chiefs the views and objects of Her Majesty's Government." At first there was considerable alarm felt in the Missions at these inroads, but gradually they subsided. There had been too much sound Christian teaching disseminated, so that, although polygamy and tattooing were allowed, and work on the Sabbath day permitted, ere long the truth prevailed. At one time it was boasted in the *Annales de la Foi* that there were thirty thousand Romanists in New Zealand, but this was without foundation. Large numbers of Bibles and Testaments were put in circulation by the missionaries. The novelty soon wore off; the majority reverted to Protestantism; and now, as the Bishop of Waiapu tells us, there is "a very small remnant of Papists either at Hokianga or in the Bay of Islands." The failure was conspicuous. It was well described in an address by Archdeacon W. Williams (subsequently Bishop of Waiapu), in an address delivered before a body of members

in the Northern Circars in India. He was on his road to a pestilential haunt in Goomsoor. To the very uttermost he was dissuaded from proceeding until the season would be more favourable. It was urged upon him that he would forfeit his life in a bootless effort. His reply was that he had been told by his superiors to go. He went. Within a very few weeks he was brought back dying. He died. If it be granted that, in the judgment of some, this might be magnificent, "ce n'était pas la guerre." The surmise was, whether well-founded or not, that the desperate act had been imposed as an act of penance. It could not easily be accounted for except on some such supposition.

of the University of Oxford, in the hall of Magdalene Hall, of which he was a member, in 1852 :—

We were assailed in large force by the Propaganda of Rome. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The attempt to swallow up the infant Church in New Zealand was made with a vigour which became a better cause. The Romish bishops, and I believe more than thirty priests—a number greater than that of the Protestant clergy—are now residing in New Zealand. It is perhaps a good sign when such an attack as this is made. It may be regarded as the expiring effort of him who "knoweth that he hath but a short time." I am not disposed to speak gently of that corrupt Church, nor yet of the endeavours making to increase her influence, because, so far as my observation has gone in New Zealand, I have seen that the only object is to substitute false coin instead of fine gold—the traditions of man for the Word of God.

This extraordinary effort on their part only makes their failure the more conspicuous, because in every part of the island their followers, who from the first were extremely few, are daily being reduced in number; and I earnestly pray that, in every place where Popish aggression is heard of, they may be led to the same conclusion to which a priest at Poverty Bay arrived a few months ago. After a residence of nine months, he told the Natives he had received a letter from his Bishop to say that he was in the wrong place, because the missionaries were in occupation before him, and that he must go to some of the islands in the great sea.*

If, however, Jesuit aggression in New Zealand did not result in any great accession to Popery, it incidentally wrought much mischief by its political action, adverse to English influence. It is impossible not to trace the ill-effects resulting, directly or indirectly, from it in the Hauhau movement. We present the articles of that creed, if creed it can be termed, and our readers must judge of the nature and origin of them—at any rate in many of the main features of it.

The following are the tenets of the new religion :—

The followers shall be called "Pai Marire."

The angel Gabriel with his legions will protect them from their enemies.

The Virgin Mary will constantly be present with them.

The religion of England as taught by the Scriptures is false.

The Scriptures must all be burnt.

All days are alike sacred, and no notice must be taken of the Christian Sabbath.

Men and women must live together promiscuously, so that their children may be as the sand of the sea for multitude.

The priests have superhuman power, and can obtain for their followers complete victories, by uttering vigorously the word "Hau."

* Another curious instance of Protestant perseverance, and its success against Romish aggression, is found in the following extract from the *Life of Bishop Selwyn*, vol. i. page 360 :— "Anatium was their first point, and there the Bishop found Mr. Geddie still persevering in his work, though with reduced means and impaired health, with a slowly increasing Christian population around him, and a promising set of scholars, one of whom the Bishop has brought to the college, at his request, to learn printing. Captain Paddon was also there, going on with his sandal-wood trade on the conciliatory and pacific plan, which he finds answers so much better than the contrary; in witness whereof the guns which he brought with him in the first instance lie rusting in the sand. And there also is the iron house, the only remains of the Roman Catholic Mission in the island, which the Bishop visited on first landing there in 1848, filled with a large body of clergy, and all means and appliances for defence against the Natives, and for their conversion, but which he found deserted in 1851—the whole body gone like the shifting scene in a phantasmagoria—no one knows why."

The people who adopt this religion will shortly drive the whole European population out of New Zealand. This is only prevented now by the head not having completed its circuit of the whole land.

Legions of angels await the bidding of the priests to aid the Maoris in exterminating the Europeans.

Immediately the Europeans are destroyed and driven away, men will be sent from heaven to teach the Maoris all the arts and sciences now known by Europeans.

The priests have the power to teach the Maoris the English language in one lesson, provided certain stipulations are carefully observed, namely, the people to assemble at a certain time, in a certain position, near a flagstaff of a certain height, bearing a flag of certain colours.

As in New Zealand, so is it in North-West America. There, according to the *Annals of the Propagation of the Faith*, there are "Protestant wolves." The Oblate Fathers go in pursuit of them. We have not space here to enter into details, but in a former volume of the *C.M. Intelligencer* for 1865 a most interesting account is given of the conflict there between Christianity and Romanism. Mr. (now Archdeacon) Kirkby describes how pictures, crucifixes, medals were brought and cast at his feet. Some were well executed, some mere daubs. No sooner was Mr. Kirkby appointed than a strong body of priests was thrown in at once. Four priests and brothers, a bishop bringing more priests at the next fall, were sent to confront the solitary Protestant missionary. Among the curious facts of this narrative is that in his journey Mr. Kirkby travelled in company with one of these priests till, discouraged by his successive failures, the latter returned *re infectâ*.

As a rule in India, until comparatively recent times, there has not been violent opposition to Protestant effort. The Papacy had tied its own hands by its compact with Portugal, and death-like torpor prevailed in the Romish Church in India. The Goa priests and bishops settled down quietly upon their lees; they went through the routine of regulated mummeries brought as nearly as possible in conformity to the rites and practices of heathenism. But there was no kind of aggression. When, however, Protestant Missions were extending in defiance of old Bulls, fresh Bulls were issued. Portugal was cast aside like a broken vessel, and her claims ignored. Through the medium of the French settlement of Pondicherry, French Jesuits were introduced. There was also an influx of Maynooth bishops and priests, professedly as a sort of Romish establishment for the soldiery, and salaried by the State. But at first, and for some time, the strife was internecine. The great aim and object of the new-comers was to wrest the churches and the property from the old possessors. The English courts of law resounded with and profited by these contentions. Papal Bulls have, however, in the Queen's dominions, no sort of current value. To the great chagrin, we doubt not, of the Vatican, the old possessors, in virtue of their possession, were held to have a good title, and the new Missions have to be supported by the Propaganda. The mutual irritation, however, of the conflicting parties was very great. At Secunderabad the Irish soldiery, instigated by their priests, wrecked the Portuguese chapel and threw the images of the Virgin Mary, saints, &c., smashed in pieces, into the well. For this disturbance ere long the regiment was transferred to

another station. Latterly, however, the usual aggressive policy, at the expense of Protestant Missions, has been attempted. We quote one instance supplied by the Rev. J. Vaughan, chiefly on account of the heartlessness displayed by taking advantage of weakness in the Krishnaghur Mission, which an honourable foe would have shrunk from, but also for the conspicuous failure attending it* :—

Joginda, Dec. 29, 1879.

The signal failure of the Romish onslaught is another instance of God's goodness. The assault was made in the day of our trouble and weakness. As I saw chapel after chapel rise on the outskirts of our Mission stations, my heart was sad; yet, though distressed, I was not in despair. The strife went on for months, and all that time the battle seemed to go against us. I often think of the grand climax, it is very suggestive. The priests had called to their aid a number of influential Hindus and Mussulmans. Of our flock, the restless many were cajoled, the faithful few were threatened. A great feast was to seal the triumph, all our principal people were invited, and, alas! the great majority went. As the senior priest gazed on the serried ranks of his numerous guests, his exultation knew no bounds; turning to three or four of our true men, who stood aloof, he cried, "See the multitude of fish I have caught in my net! Come, come and join them!" Had he looked upwards he might have seen "Tekel" written over his head; henceforth the tide turned, the net brake, and the fish escaped. The chapels on which I once gazed with concern are now unused and going to decay. "If the Lord had not been on our side, it had not failed that we had been put to silence."

Very similar is the testimony from our Mediterranean Missions. The Rev. A. W. Schapira, in December last, reports that the Jesuits, jealous of the prospects of the Gospel in Gaza, attempted to deprive him of his house. Fortunately he has a contract for two years, but they offer to buy it; and, if they do, he will have no place to live in. They have managed to get the rent of the school raised, offering also to provide the children with food and clothing. From Nazareth the report comes that—

During the last year the Roman Catholics did everything to extend their work in their *own* way. They built fine and extensive buildings, with great expense, where there is not the least necessity of it, and by which no good whatever is done to the inhabitants of this land. In one way we must be glad that they squander their money in such a useless way, instead of using it for teaching the people their perverse religion, which would do much more harm. Only a few days ago a young man (Christian) was killed at Reneh in one of our out-stations; and the people attribute it to the Latins, as the son of their principal man is said to be the murderer. He will escape punishment, for he is under the protection of the Latin convent!

Since a few months the Franciscan monks here have erected on an ancient pillar the statue (made of cast-iron) of the Virgin Mary in the yard of the convent; the image being over-gilded, and will tend to increase Mariolatry, instead of teaching the people to worship God in spirit and in truth, and through His Son Jesus Christ our only Saviour.

The Mohammedans very little admire the gilded image, but curse the Latins as idolaters.

It is manifest what a hindrance this must be to Christianity in the feelings of the Mohammedan population, who, with all their delusions and errors, are not idolaters, and in this respect are superior to Romanists.

* The full account of this onslaught will be found in the *C. M. Intelligencer* for April, 1879, p. 225.

The foregoing may serve as instances of the systematic manner in which the Missions of the Church Missionary Society have been dogged and opposed by Jesuit intrigue. Every exertion has been used to bring them to naught. It is with thankfulness we can record how constantly little harm has eventually accrued, but the animus has been the same. No excuse or apology can be offered on the score of accident, or of isolated antagonism proceeding from any special cause. The experience of other Protestant Societies is identical with our own. Only very recently a chief in South Africa, who had received Protestant missionaries, was invaded by a band of Jesuits, professedly bringing letters of recommendation from Sir Bartle Frere. The chief was not, however, at all disposed to welcome them; so, much to their discomfiture, they had to travel on further to some other region. What has happened in the south has been paralleled by aggression on our own infant Mission at Uganda. No sooner had the Church Missionary Society, with considerable outlay and at the cost of some precious lives, made good its footing there than it was quickly followed by a party of French Jesuits. It is, perhaps, not easy to decide positively whether it was through their misrepresentations or the knavery of Arab traders mixed up with them that discredit was immediately cast upon the English missionaries. Their credentials from the Marquis of Salisbury were treated as forgeries, and an impudent untruth was put in circulation, professedly from Dr. Kirk, the Consul at Zanzibar, that no English persons at the court of King Mtesa had any right to assert themselves there. Upon representations made in the proper quarter, Her Majesty's Government has promptly intervened. Every effort has been employed to dispel the delusions put in circulation, but it is hardly possible yet to tell what amount of mischief has been wrought by this wanton aggression.

It may be of interest to furnish some account of this Romish expedition as supplied by the priests themselves.* According to their statement, they were despatched, ten in number, by the Archbishop of Algiers. Bagamoyo was the point of their departure for the Lakes Victoria Nyanza and Tanganika. They set out June 18th, 1878, according to their own version, like the first apostles, to be the first (?) who, since the origin of Christianity, would represent Christ and His Church in a region savage, barbarous, and almost unknown. In whatever other respects they may resemble the apostles, it is certainly not in this, that "they have (not) striven to preach the Gospel where Christ was not named, lest they should build upon another man's foundation," for they made straight for the court of Mtesa. This mark of apostolate they lack. They explain also that their object is to work for France (*c'est pour elle aussi que nous allons travailler*). It is to carry the French language and French influence into the depths of Africa. Others are to follow them. The route they followed was that of Stanley. On the first Sunday, after Mass, in the afternoon they set out again upon their march, so as not "completely to lose the enormous

* *Les Missions Catholiques*, Lyons, 1879.

expenditure of each day.”* Difficulties soon broke out with their pagaazis, such as all African travellers encounter. In dealing with them, a luminous idea occurred to the missionaries that it would be well to bring from France, Belgium, or Holland, some ex-Pontifical Zouaves (p. 155) to undertake the Mission of Equatorial Africa. “In this thought there is a great future! Violence alone reigns in the African world. Who so capable to cope with it as ex-Zouaves?” Those who are acquainted with the materials of which the late Papal army was composed will no doubt understand that the Africans would meet their match. The missionaries opine that some determined man might set up a power, and so hasten civilization! How far all these ingenuous and ingenious speculations savour of an apostolic spirit it must be for our readers to determine. We remember nothing like them in the New Testament. They must be “developments.”

July 13th was particularly devoted to honouring “Mary,” who had preserved them so far. At Meroma they found the London Society’s Mission. They then explain that they are expressly ordered by the Congregation of the Propaganda to occupy precisely every station of that Society. This is for “the honour of the Church and for the salvation of souls.” They declare that the Holy See quite understands that the field must not be left open to Protestant Missions, and that they must be met with opposition (p. 180). At Mpwapwa, upon their own showing, they met with a courteous and kind reception from the English missionaries there. The judgment of these French emissaries on the Portuguese is worth quoting:—“I will say nothing about Portuguese work, for they are nominally Christians (!), and the sole anxiety we missionaries can have is some day or another to repair the evils they have done to the nations whose apostles we have become.” (!) The verdict is no doubt a correct one; but what from the Romish point of view, as well as the Protestant, can be the value of Portuguese Missions which go so far to make up the brag of Rome? The admission is hardly politic. August 19, the superior of the Mission, Father Pascal, died in camp at Moukondoukou (Mukondoku). He was buried by night in the forest on the frontiers of Ougogo (Ugogo), but the caravan did not escape without paying toll for a death. There is no account rendered of the progress of the Mission from Mpwapwa to Taboru (Unyanyembe), which occupied two months. On the 12th of November the march was resumed. A Mission was detached for Oujiji (Ujiji). The accounts hitherto published reach to December 18th, when, in a village *de la tribu d'Oussia*, the party met an Arab from Uganda in charge of ivory belonging to Mtesa, which he was conveying to Unyanyembe. From a letter, however, written by Father Lourdel to the Archbishop of Algiers, we gather that, after much danger and suffering, the expedition arrived on the shores of the Victoria Nyanza (termed by them the Lake Nyanza, omitting Victoria), in the beginning of January, 1879. In their opinion there were several promising openings—one in the rich and populous

* This Sunday travelling was the systematic rule, not the exception.

islands of Oukerevouik (Ukerewe), another in the kingdom of Karagoué. They determined, however, to make their way to the court of King Mtesa. From the chief Kadouma, accordingly, they hired a boat, in which some of the party, headed by Father Lourdel, made their way as ambassadors of the Mission. Six weeks were occupied in coasting to the Bay of Bocca. Several times they were nearly dead from want of food. The following is their own account of their reception at the king's court:—

We were now in the territory of King Mtesa; but scarcely had we arrived when we heard news which caused us the greatest perplexity. We were told that, shortly before our own arrival, five English missionaries had come to Mtesa by way of the Nile, and that, on hearing of our approach, they had advised this king not to receive us. We were also told that Mtesa had, on the contrary, showed great joy at our coming, and expressed a wish to us. His delight arose, no doubt, from the thought of the presents he would receive from the missionaries, for, above all things, he covets guns and powder. We were most graciously received by this African monarch, although he did not always show us extreme politeness, if it be true that punctuality is the politeness of kings. After arranging the time for an audience, he has often made us wait four or five hours, and then only to send us away till next day. We must here add that Mtesa is ill, and almost always in bed. It would be very happy for us if we could restore him to health. Up to the present time we have experienced nothing but kindness at his hands. He provided us with a house, and supplied our wants all the time of our sojourn here, which has lasted more than a month, and finally gave me five boats in which to fetch our brethren, and to bring them back with their goods and the presents which he knew were in reserve for him—these last, monsignor, being the royal robes which you yourself bought for this king, and charged us to deliver to him. The English, at the last moment, wished me to accept a sailing-boat of their own. It was a change of attitude on their part. Not having succeeded in keeping us out of the country, they notified to the king that they would themselves leave it, but he decidedly opposed this proposition. Pray for the success of a Mission which promises so well, although commenced under so many difficulties.

If the statement of the Romish missionaries were accepted, it would seem as though a sort of race had been run which should be first at the court of King Mtesa. Now it is perfectly true that the English Mission had been reinforced by way of the Nile, and that this portion of it had only reached Uganda on February 8, 1879. But it is also the fact that the English Mission was established in Rubaga on June 30, 1877, and that the Rev. C. T. Wilson had been in continuous charge of it from that period. This fact is conveniently ignored. Both the original Mission and the reinforcements were in Rubaga before the arrival of the *avant-courriers* of the French party. We have already referred to the acknowledgments of these Romish emissaries as to the Christian courtesy and hospitality shown by the missionaries of the C.M.S. to them on their progress up the country. The following extract from the *Missions Catholiques* will tell its own tale in confirmation of these statements. It refers to the reception of the second party of missionaries at Mpwapwa, 5th December, 1878:—

The season was excellent for our journey. The rivers, usually swollen in the rains, and which render the country a vast swamp, were now only streams, and the ground, hardened by the sun, made walking less difficult. That which we most suffered from during the day was the heat of the sun, and during the night, the almost cold atmosphere. At certain places we were not able, on account

of our large numbers, and the poverty of the inhabitants, to procure sufficient nourishment, so that, on arriving at Mpwapwa, we looked like skeletons. We hoped to find in this locality, where we had to wait for our heavy luggage, a healthy climate and abundant provisions, but were greatly deceived.

The climate of Mpwapwa, of which we had heard much praise, seemed to us greatly below its reputation, as we all experienced renewed attacks of fever there. As regards food, it failed us entirely, and we should have died of hunger, but for the generous and kind help of the members of the Anglican Mission. Notwithstanding all that separates us, and the little gratification the arrival of Catholic missionaries must have caused them, they received us as real brothers.

They sent us oxen, large quantities of mutton, and even delicacies for our sick. They came also several times to see us. What a pity that these English are not Catholics! When one sees all that England, with so much generosity, does for her Missions, and what enormous sums she spends on them, one laments to see such large resources employed to spread error, when they might so worthily serve the cause of truth. How earnestly the Catholics of Europe should pray for the conversion of England!

We must refer the readers of this article to the detailed accounts published in our December number (1879). In them is the remarkable statement that M. Lourdel, when asked by Mr. Mackay if Père Horner (at Bagamoyo) had not told him of an agreement they had made that they would not intrude on our Missions, nor we on theirs, replied that he had been told, but that Père Horner belonged to a different order, and that they were not bound by his promises! If the statements from the *Missions Catholiques*, which we have quoted, are to be credited, Père Horner's statements were of no more value than those of any pagaazi accompanying the expedition. Neither he nor M. Lourdel had a voice in the matter. The whole affair was settled at Rome by the Propaganda and the Pope. From that to Romish missionaries supreme source instruction was given—that was, wherever a Protestant Mission was found, a Romish Mission was to be set up in the same place in opposition to it. Whatever, therefore, may be the private feelings of individual missionaries, or their personal gratitude for kindness shown in rescuing them from death by famine or sickness, they will be acting in direct disobedience to the orders of their superiors if they do not use every possible exertion to thwart and destroy the Protestant Mission against which they are sent as avowed antagonists. Their appearance at the court of Mtesa was the signal for insult and annoyance to a Mission previously well received. The attitude they have assumed will be gathered from the following important letter:—

From Mr. A. M. Mackay.

Uganda, July 14th, 1879.

You are aware that almost immediately after the arrival of the Nile party, the first of the Roman Catholics came. After that we had much trial, but God brought us through. Now the whole party has arrived, five in number. The padre who was here alone for some months kept a profound silence on religious matters, and even gave Mtesa to understand that he had not come with

any religious object. We knew his object, however, and told the king, who at first declared that he would have nothing to do with a new religion; still his eagerness to gain a name as the first king of his country who had induced Europeans to come to his court, and a natural fondness of presents, induced him to bring and settle the members of this new Mission close by us.

We showed M. Lourdel as much atten-

tion as we could when he was by himself. Medicine, and any luxuries we had as medical stores, we supplied him with, and had him repeatedly at our house, although we were never allowed to go to see him. From the first, and all along, M. Lourdel assured me that his party would endeavour to settle at such a distance from us that we should not interfere with one another in mission-work. He said that one of the rules of their Society ("African Mission Society" of Algiers) stipulated that. Yet, on being questioned more closely, he said that their Superior had power to break the Society's rule and settle alongside of another Mission.

The Sunday before these men all came, Litchfield and I were talking, as we came back from service at the palace, on the probability of that being the last time when we should be free to teach the truth unopposed. By next Lord's Day they had come. They brought the king a present of just such things as his heart desires — guns, rifles, swords, ammunition, military suits, &c.

M. Lourdel knew well that it was our custom to hold service every week at court; still he and his Superior came and sat down beside me, and did not leave until they had fulfilled their intention—to oppose and blaspheme.

In reading the Scriptures, I read in Suaheli, either from one of the portions already translated by Steere and others, or from my own Suaheli MSS.; but invariably the meaning is rendered into Kiganda for the good of all present, for Suaheli is understood by only a few, and even by these far from perfectly. In reading prayers, however, in order to secure a few minutes of undisturbed quiet (a thing most difficult to get at this court), I read *only* in Suaheli. All kneel now, and join devoutly in the *Amens*.

The gentlemen of the French Mission sat on their chairs, however, during prayers, and somewhat distracted the general attention by their doing so, and by their mutual talk in French, although in whisper.

We were not interrupted by them, however, until prayers were over and I began to read the Scriptures. I had read only the first verse when Mtesa, in his usual abrupt style, called to a coast-man present to "ask the Frenchmen if they don't believe in Jesus

Christ; why don't they kneel down with us when we worship Him every Sabbath? don't they worship Jesus Christ?"

M. Lourdel was spokesman. He became all at once very excited, and said, "We do not kneel, because we should thus show that we were not Protestants but Catholics; we do not join in that religion because it is not true; we do not know that book because it is a book of lies. If we joined in that, it would mean that we were not Catholics but Protestants, who have rejected the truth; for hundreds of years they were with us, but now they believe and teach only lies."

Such was the drift of his excited talk in a mixture of bad Arabic, Suaheli, and French. A Frenchman alone knows how to talk excitedly. M. Lourdel, on this occasion, might have passed for a Deputy in the "Chambre," only the affairs we were discussing were those of a kingdom greater than the greatest hopes of even a Bonaparte.

Mtesa endeavoured to give his chiefs some idea of what the Frenchman had been saying, and he then asked me what I had to reply. I felt that the moment was one requiring great coolness and great firmness, for my opponent's excited state might prove contagious, while his repeated denunciations of me as a *liar* could not be easily disproved on such an occasion.

I endeavoured to give the court a simple account of the history of the Church, and why we had left Rome. I stated, as clearly as possible, that our authority was the Word of God *only*; that the Romanists had the Pope as their head, while we acknowledged one Head—Jesus Christ. I tried also to smooth matters by saying that we had one belief in many things—one God, one Saviour, one Bible, one heaven, and one law of life.

But my friend would have no terms of peace. There was *one truth* (el Haqq), and he came to teach that, and we were liars! We were liars to say that they worshipped the Virgin Mary: we were liars to say that they regarded the Pope as infallible. The Pope was the king of "religion" in all the world. He was the successor of Peter, who was the successor of Christ. The Pope was the only authority to teach *the truth* in the world. Wherever we went to teach

lies, the Pope sent his messengers to teach the truth. If what he said was not true, he would die on the spot, &c., &c.

I listened calmly to all, and never spoke directly to the padre. Only when Mtesa asked me questions, I quietly told him how the "truth" stood. I said that he should first hear more of the doctrines of the Frenchmen, and I had little fear of a man of his intelligence being able to come to a right decision as to what was true.

"How can I know what is right and what is false?" Mtesa asked.

"By appealing to the *Book*," I answered. "You have the Gospel (*Anjili* = New Testament) in Arabic, and can read it."

"Yes, and I have read in it, and know that you teach only out of it."

"Well, look and see if you find there that Christ appointed a line of Popes as His successors to teach the truth."

Never did I hear the word *mwongo* (liar) so frequently used. The padre was really, to say the least, not guilty of using too much of his native *politesse*. His Superieur seemed at times to be persuading him to be calm, and at others to be prompting him, but he only whispered in French.

I could not but feel sorry for the king and all present. Their feeling of hopeless bewilderment made them say, "Every white man has a different religion."

They went home, and so did I. It is with a heavy heart that I think of the trouble now begun. But it is the great battle for the truth, and the victory will be God's. I have taken up the one solid ground that we must ever fight on and for—Christ, the sole Head, and His Word the only guide.

It is with all our might that we must now labour to give the people the Scriptures in their own tongue, and teach them to read and understand them. Where will Popery be then?

I have met M. Lourdél since. He seemed inclined to avoid me, but I was only doubly gracious to him, and told him that we all meant to live on the best of terms with his party, as we had done with the Roman Catholic Mission on the coast. He said he had heard how great friends I had been with the members of the Bagamoyo Mission ("Society of the Sacred Heart of

Mary"). He apologized in a manner for his denunciations in court, but said he could not conceal the truth, whether the opposite was taught by Mohammedans or Protestants. Of course I would not then argue with him. I only reassured him that I thought the best policy for both of us was to live in peace.

Two Sundays have passed since, and on each occasion Litchfield and I have held service, once in the chapel and once in the king's house, but our Romish friends have found it prudent to stay away, and thus we have had peace. I guard against alluding to the padres or their doctrines on these occasions, and simply teach the Word of God.

One week-day recently I was at baraza, and M. Lourdél produced a Suaheli catechism, which I at once recognized as the work of Père Etienne Baur, of the Bagamoyo R. C. Mission. He read many pages of questions and answers on such themes as "God," "Angels," "Man," "The relations between God and Man." The compilation seems exceedingly good, and the truths taught were, on the whole, quite in accordance with our own faith on these subjects. Several matters were explained to be *mystery*—the mystery of the Trinity, the mystery of the Incarnation, the mystery of Redemption, &c. He did not go on to the questions on Saints, &c.

I listened in silence all through, but, at the end, Mtesa asked me what I had to say to the last answer, "Mary is the Mother of God." He understood that everything else was the same as we had taught before. I assented to the truth of all that had been read except that, but I could not agree to the teaching that God had a mother. M. Lourdél began a vehement defence which proved nothing, and an animated discussion followed. I was the more ready to discuss the matter at this early stage, as it has been the term *Θεοτόκος* that has, by its absurdity, produced the mariolatry of Rome, and, if accepted here at first, will be far from easy to cope with in its consequences afterwards.

I have written more fully on this matter of old controversy merely that you might have a view of what form the new evil here is showing itself in. I fear we shall have many difficulties in our way from the Romanists, not alone

in the way of doctrine. I believe they are unscrupulous enough to try almost any measures to oppose us and our work, and the present political relations of the country will enable them to do us much harm.

The statement of these Romish missionaries itself admits that Mtesa was delighted at the prospect of the presents they had for him, for "above all things he covets guns and powder." Now, it is perfectly true that both for procuring food and for self-protection against robbers and murderers, fire-arms may form a necessary portion of the outfit of missionaries when traversing savage countries where anarchy and violence prevail, or where food can only be obtained by such means. Still we have a recollection of Dr. Krapf making a very successful expedition, penetrating some considerable distance into East Africa, armed with an umbrella. But Jesuit Missions, although they might dispense with Bibles, to which there is no allusion in the accounts we have been reading, depend considerably on more mundane help. We have seen the wistfulness of the missionaries for ex-Pontifical Zouaves. Oviedo, the last Romish Bishop of Abyssinia, writing to Goa, in 1566, says:—"There was no other remedy for Ethiopia but a good body of Portuguese troops; if they had but five or six hundred stout musketeers, he would undertake for the reducing of Ethiopia to the Church in a short time."* By this agency Ethiopia would stretch out her hands to the Pope at any rate, if not to God. Dr. Geddes, in his *Church History of Ethiopia*, observes that "the Jesuits were all to a man of the same opinion with the great apostle of the Indies, Francis Xavier, whose maxim, as Ravaretta informs us, was that missionaries without muskets never made converts to any purpose."† The truth of which maxim John Bolunti, a missionary Jesuit, tells us is confirmed by universal experience. Disappointment, on the failure of a military expedition against Jaffnapatam, was the immediate cause of Xavier's quitting India. As he writes himself:—"An accident put an end to the affair. One of the King of Portugal's merchant vessels, laden with silks from Pegu, and bound to India, was driven ashore within the dominions of Jaffnapatam by a tempest. The king seized the silks. The Portuguese chose rather to recover the silks than to prosecute the war; but if it be the will of God, let it be done!"‡ Nothing, he assured Mansella, but this affair had detained him in India. Despairing of further success there, he sailed for Malacca.

In a foot-note we append an appeal made by the French Minister of Public Instruction (which office includes "worship") on behalf of the Abbé Debaize, at the head of one of these expeditions into Africa.§

* Venn's *Life of Xavier*, p. 311.

† *Ibid.*, p. 258.

‡ *Ibid.*, p. 72.

§ M. BARDOUX TO LORD LYONS.

Paris, le 22 Mars, 1878.

M. L'AMBASSADEUR, — J'ai l'honneur de vous informer que je viens de charger M. l'Abbé Debaize d'un voyage d'exploration dans l'intérieur de l'Afrique.

Le Gouvernement Français a accordé à ce voyageur 33 fusils avec leurs accessoires, 7 revolvers et 37,000 cartouches.

Je vous serais profondément reconnaissant, M. l'Ambassadeur, d'autoriser l'embarquement

In due course the expedition reached and started from Zanzibar, but the Abbé did not call upon Dr. Kirk, or state generally what his object was. He was proceeding by the Unyamwezi road. The ostensible object of the Abbé Debaize's mission was science; but in the *Missions Catholiques* we come upon them as *confrères* of those who have made their way to the court of King Mtesa.

Mr. Hutchinson, the Lay Secretary, in his letter to the *Record* newspaper, January 28, remarks:—

Understanding well how to win favour, they have made rifles, guns, swords, helmets, ammunition, and martial uniforms their chief presents to the king—things which our missionaries have carefully refrained from meddling with. Thus they were in high favour at court, and no doubt, not being troubled with any difficulty on the subject of the slave-trade, they would not incur, as our men have done, the hostility of the Arab slave-traders, whose plans were so materially interfered with by the teaching of Mr. Mackay.

It is a question to be submitted to all Englishmen, except Romanists, what can be the probable gain to Africa of Missions dispensing fire-arms and tolerating or encouraging slavery. On this point ordinary philanthropy will find itself at one with true Christianity. We do not advert to possible political complications. It might suit Jesuit intrigue to try to embroil England with France, or France with England. The incident of Queen Pomare can hardly be forgotten, which largely helped to cost Louis Philippe his throne. We hope, however, the good sense of both nations, now not under Romish influence, will steer clear of any difficulty of this kind. But it is quite evident that one object aimed at is the substitution of French for English influence in Equatorial Africa. This, however, is not, except in so far as it bears upon the progress and safety of Christian Missions, our concern. Numbers, however, will be interested in the extinction of slavery—a matter very much at heart with Englishmen.

The following passage, extracted from Captain Colomb's work on *Slave-catching in the Indian Ocean*, will explain the attitude of French missionaries towards slavery:—

But the success of such plans hinges on the genius of Roman Catholicism and

de ces armes et de ces munitions sur les paquebots Anglais jusqu'à Aden, où elles seront débarquées, pour être, quinze jours après, rembarquées à destination de Zanzibar.

J'espère que vous voudrez bien accueillir favorablement la demande que j'ai l'honneur de vous faire et faciliter ainsi l'une des Missions dont le résultat intéresse le plus vivement la science.

Agrérez, &c.,

(Signé) A. BARDOUX.

It may at first sight seem strange that in the present opposition of the French Government to "clericalism," interest should be taken by it in Jesuit Missions. But there has always been a distinction drawn by statesmen and politicians most hostile to Jesuitism between "Missions à l'intérieur" and "Missions à l'étranger." This was well brought out by M. Dupin, in his memorable speech against the Jesuits in 1845. While maintaining that the only object of those in France was "tourmenter les fidèles," he maintained that the foreign Missions of the Jesuits "portent le nom Français et notre civilisation dans les pays lointains; et l'on peut leur rendre cette justice que leur concours a été souvent utile à notre diplomatie." The truth of this might well be contested, but it explains a striking inconsistency between the opposition to Jesuitism at home and its encouragement abroad. The mundane and political character of Jesuit Missions is, too, brought out. Light is thrown on the extracts we have quoted from the *Missions Catholiques*. Even this sort of Jesuit support France has bought, and yet may buy, too dearly. It is an extreme resource for a country having few colonies, and little commerce with barbarous nations.

the incidence of French law, social and statutory. The French missionaries are not troubled as ours are, by a surrounding cocoon of sentiment on the subject of slavery. If they see a likely scholar any day in the slave market, they go and buy him, and are not afraid of their countrymen raising a cry against them as slave-dealers. They buy him; they are not troubled about conferring the form of freedom on him; and, as I understand, they never intend to put any artificial notions of freedom into his head, but desire to let these notions come by the natural process of educational development. The aim of their Mission is most benevolent. Of its practical good there cannot be the smallest doubt, but it would be almost impossible for Englishmen to attempt a Mission on that system, unless legislative sanction were obtained for what would amount to a reversal of our policy respecting slavery.

Of course a Mission recognizing or tolerating slavery may, at the outset, be expected to have a great advantage. As Mr. Hutchinson notes, it is not antagonistic to the cupidity of the Arab traders. Indeed, indirectly, by the supply of arms and ammunition, it helps to forward their plans, so may be expected to conciliate their favour. But we cannot help anticipating that ere long the new Romish Mission will prove to be one more of the numerous Jesuit failures. Most assuredly no blessing from God could be expected upon such procedure, even apart from the gross delusions which it substitutes for Christianity.

But what is the moral taught by this last unprovoked and wanton act of Jesuit aggression? Plainly the lesson to be deduced is that, casting aside all that maundering cant which labours to make out that Rome is a portion of genuine Christianity, she should be recognized in her true aspect as its avowed and persistent antagonist. Nothing short of extreme foolishness would see in it anything but an enemy going about seeking whom it may devour. However specious may be the glossings which would pretend that there can be peace with Rome, all who are interested in the progress of the Gospel must understand that this peace is impossible. Whatever may be the fancies of individual Romanists, they must conform as a body, and especially as a missionary body, to the commands of the authorities of their Church; they must be the "adversaries" of the Gospel. It is, of course, utterly impossible to interfere with Romish Missions; they are free to plant them where they please; but it is quite possible, for those who believe that they are substituting falsehoods for the Gospel, to employ their own tactics of opposition in so far as it is lawful and right. No doubt they are led by what are to them conscientious convictions when substituting their caricature of Christianity for Christianity itself. Corresponding energy should be used in substituting the genuine for the sham article. It should be a plain and paramount duty with Christian missionaries to express plainly and unmistakably the errors of Romanism, to show how it is merely a fresh system of idolatry replacing a former system. If St. Paul withstood St. Peter to his face when he was by unworthy compliances misleading the converts to Christianity, *à fortiori* should Protestant missionaries abroad as well as at home demonstrate the errors of Popery. This additional opposition to genuine Christianity should be reckoned in among the difficulties which Missions

have to cope with. It is not so much to be lamented over as to be manfully encountered.

A false issue is raised when controversy is deprecated as something alien to the Gospel. In this respect, as in many others, the children of the world are wiser than the children of light. It is vexatious to have to explain to an ignorant barbarian just emerging from the slough of idolatry that images are not to be worshipped by Christians; but the task, however difficult, has to be accomplished. There is great power in the plain uncompromising delivery of the Gospel message. It has already prevailed extensively in the face of all opposition, including that of Rome. The salt has not lost its savour: the leaven still works effectually. It is very necessary, however, that the friends of Missions should fully understand the nature of the difficulties which there are in prosecuting the work. More sympathy will be felt, more prayer will be elicited, when it is understood how complicated is the nature of the opposition which has to be confronted. It may be, too, that the plain recapitulation of the facts which have been alleged may lead some to review their own conceptions of Romanism. Satan, we are told, can and does transform himself into an angel of light. It is in this guise that Romanism has now for some years been presenting itself to Englishmen, who have been slow to believe the hard things said of it. There has been a delusion that it was willing to sit down side by side in friendly and kindly relations with Protestantism—holding, of course in its own conceit, that it was the more excellent way—but having neither sinister nor malevolent designs against those among whom it dwelt. But it is not so. The Mission field and Mission work is in many important ways a touchstone of Christianity. Amongst these one clearly displays itself. It reveals Romanism in its genuine aspect. There it is drawn up in avowed hostility to all and every Christian effort that does not proceed immediately from itself. But the same revelation tells us also of its incessant failures. It does harm, grievous harm, for a season; it is a clog and a hindrance; but “the remainder of wrath God restrains.” There is no quarter of the world more full than Africa of the wrecks of Romanism. As the land is traversed in all directions, the feet stumble upon the ruins of what were once churches, cathedrals, monasteries, nunneries; but “the cormorant and the bittern possess them; the owl and the raven dwell therein; God hath stretched upon them the line of confusion and the stones of emptiness; . . . thorns have come up in their palaces; nettles and brambles in the fortresses thereof; they are an habitation of dragons and a court of owls.” Spurred and stimulated by Protestant effort, Rome is girding herself up for a fresh effort in the scenes of her old discomfiture. The Portuguese are shoved aside for the French; but the means employed are still the same, and there must eventually be the old result. The weapons of Rome’s warfare are carnal. There is not, therefore, reason to expect that they will be “mighty through God to the pulling down of strongholds.” “She wars after the flesh;” there is therefore little prospect of “the casting down of imaginations and every high thing that exalteth itself against the knowledge of God, and bringing

into captivity every thought to the obedience of Christ." That must be the function of believers who resolutely set themselves by Gospel means to overthrow all adversaries of the truth, among which Rome is by no means the least conspicuous or the least inimical. The folly and the danger is when men go about crying peace when there is no peace, and when there should be none with "prophets of vanity and those that divine lies."

K.

JAPAN MISSIONARIES ON MISSIONS IN JAPAN.

(Continued from page 104.)

ON PREACHING TO THE JAPANESE.

BY THE REV. WALTER DENING, HAKODATE.



PREACHING we all feel to be the great instrument used by God for the enlightenment of the world; without it the Bible is, for the most part, an unintelligible book.

It is hardly necessary to state that—looking at our subject from a human standpoint, as it is desirable we should occasionally look at it—special natural gifts are necessary for the due discharge of the office of a preacher. An inquiring mind, a vivid imagination—a power of perceiving analogy—a mind capable of perceiving the logical, the suitable, and the true—accustomed to distinguish between the essential and the accidental elements of any subject—coupled with a natural gift of expressing thoughts in definite, forcible, and impressive language—are all essential to real success in the work of preaching anywhere, and specially seems to be required here amongst a people who have for a long period cultivated the art of preaching with a very fair amount of success.

But as we have all doubtless studied the general subject of preaching, and have endeavoured, to the utmost of our power, to profit by the rules that great authorities have laid down for our guidance, I shall come at once to the subject of "preaching to the Japanese." Need I remark how necessary it is that a preacher of Christianity in this country should endeavour fully to realize what must be the feelings and views of his audience whilst listening to him, a foreigner, expounding what to them is a strange creed?

The long isolation of this country, the national pride, the anti-foreign spirit which from the time of the Middle Ages until very lately has prevailed, the misconceptions of our system of religion, of our motives in coming to them, the strong attachment which a patriotic and brave people must necessarily have to the records of what they suppose to be the illustrious exploits of their ancestors, and, beyond all this, the regard with which many of them think of the creeds which for centuries have been recognized, yea, patronized by their own Government—all this, and much more of the same kind, must be fully realized by us when we are attempting to show them a way, social, moral, and spiritual, more excellent than ever dreamt of by their poets, or argued out by their philosophers. I endeavour, in thought, to change places with my hearers, and to imagine myself born a Japanese, trained a devout worshipper of the "Yao Yorodzu no Kami" (the eight million gods), or of the numerous Buddhist divinities, with my Bible held as sacred as the ordinary Christian professor holds his. I will suppose, after I have grown old enough to comprehend them, that I am fascinated by the profound wisdom contained in the sayings of Confucius

and Mencius, and I have read the history of my country's ancestry, in which I note that millions and millions in bygone ages have lived and died well satisfied with Buddhism or Shintoism, supplemented by the Confucian moral philosophy. But now, here is a foreigner, who tells us that he brings a creed far superior to any we have yet known; yea, the only true religion. He confidently asserts that there is only one God, whilst I have been accustomed to worship many. The heart that I have thought to be born pure, he says is impure even before it is capable of being infected from without. Conduct which seems to me harmless, or at the most, in the world as it now is, unavoidable, he declares to be absolutely sinful. He describes the whole of mankind as in rebellion against God, needing nothing less than the incarnation of the Great Creator Himself, and the subsequent death of this mysterious personage, called by them Christ, for its salvation. His Bible he represents to be a direct revelation from God, and its account of the character and attributes of the Godhead, and of the past moral history, the present condition, and the future prospects of the human race, the only absolutely true one.

How inexpressibly strange and incredible all this, and much more of a similar kind, must sound to a Japanese!

We must enter into their feelings, or we shall not be qualified to address them so as not unnecessarily to offend their prejudices.

2. There is a great danger of one's taking for granted that the Japanese know more than they do of the fundamental elementary truths of religion. We have not only to choose suitable terms by which to express our various doctrines, but constantly to explain our terms. Such words as sin, conscience, heaven, hell, faith, righteousness, God, Satan, and many others of the same kind, have a tolerably definite and intelligible meaning to our own countrymen; but, when using what we consider to be their equivalents here, their Christian sense must be given, or they are misleading to our hearers who are acquainted with *the words*, but have given them another meaning.

We must, then, make up our minds, in all sermons preached to promiscuous audiences for some time to come, to be constantly explaining the great elementary truths and principles of our religion, if we hope to see the views of the nation enlightened to any great extent by the presence and power of Christianity. This "line upon line, precept upon precept" mode of teaching is often somewhat wearisome, specially to minds naturally fond of novelty and variety; but it is a work of faith and labour of love which all pioneers of the Gospel have had to undertake, and endeavour to carry through.

If, in each of our stations, we can teach in the course of a few years, say a hundred people, that there is only one God, that He has published laws, that those laws have been infringed, that penalty has been incurred, that the work of the Saviour is an atonement acceptable to the offended and suitable to the offender, and that for the production of thoughts, words, and actions, pleasing to God, and widely beneficial to man, a cleansing, enlightening, ever-giving, teaching Inspirer of man's heart has as surely been given as he is absolutely required, it will undoubtedly follow that, whether all of them have been baptized or not, these hundred persons will hand on the truths they have imbibed to a hundred others, and thus the Gospel will gradually spread over a wider and wider area.

3. I will now say a few words on the subject of the language to be chosen as most suitable for our purpose.

On this subject I notice clear evidences of a wide difference of opinion among missionaries and their Native helpers. There are those who, in their

discourses, whether from necessity or choice I know not, use a large amount of Chinese, and the construction of whose sentences is, for the most part, that of the written language. There are those, on the other hand, who go to the opposite extreme, and use the lowest colloquial, frequently introducing words into their discourses which are used exclusively by the lower orders. I am very strongly of opinion that the golden mean is to be sought, and may be found, here as elsewhere. I have had the pleasure of listening to some Native preachers, who have preached a long sermon on some Christian topic, without, as it seemed to me, introducing any Chinese that was not in common use among the lower classes.

As our great object in preaching is to be understood by as large a number of the audience as possible, certainly we should be most careful in the choice of language not to allow the gratification of a few lovers of Chinese terms to stand in the way of the profit of the majority of the congregation, which, for many years to come, will, for the most part, consist of the unlettered.

But, on the other hand, the dignity of our preaching is to be maintained by refusing to introduce low colloquial into our discourses. There is a certain sanctity and Divine majesty that should enshroud the great subjects which we are called upon to treat, that seem to me to forbid the use of any but dignified language. Our pulpit language in England may well be a model for our pulpit language here.

Is it necessary to add to these remarks one other, viz., that there is great danger, in all use of this language, of thinking that, when we have rendered various English words into Japanese, we have of necessity expressed the thought which the English words convey?

Language may correspond to language, but the thoughts of which this language is the vehicle may be as distant as the poles. Our language must be idiomatic, or the Natives will fail to see the point on which we are endeavouring to lay so much stress.

I will draw my remarks on this subject to a close by observing that, for choice of language, for guidance in the choice of a large number of moral and psychological terms, for strictly idiomatic phrases, for modes of treatment of subjects to which the Native ear and mind is accustomed, the volumes of sermons preached and published between forty and fifty years ago, known as the "Kino dowa," and the more recent "Shingaku dowa," must furnish most valuable models. For the study of the rules which regulate Japanese oratory, for the sake of hearing good pronunciation of the language, and for the purpose of observing which parts of a lengthy discourse seem to be the most impressive to the Native mind, and with a view of getting to know accurately what tones of voice are most familiar to the Native ear, frequent attendance at the Native Shinto and Buddhist preaching services will be found of the greatest use.

4. I think it is generally acknowledged that the Japanese are much less accustomed to dealing with abstract thought than we; it is therefore most essential that we should find out how far our Western mode of treating subjects is known to and made use of by them. It seems to me that, after having prepared some elaborate argument for the pulpit, we should invariably endeavour to ascertain whether its apparent weight to us may not be the result of some special mental training that we have undergone, the absence of which, in the case of our hearers, would destroy its value to them. In my own case this investigation has again and again consigned to oblivion matter that had been carefully prepared for a sermon.

I am deeply conscious that it is only after years of exploration in the fields of Japanese literature, after years of study of the Native mind, that we shall be fully qualified thoroughly and invariably to suit our discourses to the mental constitution, and the modes of thought of the Japanese people. On this, as on so many other topics, one of the great Chinese sages' sayings may furnish us with sound advice. "Hiroku kore wo manabi, tsumabiraku ni kore wo toi, tsutsushinde kore wo omoi, a kira kani kore wo wakimaye, kono gakumon shiben yotsu nomono wa ri wo kiwamuru nari." Extensively learning, minutely investigating, carefully pondering over, closely distinguishing,—by means of these four modes of learning, principles are decided on.

For this, time, patience, and steady application are needed; and, if these be granted, I doubt not that year by year we shall be able to speak, not only more and more fluently, but more suitably and forcibly, in the language of Dai Nihon Koku.

It should be our earnest endeavour to draw our illustrations and analogies from Native rather than foreign sources, to speak of objects animate or inanimate, mechanical or natural, which pass under the Native eye, and of which they are thoroughly cognizant. An illustration, drawn from something that a Japanese has never seen or heard of, demands that we first describe it in detail before we can show in what respects it is capable of illustrating the subject we have in hand. A few lines of an appropriate Native uta, or a proverb, or an adage, will sometimes throw great light upon the subject you are discussing. With a view of always having these ready at hand, I can imagine nothing more useful than the plan adopted by some of us of carefully collecting and, after a while, classifying all the valuable Native idiomatic phrases, proverbs, poetry, and wise sayings that are met with in reading, or heard in casual conversation.

We must never forget, when preaching to the heathen, that, on account of the presence of a large number of new hearers on every occasion, our subjects should be complete in themselves, and one should endeavour to send away all new comers with some definite truth upon their minds, which is not subordinate to, and dependent on, another truth enunciated in a previous discourse.

I conclude by reminding you all, and myself at the same time, that our real success depends upon the blessing and power of the Holy Ghost. The kingdom of God is not in word, but in power. The constitutional power of Christianity is such as is not possessed by any other religious system; but I venture to assert that, in addition to this constitutional power, did not Christianity possess some special aggressive power, it would never have obtained the triumph that it has. Theories and doctrines are not necessarily believed on account of their inherent truth, as was strikingly illustrated in the rejection of many perfectly correct scientific theories in the Middle Ages. Certain mental training, certain perceptive and receptive faculties, are absolutely essential for the reception of any kind of truth; eminently is it so with regard to religious truth. Those laws which regulate our physical nature are analogous to those that control our spiritual; food of all kinds, for which the internal organs have been specially prepared, will be received, digested, assimilated, and tend to the nourishment of that for which it was intended, whether body, mind, or spirit. Man's heart must be Divinely prepared before it can receive Divine truth. The constitutionally perfect religion must be made aggressively perfect; it must not only suit the salvation to the man, but suit the man to the salvation. The heralds of the

Cross must never forget that the presence with us of the power of the Holy Ghost places Christianity, as to the mode of its propagation, on a different footing from all other existing creeds. This power, we have no hesitation in saying, is superior to all other kinds of power, whether it be physical or circumstantial or mental, in that it works on the highest part of man's nature. It works upon the will, it works upon the affections, it works upon the conscience; it becomes the ruler and controller of those parts of man's nature which hitherto have combinedly guided the whole tenor of his life.

It is in the presence of this unseen spiritual influence, in preacher and hearer alike, that the secret of any success worth the name consists. I have not the faintest doubt that, filled with this power and will, a diligent use of our intellectual faculties, and a persevering cultivation of such intellectual gifts as we may have been endowed with, the Japanese will not be able to resist the wisdom and the spirit by which we speak, and our Gospel not coming in word only, but also in power and in the Holy Ghost, and in much assurance. The faith of our converts will rest, not on the wisdom of men, but on the power of God.

EDUCATION AS A MISSIONARY AGENCY IN JAPAN.*

BY THE REV. H. EVINGTON, OSAKA.

When the missionary of the Gospel lands in Japan—at least in these days of sweeping reform and upheaving of the old social systems—his position is widely different from his who takes the same glorious message to the negro tribes of Central Africa, or the wild Indians of North America. . . . In Japan we have to deal with a people who have a literature and a system of education, which, however imperfect from our point of view, is all that is required to make the reading of the Gospel possible for the common people; a system of education, too, by which, I suppose, all who desire to avail themselves of these opportunities can obtain a sufficient training to fit them for the general duties of Japanese life.

Even a cursory reading of the recently-published Report of the Educational Department will assure any one that, compared with many countries which boast more enlightenment than Japan, she has an abundant provision for the elementary education of her people. From this Report we learn that there is a school population in this country of 5,000,000 between the ages of six and twenty-four years; that of these 2,000,000 have their names on the books as attending school, whilst there is an average daily attendance at the primary schools of 1,500,000 children. The number of scholars at the middle schools is 6000; at the normal schools, 7700; and at foreign language schools there are 6700 pupils. The total increase of scholars last year was 200,000.

From these facts, together with what is known to each missionary from personal observation, no one would feel that it was necessary to establish schools in order to show the advantages of every man being able to read and write, and to balance up a simple account, in a country where almost all the men, in the city populations at least, can read the Gospel in *Kana* (the Japanese syllabary).

Again, the English missionary, whilst seeing that there are many things in missionary work common to India and Japan, cannot feel that his duty to the two countries is exactly the same. In India he has to take an interest in those

* We are compelled to omit a few passages for lack of space.

who, though not fellow-countrymen, are certainly fellow-subjects. In Japan it is not so. In India, too, he feels that he must protest against the neutral policy of a professedly Christian Government, whose action in this matter has doubtless proved a stumbling-block to many intelligent Hindus.

A further argument which might be urged against the use of education as a missionary agency in Japan is the fact that the minister of the Gospel cannot complain that no other opportunities are afforded him of coming into contact with the people, or of proclaiming the Gospel to them. He cannot say that he can get no one to come and visit him, or no one to attend his preaching, for the very contrary is true; visitors are often numerous, and at the preachings encouraging audiences are by no means a rare occurrence.

To state in a few words the position of a missionary society's work in Japan, it seems to be this:—Its agents are placed in a country possessed of a literature both ancient and modern, presided over by a government which appreciates education in no small degree, and is making praiseworthy efforts to furnish the means of elementary education for all its people, as well as opportunities, to those who have the desire and ability, to advance to the higher branches, in various places. Further, they have full liberty to preach the Gospel in their own houses or chapels in the foreign concession or settlement, at private houses hired or lent in the cities opened by treaty, and to visit the villages, within the limit allowed to foreigners, for preaching the glad tidings of salvation.

With so many opportunities for making known the Gospel, and such a system of education as this country possesses, can Education be made an efficient means for carrying on missionary work? and has the missionary any reason to feel that, though a foreigner, any responsibility rests upon him in this matter? I think that both of these questions may be answered in the affirmative. It is true we can get large audiences of passers-by to hear the Gospel preached, and we cannot be too thankful that it is so; but it is also true that, as a rule, these audiences are ever changing, and that it is only here and there one who comes so much as three or four times, and often even a second. It is true that the Government is using every effort to secure for the rising generation of this country a useful education in all that concerns worldly wisdom, and thus fit them, so far as it knows how, for the duties of every-day life. But what kind of education is it? Is it not just that kind of education we so much regret to see take root in so many places at home?—an education wanting in that which should lie at the root and foundation of all instruction, namely, the great first principle of duty to God, without which the superstructure cannot be expected to stand, nor will the great end in view be attained. And here, I think, we have a point in which the subject of education in India and Japan is one. There are some things in the circumstances of the two countries which are similar. They are both undergoing radical changes; Japan, shaken as by a great earthquake at the last revolution, perhaps more rapidly than India; but in both countries the old superstitions are being undermined by the strides of modern science, and must, sooner or later, fall to the ground. The old people adhere to their old faith, but the young are taught in the schools, even the elementary ones, that their parents' traditional faith about the sun which they worship, and the world upon which they live, is a false one. And what is the result? Infidelity is rife on every hand. Why, if they and their fathers before them have been all along deceived by Buddhism and Shintoism, should they run the risk of paying attention to another system which, for aught they know, may in its turn have to go to the wall? It is patent to every one that a very large percentage of the young men of this country are growing up with very much this sort of feeling; and that, if

no check be put to it, the rising generation will prove to be a class of proud, godless young men, opposed to all religion, utterly careless about examining into the evidences of any, and contenting themselves with the idea, which experience ought long ago to have exploded, namely, that science and art, if duly attended to, will enable a man to fulfil all that his Creator requires of him, make him a useful member of society, and a noble citizen of the world. And what does the present system do to eradicate this mistaken notion? I believe nothing at all. Rather, on the contrary, it fosters it; for not only does it ignore religious teaching altogether, but one hears continually that in the libraries of those schools where English is taught there is an abundant supply of the books, such as John Stuart Mill and Herbert Spencer's works, which have been written with the intention of undermining, if possible, the truth of the Gospel; and where there is the ability to read them, the opportunity is made use of. . . .

Now if the general tendency of events brought about by the sudden shock which has been given to the old *régime* in affairs, both religious and secular, in this land be to the spread of infidelity and scepticism, and if education be rather a help than a hindrance to these views, is it not a part of missionary work to try and lay hold of the young, and lead them in a way which will point them to the end for which they were born into the world? May we not say, with the author of an article in the *C.M. Intelligencer* (1872), that if we can collect together some of these children and train them up, or endeavour to do so, that this is preaching the Gospel? May we not, by taking them whilst they are young, be enabled to disarm them of weapons which they would use against the God who made them and the Saviour who redeemed them, to their own destruction, and arm with weapons which shall stand them when Satan and evil men would make attacks upon their souls? Is not every lawful means—and surely education is one—to be used to stem the tide of infidelity before it spread far and wide through the land, and the last state be worse than the first?

But the question at once presents itself—Is it *possible* to get the children to come to mission schools when there is such an abundant Native provision? It would seem to be so, for we find that parents of children are anxious to see them educated, and that the general love of novelty and what is foreign, which has taken hold of so many, extends often to this also. There is a great notion of the importance of learning English both amongst parents and amongst the older scholars, and many would come and read the Bible with the foreign missionary if they could thereby learn some English as well. Moreover, the attempts that have been made in this direction have not proved a failure. . . . In Kiyoto, for instance, a school has been opened, by two Japanese, it is true, but greatly assisted by the American Board of Missions, and, so far as drawing numbers together, must be considered a success. It now contains over 100 pupils. This school has been much helped by the exertions of the Native Christians, who have sought to bring the children of friends and acquaintances under Christian influence. With a really good school, which would command the attention of the people, and earnest endeavours on the part of the Natives, there should not be any serious difficulty in getting numbers together.

But some may ask—Has any practical missionary result been obtained? or is any likely to be obtained? Have any been gathered into the Lord's vineyard through these schools? Certainly there have. The proportion of those who have believed to those who have been brought under influence is, in all probability, small, but not smaller than in the case of public preaching; and many who do not become professing Christians will gain a real respect for its

teaching, and probably be drawn from the ranks of those who oppose. The Kiyoto school, as giving a special prominence to the preparation of candidates for the ministry, is perhaps scarcely a fair test, for a large number of those who have entered were already Christians; but even there I am assured that some have joined the school as bitter opponents, and under its influence been led to accept the truth.

There is another case which, though not that of a Christian school, is not without bearing on the present question. I mean the influence exerted in a Government English school by a truly Christian American gentleman. The influence which he quietly exerted upon those whom he had in his charge will be felt in Japan for long. Many of those young people are now engaged in spreading the Gospel, and a large number of the Kiyoto preparandi students above mentioned are the result of his work. From his influence we gained one of our first converts in Osaka; and, if I mistake not, some of the first whom Mr. Maundrell baptized at Nagasaki were amongst the number. It is just in this way that the establishment of mission schools would advance the work of making the Gospel felt amongst the heathen.

There is still another consideration which is in favour of education work in Japan, as perhaps in every mission field, but here I think especially so. What duty has the Christian missionary towards the children of Christian parents in this particular? If it be his duty to try and draw from the meshes of scepticism and infidelity those who are heathen, surely it is much more so to watch over those who have been brought into the fold with their parents, or who have been, so to speak, born with the name of Christian. This is a matter which, in due time, the Native Church must take up, and diligently work out for itself, and which properly might be urged upon it as its duty.

I do believe, then, that education is a legitimate missionary agency in Japan, and more than a legitimate agency—that it is a portion of missionary work which it is the duty of those societies whose aim is the propagation of the Gospel of Christ not to leave untried and unapplied, forasmuch as it will be useful in building up the Native Church, and gathering in converts from amongst the heathen.

What kind of schools should be aimed at as most likely to be successful from a missionary point of view?

A few certain and fixed principles must be borne in mind. First and most important, the school must be one in which the teaching of Christianity will make itself felt; then we must provide an education equal to that given by Native schools at least, and that not at a higher rate, but rather a trifle lower, yet by no means a mere free school. It would seem, too, almost essential that English should be taught, otherwise a foreign school would be almost certain to fail. Again, I am informed that to commence too early with English would be a fatal mistake so far as the scholars are concerned, for they find the Roman characters so easy to learn and write that to turn from them to the close and laborious study of Chinese characters is more than their patience will endure, and thus the English is an impediment to the thorough acquisition of their own language. And, lastly, we must ever bear in mind that the object of the missionary is not to anglicize but to Christianize; and, therefore, the teaching of English would seem to stand much in the same relation to a good Japanese education that the teaching of French does to a good English education.

I should propose, then, that, if possible, every station should be supplied with an elementary school, and a school reaching to something like the present middle schools, with such instruction in English as is practical; but at the

great centres of work, like the larger cities, I would suggest something more. I should think the most practical scheme would be to establish what would be called at home a good middle-class school, or a modified form of some of the grammar schools; that to this should be added an elementary or preparatory class, which would correspond to the lower classes of the "Sho Gakko" (elementary schools), for the elementary part cannot be omitted if we are to provide for the Christian education of believers' children. In the main school I would seek to cover all the subjects that are taught in the Native middle-class schools with as thorough an English education as possible. The standard of these schools would necessarily depend very considerably upon the abilities and ages of the scholars who may be gathered together; but if there are those who should have the time and ability to proceed beyond the ordinary middle-class school, efforts should be made to help them. If boarding-schools could be developed, it would probably offer greater advantages for influencing pupils of both sexes for good.

Supposing that a good useful school, such as I have proposed, connected with each mission station, be, as I believe it is, really desirable, what effort can we make with our present missionary staff towards accomplishing it? I fear that, as circumstances are at present, it would be an impossibility in most if not in all the stations. We should require help from home. Where men are single-handed, it would not be advisable for them to let go opportunities of preaching the Gospel in order to engage in regular school work; and, even where there are two men in one station, to leave the regular preaching to attend to the elementary portions of instruction would not be desirable. If, however, a good school were established which would demand for its successful management his continual attention, and in connexion with this he could have a class of theological students for his special care, I think that the time and strength devoted to it would not be lost.

Where a missionary is single-handed, and there is provision for the Christian education of the children of converts at hand, it might be advisable to urge the parents to avail themselves of the opportunity; but I feel assured that, if there is any number of Christian children, and no Christian school, it would be well to have a primary school connected with the mission as a necessary part of the machinery, and that the Christians should be urged to support it as every other mission school, by drawing in the heathen children to the best of their ability, considering it a part of their duty in spreading the knowledge of the truth.

In conclusion, I would say that, if education is to be used as a missionary agency in Japan, now is the golden opportunity. There is now a sort of rage for education amongst a great many, and a desire to learn English in not a few. Ere long much of this will have subsided; and, more important still, the young people are now in many places smiling at the ignorance of their parents; and if the opportunity be not taken of educating them where we can, in Christian morality, we shall find that the missionary will have to work amongst a class of hardened sceptics and unbelievers. Whilst Japan is passing through a crisis, this by no means feeble instrument for educating the young, both boys and girls, should be made use of to give the ideas of the people an impetus in the right direction—the boys forasmuch as they are to form the men, and so the moulders of thought in the coming generation; the girls forasmuch as they will be the mothers of the next, and to them will belong no small influence over the minds and habits of the children.

A NAVAL CHAPLAIN AT MOMBASA.

To the Hon. Secretary of the Church Missionary Society.

H.M.S. "London," Zanzibar, Nov., 1879.



EV. AND DEAR SIR,—A stranger to you, and an outsider to the C.M.S., I yet venture to congratulate you on the Society's work in spreading the Gospel of the Lord Jesus Christ in this neighbourhood. Some months ago, and shortly after the lamentable death of Dr. Mullens, the Foreign Secretary of the London Missionary Society, I had the pleasure of meeting the head of your station at Mpwapwa (Dr. Baxter), who had come down with the news of Dr. Mullens' death, and on business connected with the C.M.S. station, and purposed waiting till the arrival of Messrs. Price and Cole in order to conduct them up to Mpwapwa. I was very thankful for the opportunity of meeting one who was to me such a help in the Christian life. Later on, Messrs. Price and Cole arrived by the mail from England, *viâ* the Cape; and Mr. Streeter, from Mombasa, in the mission-boat, the *Highland Lassie*. On the Sunday, spent in this place, Messrs. Price and Streeter came on board the *London* for our morning service, and the former kindly assisted me by reading and in the administration of the Holy Communion.

Mr. Streeter, on his return from landing the party under Dr. Baxter at Saadani, on the mainland, for their journey to Mpwapwa, having invited me to go with him to Frere Town, we started on October 1st, and after two days arrived at Mombasa. I was much struck with the beauty of the view of the old fort and town of Mombasa on the left hand, and the Mission-houses right ahead, as the *Highland Lassie* steamed into the narrow entrance of the harbour. Mr. Streeter had been absent about a month, and it was most pleasing to see the way in which all the people under his charge at Frere Town, men, women, and children, flocked to greet him on his return. The cheery word he had for each, and their evident joy at seeing him again, spoke volumes for the love and sympathy existing between teachers and taught.

As there was but a short time before the *Highland Lassie* had to leave again for Zanzibar, Mr. Streeter determined that I should see as much as possible. We went over the Mission-ground, and saw how it had been laid out and planted, with the people busy tilling their plots or building their houses—great contrasts to many of the small and filthy huts of the Zanzibar people. We could but wish that the supporters of the C.M.S. had been able to see the happy look of one group—a young father and mother (rescued from slavery) busily engaged in clearing the ground near their house, while their little one lay on a tiny native bedstead under the shade of a tree close by.

My Sunday at Frere Town will not be soon forgotten by me. Instead of the usual week-day meeting at 6.30, to begin the day with reading and prayer, the first gathering was at eight o'clock, when the catechist taught the adult freed slaves texts and matters suitable for beginners—"the milk of the Word." At 8.30 Mr. Menzies addressed them on the nearness of God to those who would seek to draw nigh to Him. The catechist interpreted, as Mr. Menzies has not yet been out long enough to be able to preach in the language. The morning Sunday-school began at 9.30, and was conducted by Mr. Streeter, with whom work among children is evidently an especial "labour of love." After greeting the children on his return, and calling

their attention to the lesson for the day, he introduced me, as coming from H.M.S. *London*, which ship they know is stationed at Zanzibar to suppress slavery such as most of them have been rescued from. By means of an interpreter, I then spoke a few words, comparing bodily and spiritual slavery, and telling them how they might become what we longed to see them—not only free, but God's freed men. After this, in taking the first boys' class on the day's lesson—the parable of the sower—I had the unexpected pleasure of finding that not only could they understand and read English *well*, but that they seemed also thoroughly to enter into the idea of learning things spiritual from natural things around, as in the parable. Very few first boys' classes in an English Sunday-school would surpass them in attention, reading, or answers to questions.

At eleven o'clock the morning service began—the first part in English, which I read for Mr. Menzies, the latter part and the sermon in Swahili by Ishmael, one of the teachers, who kept the attention of both young and old while he spoke on the text, "Lord, evermore give us this bread." Mr. Menzies and I then administered the Holy Communion, of which twenty-seven persons (eight being Europeans) partook. The afternoon Sunday-school was at 2.30. The evening service began at four o'clock, the prayers being in Swahili, and the sermon by Mr. Menzies in English on "Inside and outside the shut door" (Matt. xxv. 10). There was a very good congregation indeed. I may mention that the same building is at present used as both school and church, until funds shall be forthcoming to build a regular church. In the evening a large number of the boys came to Mr. Streeter's house, where we had singing, he and I commenting on the words of the hymns, and concluding with prayer.

Among so many, to me, fresh things to see, I have omitted to mention the boys' and girls' dormitories, where the rescued children sleep, and the dispensary for medicines and treatment of the sick. On the following day Mr. Handford kindly gave me an opportunity of examining the school-children. It was most satisfactory to hear their singing (Sol-fa part songs and hymns), and answers to questions on the catechism, and to see their proficiency in writing, and also in dictation, both English and Swahili. The time and modulation of the singing were admirable, and must have been the result of most careful and painstaking training on the part of Mr. Handford.

In the afternoon of the same day I sailed in a boat belonging to the Mission about ten miles up to the head of the estuary which forms Mombasa harbour, and, landing there, rode about five miles over a range of beautifully-wooded hills to Kisulutini, the C.M.S. Mission-station of the Rabbai district, which is somewhat lower on the inland side, and where I was welcomed by Mr. and Mrs. Binns. The country round is lovely, and the view from the Mission-house, both landward and also seaward through a gap in the hills, most beautiful. It is, however, unfortunately not very healthy, I believe, as the malaria from the surrounding valleys is a great source of fever. Mr. Binns seems, though, to be acclimatized, and has plenty to do, being specially busy in translating hymns, many of which he has completed, and being also single-handed, as the Native catechist was laid aside by serious illness. There has lately been a striking proof of answer to prayer there. Some of the heathen Giriama people came to claim slaves who had been protected, and whom to give up would probably mean to death. These people were threatening to attack the place. This was made a subject of prayer by all the Mission agents, and things were so ordered that the Masai, a savage cattle-stealing people, about the same time made a raid northward, thereby

compelling the Giriama people to leave, in order to protect their own homes. "The fierceness of man shalt Thou restrain" was fully proved, and it *did* turn to God's praise. The people at Rabbai, being many of them free, cause, I should fancy, the work there to be more up-hill than at Frere Town. All, however, who settle on Mission-ground attend the daily early morning and other services, and the children the school. They also sing very nicely—the African ear for music is uncommonly good—and readily answered Mr. Binns's questions. On the next day I told them the history of David and the lion and bear, with its spiritual meaning for us, Mr. Binns interpreting. He then took me through some exceedingly beautiful scenery of wood, rocks, and water, to a large stockaded Wanika village, where a building is being erected for use as a school. He had a long talk with the elder men there, while a crowd of men, women, and children gathered round us, clad in the, to me, strange native ornaments and waist-cloths, but otherwise nude.

The Mission agents both at Rabbai and Frere Town always set apart Monday evenings for reading God's Word and prayer together for His work, and guidance in carrying it out. I need hardly say how interested I was in the work at both places, and the more so from having heard of it from Bishop Royston when he returned to Zanzibar from the visit which he paid to the stations about a year ago, and which was reported in the *C. M. Intelligencer*.

After a stay of a day and a half at Kisulutini, I returned with Mr. Binns to Frere Town, he having some business to transact there, and I having to leave the next day for Zanzibar in the *Highland Lassie*. Mr. Handford was to start the following week on a visit to the Christians of the Giriama district, which would last (D.V.) till about Christmas, if health should be given. "There remaineth yet much land to be possessed," and the country seems fast ripening for a large harvest of souls. That God may stir up men with strong bodies and earnest minds to give themselves to work for the Lord Jesus out here—and those with means, to give as God has given to them, freely—is my prayer for the C.M.S. in its endeavours to spread the glad tidings of salvation in Africa. If such be granted, the work will soon spread, till the route through Mpwapwa, and a new one from Mombasa, with that up the Nile to Mtesa's country and the Lake district, all have the news that unto them has been born a Saviour, Christ the Lord. That "Afric's sunny fountains" may soon be illumined by the rays of the Sun of Righteousness is the hope of yours most sincerely,

J. S. KNIGHT,
Chaplain H.M.S. "London."

THE LATE REV. J. WELLAND.



VERY remarkable have been the testimonies borne by Indian newspapers of all kinds, secular and religious, to the universal esteem with which our lamented brother, the Rev. Joseph Welland, was regarded. To give but one sentence out of many articles which have come under our notice—the *Statesman and Friend of India* (Dec. 18th) says, "We claim for the whole community, and for the general public, a share in the sorrow, and a right to add their testimony to the amiable qualities, great worth of character, and eminent public usefulness of the deceased clergyman."

No clergyman in Calcutta stood higher in public respect than Mr. Welland." We must, however, give two *in memoriam* notices at length, on account of their exceptional interest.

The following, which was contributed in the first instance to the Calcutta Localized Edition of the *Church Missionary Gleaner*, is by Mr. Welland's brother missionary, the Rev. J. Vaughan :—

In Memoriam.

TWENTY years is a long period in our short space of life ; it is a long time to have been associated in trial, in love, and labour. It is close upon twenty years since we were first gladdened by the arrival in this country of that dear brother who has so lately left us for the better land.

We know next to nothing of his home and college career. All we know of him is as a clergyman and a missionary brother. He was far too modest to speak of the fame which he had earned at home. It was, however, our good fortune, some four years ago, accidentally to come upon traces of his home reputation.

When on deputation duty, we happened to visit Blackburn, at which place Mr. Welland had laboured as a curate for some two years. More than twelve years before had he left that spot to come to India. We were not a little struck at the lively and loving recollection which so many in that busy town retained of the former curate. Two or three of the clergy spoke of him in the most affectionate strain. On one occasion, as we were about to address a meeting there, a reverend Canon whispered in our ear, "Now be sure you make some allusion to Mr. Welland; you will see how the people will be charmed." We obeyed the hint, and were rewarded by the smiling faces and hearty applause which greeted the mention of that name.

On another occasion we found ourselves at Greenwich. Mr. Welland, during his first furlough, had for some months taken duty at that place. The well-known Vicar of Greenwich was in the chair; again were we enjoined to gratify the audience by speaking of our dear friend, and again were faces lit up and applause given.

On our return to India, three years ago, it so happened that Mr. Welland succeeded us in the post which we had occupied for eighteen months. The members of that quiet little Hampstead Chapel rejoiced, as well they might, in his ministrations; letter after letter conveyed to us the intelligence of the edification and profit which they derived therefrom.

To the members of the Old Church, Calcutta, it is superfluous to speak of the preaching powers of one who so long occupied their pulpit. They know his worth and deeply lament his loss. Who that listened to him has not been pleasantly startled by some thought, new and sparkling, which never would have struck themselves? For our own part we long gave up any attempt to compare Mr. Welland as a preacher with any other man of our acquaintance. We do not so much speak of that rich flow of pure classic English which marked all his public utterances, as of that peculiar, indescribable *originality* which characterized his line of thought. His sermons were *sui generis* in style and matter; but not a fanciful or erratic thought ever appeared in them. They contained rich food for thought and precious nourishment for hungry souls. The grand and glorious truths of the Gospel ever suffused and pervaded them.

Next to the preaching of our dear friend, his *prayers* always struck us as remarkable. The solemn pause which preceded his address to heaven, and

then the slow, deep tones of reverential awe with which he approached the Majesty on high, were most impressive. One could not but feel that those were the breathings of a soul of intense devotion—of one who really spoke with God and forgot everything else.

As a *Missionary* Mr. Welland ever adorned his profession; indeed, he wished to be nothing but a missionary; the one ardent longing of his soul, from first to last, was to be a messenger of Christ to the heathen.

On his arrival in this country he was posted at Kidderpore. There he had charge of an English School, and also of the direct mission-work carried on in that neighbourhood. He applied himself with conscientious diligence to the acquisition of Bengali, and gained an admirable command of that language. Whilst at Kidderpore he was cheered by one or two hopeful converts.

On the opening of a Theological Class for the training of Native agents, he removed to Christ Church, Cornwallis Square. Besides his cares as Principal of that institution, he had the charge of the congregation connected with the church. His duties in this twofold capacity were well and faithfully discharged. It was his tendency to underrate his own performances and their results; but his work was not unblest. We have no hesitation in saying that two of the most valuable helpers we have in the Mission entrusted to our care were men who enjoyed his training; nor are we without hope that one or both of these may ere long be advanced to the ministry.

Another change in our missionary organization found Mr. Welland a Professor in the Cathedral Mission College. This was not the work to which his taste inclined him; indeed, we know he felt a shrinking from it. Vernacular work, pure and simple, was that in which his soul delighted; but *duty*, for the time being, pointed to College work, and to hear the call of duty was with him to follow and obey.

His intercourse with the students and with other English-speaking Natives suggested to him the idea of a periodical fitted to their case. Accordingly he brought out and carried on, almost unaided, a monthly paper called *The Enquirer*. Not Natives only, but many Europeans, read that paper with profit and pleasure, and it was a matter of sincere regret to many when the pressure of other duties obliged the able Editor to stop the issue.

About the same period Mr. Welland published a series of lectures on "God in History." This little book was for a while read as a text-book in the College classes. It bore all the marks of genius and originality which characterized its author.

Some eight years ago, the departure of the Rev. E. C. Stuart (now Bishop of Waiapu) for England brought our dear friend to the Secretary's chair. In accepting this post he again surrendered inclination to what he conceived the call of duty. He bitterly regretted that his Bengali, like a polished sword, should rust in the scabbard; but there was no help for it. "Somebody," he would say, "must do the drudgery of desk work, and why not I instead of another?"

His Bengali sword, however, was long in rusting. More than two years after his appointment as Secretary, we listened with singular pleasure and surprise to a Bengali sermon which he preached on the occasion of the dedication of Emmanuel Church, Kistopore. He spoke with as much freedom as if there had been no break in his vernacular exercises; and as regards the sermon itself, we most heartily endorsed the remark of the Bishop of Calcutta (Dr. Milman) as he remarked in our ear, "What an excellent discourse!"

But to speak of him as the Secretary of the C.M.S. gives a vague idea of the manifold duties which he had to discharge. Few that have any acquaintance with the subject will doubt that, as Secretary for the North Indian Mission, he had enough work to occupy his whole time and energy. Yet in addition to this he had, for a considerable time, the pastoral charge of the Old Church and its district devolving upon him. He had, moreover, the editorship of the *Calcutta Christian Intelligencer*, a monthly periodical which came down to him as an heirloom from three preceding Secretaries.

He was also for three years Chaplain to the Calcutta Volunteers; and not a few, we believe, of the gallant members of that force remember with interest the appropriate and telling discourses which from time to time he addressed to them.

It must have been a grateful relief to his wearied mind and body when the arrival of the Rev. A. Clifford, towards the end of 1874, supplied him with a worthy colleague, who would share his ministerial cares and toils.

But the damage was already done; overwork and constant care had sown the seeds of that malady under which he was ultimately to succumb. A year later he went home in a shattered condition.

On reaching London he was received in the family of General Lake, and there most lovingly tended by that worthy man and his excellent wife. Well do we remember making a futile attempt to see the sufferer. The answer was, "*Darvaza bund.*" The doctor had recommended perfect quiet, and most sedulously did the kind host and hostess enforce this direction. How solemn the thought that host, hostess, and guest have since that all passed to their rest!

Our dear brother never entirely regained his strength; the fell disease still lurked in his system; for a considerable time the doctors forbade his return to India; but his heart yearned after the land of his adoption, and so he gladly snatched at a qualified consent which at last his physicians accorded. The condition was that he should spend the next hot season at Simla. In that bracing climate his health improved, and he quitted the spot some six weeks ago, comparatively strong and vigorous. His position in that hill retreat had been anything but a sinecure; aided by the Corresponding Committee, whose members were on the spot, and communicated with by the Joint Secretary in Calcutta, he had directed with his usual ability the whole machinery of our North Indian Missions. No slight token of his literary diligence are the two admirable reports, that for North India and that for the Punjab, which he drew up during his sojourn.

On leaving Simla he commenced a visitation of several up-country stations; he was also present at the recent Ordination service held at Allahabad. He preached there on the Sunday, and spoke at a meeting on the following day.

On arriving in Calcutta he felt far from well. One of his first acts was to visit and pray with a dear child of God, a Zenana teacher, who was even then entering the waters of Jordan. She passed safely over; and a few days later we found ourselves at the bedside of him who had ministered to her consolation. He too was dying, but we knew it not. We little thought, when, at his request, we knelt down and commended him to God, that we should meet no more until we mingle with the redeemed host above.

It will surprise no one that knew him to hear that, in his dying moments, he requested that his remains should be laid to rest in our Mission Burial Ground; he wished to slumber amongst the Native Christians. There, too, slumber Richard Pearson Greaves, a man of a like hallowed spirit; there, too, rest a Blumhardt, a Sandys, a Dyson; and there, too, in one little tomb

repose three lovely babes whom we once could call our own. So let them rest till the shadows flee away and the blissful morn arrives ! J. V.

The other is from the *Indian Christian Herald*, a Calcutta newspaper conducted by Bengali Christians unconnected with the Church Missionary Society, and circulating among the English-speaking Christian Natives of North India :—

(From the *Indian Christian Herald*.)

WE need scarcely apologize in adverting for a few moments to the life and character of one who so devotedly and faithfully laboured amongst us, and whom we miss so much from our midst. The Rev. J. Welland, B.A., came out into this country to labour as a missionary in connexion with the Church Missionary Society in the year 1860. Soon after his arrival he diligently set himself to master the language of the country, and began his missionary career in Kidderpore, where he had charge of two flourishing English schools and a small community of Bengali Christians. As a missionary he laboured among the people, preaching in the streets and public places, and visiting Bengali gentlemen in their houses. His gentle, polite behaviour and his considerate Christian spirit soon won for him the golden opinions of the people, and he was loved and respected by them. As the pastor of the Bengali church, he tried to the utmost of his powers to lead his flock to Christ. He had regular classes for teaching the Christians under his charge, besides his Sunday ministrations. Though a European, he loved his poor Bengali brethren, and did not scruple to entertain them or to be entertained by them. In times of sickness he visited and prayed for them, and in time of their distress he relieved and comforted them. The most remarkable feature in Mr. Welland's character was his sympathy for the weak. He knew too well of the frailty of fallen human nature to condemn too severely, and his charity and fervent prayerful spirit hoped against hope the reclamation of wandering sinners. As a missionary he was earnest and diligent, but was cautious in receiving candidates for baptism who had no independent means of living. He was no advocate of the Barrack system, and hence did not baptize many converts. He believed in the power of grace, and was fully convinced that human help was not needed, as far as the temporalities of a man were concerned, in forwarding his spiritual progress and amelioration. He would persuade candidates for baptism to go back to their Hindu friends and bear witness to Christ by their consistent and Christian life after the initiatory rite had been performed.

While at Kidderpore, Mr. Welland devoted much of his time to study and writing. It was during his study here that he conducted his admirable religious fortnightly, called the *Enquirer*, for the benefit of the English-speaking Bengalis. Though appreciated as a first-class preacher to English congregations, his lectures in English to educated Hindus were not less ably written nor less highly valued. His lecture on "Eternal Punishment," delivered at the instance of the Bishop of Calcutta, before a respectable audience in St. Paul's cathedral, was very highly spoken of. His lectures to students of the Cathedral Mission College, entitled "God in History," also gave proofs of his ability and thoughtfulness. As regards Mr. Welland's sermons, they are all genuine gold, rich in thought, chaste and eloquent in language, pre-eminently practical, and captivating the heart. A volume of his sermons and addresses both here and in England, with a short biographical sketch of his

life, will be a fitting memorial of our departed friend, and is sure to be hailed with delight by the Christian public of the country. All of Mr. Welland's writings and sermons was the result of deep thought and thorough study and prayer. He was a thorough student, and his mind was well disciplined by a good education, and stored with information. In Bengali he acquired also wonderful facility in expressing his thoughts and ideas, and displayed remarkable public power of preaching. He was a good Bengali scholar.

In the year 1866 or thereabouts, Mr. Welland was transferred to Calcutta to strengthen the Cathedral Mission College and take charge of Christ Church and the training up of a class of catechists, all which duties he discharged with the utmost zeal and faithfulness. While thus engaged, he made it a point to visit the educated Native gentlemen in their houses, and speak to them about Christ. In addition to these labours he naturally helped the Bible and Tract Societies, and the Christian Vernacular Education Society, by his wise suggestions and counsel, and in various ways furthered the cause of Missions. In 1870, health failing, he went home on furlough, and returned in 1871 to occupy the vacant chair of the Rev. E. C. Stuart (now Bishop of Waiapu), then the worthy Secretary of the Church Missionary Society. In his capacity as Secretary, he was also minister of the Old Church. In addition to this, he accepted the chaplaincy of the Calcutta Volunteer Corps. What with his labours as Secretary of a vast Mission, what with his ministerial duties, and the anxiety for the souls of a large number of human beings placed in his charge, he was perfectly overworked, and his constitution gave way. He was subject to dysentery, and was obliged to seek for health by returning once more to his own country.

Scarcely was he sufficiently strong and healthy before he thought of returning to his beloved field of labour in India. He came back again in 1878, bringing with him a wife and child. The doctors, on account of his delicate constitution, advised him to spend the hot weather in the heights of Simla, and so in April last he went to Simla, and seemed to recruit his health. On his way down to Bengal, thinking himself sufficiently strong, he went to visit the various Mission operations in North India, and, in this zealous discharge of his duties, fell a prey to his old disease of dysentery.

On the morning of the 30th November last, being the first Sunday in Advent, he took for his text, "Whose fan is in His hand," &c., and preached a most impressive sermon, and in it alluded to the death of a fellow-labourer (Miss Featherstone) who fell asleep in Jesus the night before. In the afternoon he conducted the funeral service, and spoke such words of faith and sympathy and comfort in the service as will be long remembered by those who stood beside the open grave on that occasion. In the evening he complained of pain all over his body, and could not preach, little knowing how soon he would be delivered from all pain and trouble for ever. Soon after, the worst symptoms appeared, and he began gradually to sink. All hope was given up, and in the morning of the 17th of December he yielded up his spirit to his Master. The death of a man of such deep piety and earnest faith was the crowning scene of his life. A few hours before the end, he cried he was nearing the palace of the Great King. When asked if he saw Christ, his reply was he could almost lay his fingers on Him. When reminded "that the blood of Jesus cleanseth from all sin," he said he was thinking of His love. A few minutes after, he said, "Perfect peace," and, after a few heavy breathings, his soul took its flight to the bosom of the Great Master.

Thus ended the career of a warm-hearted, loving, able, and faithful missionary, whose departure has created a gap in the Mission-field not easily to

be filled up. May God look in mercy upon his work, and raise a suitable man to supply his place! Mr. Welland was a man of large heart and thoroughly evangelical views; he loved the Church of England, and, while he loved his own Church, his heart could find room for love to all Churches which loved Him who died for sinners. He was remarkable for his politeness of behaviour, his conscientious discharge of his duties, his warm sympathy for the suffering, his appreciation of merit, and his love for and faith in the Saviour. We seldom saw him perturbed and destitute of peace. The Spirit of God gave him peace, and he enjoyed that peace until his life's end, and the world could not deprive him of it. He finished his course with the song of peace on his lips.

THE SOCIETY'S EDUCATIONAL POLICY IN INDIA.



N the exceptional pressure upon our space which, in the later months of last year, made the conduct of the *Intelligencer and Record* a particularly perplexing task, the insertion of the following important document was, with other matter, reluctantly deferred from number to number. But although it was drawn up rather for the guidance of the Committee than for the information of the Society's friends generally, it ought, even now, to have a permanent place in our pages, if only for future reference. We may add that a further Report applied its principles in detail to the Society's Missions all over India, and that the Corresponding Committees and the missionaries are now engaged in carrying out the recommendations finally adopted by the Parent Committee.

Report of a Sub-Committee appointed "to consider the Society's present Educational policy in India, and whether it is desirable to change it in any respects; and also to consider and report upon action which should be taken in respect to memorializing Government on its relation to Education in India." Presented to the General Committee, July 8th, 1879.

1. The Sub-Committee have considered the first part of that which was assigned to them by the Minute of the General Committee of March 10, and now proceed to report upon it. Their consideration of and report upon the second part, viz. *action which should be taken in respect to memorializing Government on its relation to education in India*, will follow more properly after the definite settlement of the policy which it may be thought advisable for the Society itself henceforward to pursue in respect of education in India.

2. The educational work of the Society (of which that in India forms by far the largest part) was regarded by the Committee in 1861 as so important a branch of the Society's work, that on July 2nd of that year a Sub-Committee, of which the late J. M. Strachan, Esq., was the chairman, was appointed "to exercise a superintendence over the Society's educational work in its various Missions." A large amount of Educational Returns was collected and placed for review and for suggestions in the hands of the Rev. C. R. (now Bishop) Alford, at that time Principal of the Metropolitan Training Institution for Schoolmasters. A preliminary report, drawn up by the late Hon. Clerical Secretary, the Rev. H. Venn, was made to the General Committee of March 9th, 1863, embodying recommendations bearing on the improvement of the work generally, and also Mr. Alford's review of the

Returns, and his conclusions and suggestions based thereon. The General Committee directed the report "to be printed and transmitted to the various Corresponding Committees and Missionary Conferences with a view to obtaining remarks upon it, to enable the Parent Committee to adopt an improved system of education throughout the Missions." No report has been since made, but the recommendations of the Sub-Committee appointed in 1861 gave an impulse to the work in the direction of the formation of Training Institutions and the appointment of Training Masters, and the principles which should guide and animate the Society in all its educational operations as then stated and accepted have been since acted upon, and are fully recognized in the present Report.

3. The Society is carrying on Educational work in a variety of ways in *Summary of the* India. It has at present under its control 12 Institutions for work. the training of Native Pastors, Evangelists, Schoolmasters and Schoolmistresses; about 50 Institutions where youths of both sexes are *housed*—whether Boarding Houses, Boarding Schools for Boys and for Girls, or Orphanages; about 70 Institutions for higher general education—whether Colleges, High Schools, or Middle-class Anglo-Vernacular Schools; and nearly 1000 primary Schools for Boys and Girls. On all these Institutions and Schools the Society is making a direct annual expenditure of about 10,000*l.*, in addition to nearly as much more raised from English residents or Native Churches in India, or from endowment funds; exclusively of the salaries and allowances of European Missionaries or Lay Agents engaged in the superintendence or management of them. This large body of educational work has grown up and gradually assumed its present shape and direction under much prayerful and careful thought, and under the gradually developing exigencies of the Missions.

4. The Sub-Committee considered that they would be best promoting the results which the Committee hope for from the present inquiry if they were to endeavour to take a comprehensive view of what the growth and future prospects of the Native Churches in India, the present condition and requirements of the several Missions, the experience of Missionaries of the Society and others entitled to speak with authority on the subject, and the resources fairly at the disposal of the Society for Education in India, would seem to indicate as the policy in respect of Education which it would be advisable for the Society now to pursue. They proceed, therefore, to refer to considerations which have a bearing upon this important question.

5. The time seems to have come when *Theological Institutions*, not only for the training of Native Pastors for the Native Churches, but also for the training of Native Evangelists for direct Missionary work, should be looked upon by the Society as of paramount importance in reference to the future of the extension of Christ's kingdom in India. The Society has recently taken action

Theological Institutions should be regarded as of paramount importance.

on the very important subject of endeavouring to draw out educated and pious Native Christians to direct work for God, and there seems every reason to hope that ere long it may be possible to employ such men to a considerable extent in the direct work of evangelization. For such men an accurate and careful training in the truths of our most holy faith, and in the nature of the controversies, either with Hinduism or with Mohammedanism or (it has to be referred to with regret) with Western Infidelity and Scepticism, in which they will have afterwards to engage, would be all-important, and the Sub-Committee think that such should be the character of the teaching given in all the Society's Theological Institutions. The importance, also, of such accurate and careful

training to the future *Pastors of the Native Churches* cannot be over-rated. It is impossible not to expect a recurrence in an oriental land, in some form or other, of the heresies which have troubled the Church of Christ from time to time, and the surest antidote to all such heresies will be the careful training of those who are to be the Pastors of the Native Churches in the Scriptures of truth and in the history of the Church of Christ. It seems also important that such Theological Institutions should be regarded as *the centres for the preparation of Biblical and other Christian literature in the Vernacular*, the need of which is so greatly felt in India. All this opens to the Society a most important field which it is now more than ever necessary to cultivate. Much has already been done in this direction, but much still needs to be done.

6. Bearing in mind also the importance to the Native Churches of good elementary teaching for the children of Native Christians, and the wide field which is now, in the providence of God, opening up for female Education, *Normal Institutions for Schoolmasters and School-mistresses* should have large attention paid to them. The experiment worked out successfully in the Sarah Tucker Institution in Palamcottah is one which ought to be kept in view for every one of the Society's Missions in India. Such Normal Institutions, in addition to the proper work devolving upon them, should be *the centres for the carrying on inspection* of at least all the *Primary Schools* of the Society in the several provinces.

Normal Institutions deserve much attention.

7. The time seems also to have come when the well-being of the Native Churches, in respect of moral and spiritual improvement by means of education, should have more attention paid to it, as in itself an object having an important bearing on the advancement of the kingdom of Christ in India. There is a remarkable concurrence of opinion amongst Missionaries of experience that, under the pressure of efforts for the conversion of the heathen, this subject has been too much lost sight of and ought now to be brought more into prominence. The feeling is thus expressed in the appeal put out on behalf of the Alexandra Christian Girls' Boarding School in 1877:—"Through God's grace and blessing the Native Christians of India are very rapidly increasing in number. They *must* therefore be educated. This is a *necessity*, on which not only their own welfare, but also the success of our Missions to the heathen depends. They must be educated by efficient pulpit ministrations; by good Vernacular Christian publications suited to the Church's wants; by Colleges, both for Ministers and Laymen; and by Schools, both for boys and girls. We must use the means, that our Church may be one of intelligent, high-toned Christians, whose character and example, and active exertions, will both build up their own Church, and will also commend Christianity in its true light to their countrymen. It is not probable that India will ever be converted by Europeans. If it is converted at all, it will be by the Native Christians. They will not, however, convert them to a higher level than their own. If, then, we expect to see true Christianity spread widely in India, we *must educate the Christians.*" The Sub-Committee are of opinion that it is not only fair to the Native Christians themselves, but desirable also, in view of making Native Christianity a greater moral and spiritual power in the land, that this subject should have greater and more special attention paid to it. They think, therefore, not only that every Native Christian should have within his reach the opportunity of getting a suitable education for his children, but that he should have that opportunity *under circumstances favourable to their moral and spiritual welfare*. This would involve the necessity of there being provided (where not already existing) Colleges, High

The education of the children of Native Christians needs to have more attention paid to it.

Schools, Middle-class Schools, and Primary Schools, of a thoroughly Christian character, and intended chiefly for Christians (non-Christians, however, not necessarily being excluded). It would also involve the necessity for Boarding Houses and Boarding Schools. The Sub-Committee cannot concur in the idea that, in respect of enabling Native Christians to obtain higher education, the Society would be doing all that is necessary if it provided, at great Educational centres, Boarding Houses or Hostels, under good home influences, leaving it to the Native Christian youths to attend Government Colleges or High Schools from the Boarding Houses. They can conceive circumstances where this would be sufficient, but they believe that under ordinary circumstances it would not be sufficient. While, however, recognizing the duty of making the provision above described, they earnestly deprecate the pauperization of the Native Christians. They fully concur in the remarks of the Rev. J. M. Speechly:—"We should take away the reproach which has been made

But the Native Christians must not be pauperized.

in so many Missions that we neglect our Native Christians, and in our Educational work these must have our special care.

But we should call on every Native Christian parent to bear a proportionate expense of his sons' or daughters' education. Assistance must not be given for the asking, nor any eleemosynary action taken that will be likely to hurt self-dependence, individual energy, and the growing vigour of the Native Church."

8. The field of work in Education which lies before the Society in the directions referred to in the three preceding paragraphs is a great and most important one, and in the opinion of some would be sufficient to employ whatever resources the Society is fairly able to devote to Education in India, considering the many openings, both in India itself and elsewhere throughout the world, which are loudly demanding to be entered upon. But the Sub-Committee consider that there is much still which the circumstances of India generally, or the special circumstances of some of the Indian Missions, render imperatively necessary to be done in connexion with that other great branch of Educational work which they now proceed to discuss, viz., *Education viewed as a direct agency for the conversion of the heathen*. In dealing with the subject generally of this great branch of Educational work, they would regard it under the heads of (a) Orphanages, (b) Colleges, High Schools, and Middle-class Schools for general education, and (c) Primary or Village Vernacular Schools.

The Society has still a work to do in connexion with Education viewed as an Evangelizing agency.

9. Whatever may be the opinions held as to the influence which Orphanages may have had on the advancement of Missionary work generally, it is certain that, in a country circumstanced as India is, either Government or private benevolence or Missionary Societies must establish them. The recent lamentable famines in India have shown this too clearly, and there can be no doubt that, in the hands of Missionary Societies, Orphanages are likely to be especially useful from many points of view. The Society has always acted on the principle of allowing its Missionaries to superintend and manage Orphanages, while it has sought to throw the whole of the expense of the Orphan Establishments on Government or on private benevolence. The Sub-Committee are satisfied that the course pursued by the Society in this respect has been the right one, and that it should be continued. Care, however, should be taken that the Society's contribution towards Orphanages should be strictly confined to that of the services of the Missionaries superintending them.

Orphanages must still be maintained.

10. On the subject generally of *higher education designed mainly as an*

evangelizing agency, the Sub-Committee are distinctly of opinion that it has done and is capable of doing great good. They can call to mind instances of many Native Christians now Native Missionaries or Native Pastors, or occupying respectable and influential positions in many parts of India, who have owed their conversion to the Society's Schools for higher education, and who would in all human probability have never come into close contact with divine truth had it not been for such Schools. They therefore consider that this class of work ought still to be retained by the Society, while at the same time a view of the work generally convinces them that it needs regulation. The Missionary results to be expected from such Schools must depend to a very great extent on the high spiritual character and Missionary earnestness of those who are at the head of them. Much also cannot be expected from them unless there is sufficient Christian teaching power supplied to them to enable the Word of God to be taught efficiently, and for a sufficient time each day, to every class in the School, and unless also there is a much greater preponderance than at present of Christian over non-Christian Teachers. The Sub-Committee are of opinion, on the whole, that this class of work has outgrown the limits within which it is possible for the Society, having regard to the number of Missionaries or Native Agents whom it can find qualified for such work, to carry it on with Missionary efficiency. Special circumstances also render some of the Schools unnecessary in some localities. They therefore think that it is desirable that some reduction should be made in this branch of work.

The work of higher Education regarded as an Evangelizing agency is of great value, but has grown beyond the Society's power to work it with efficiency.

Its extent ought to be reduced.

11. The Sub-Committee recommend that certain Colleges and Schools of the description under consideration should be singled out to be retained. In making a selection of those to be retained, consideration should be given to such circumstances as the length of time since the particular Mission was commenced, the Missionary success obtained, the possibility of arrangements being practicable for imparting greater Missionary efficiency; or special circumstances connected with endowments. Steps should be taken for securing that Colleges or Schools selected to be retained should be worked with efficiency; and all others should be given up. It should be seen to that, if possible, funds supplied by local residents for Colleges or Schools which the Committee may resolve to give up be not lost, but still made available for other branches of Mission work.

On what considerations reduction should be made.

12. *Primary Schools for non-Christian Girls* ought in every way, considering the importance of the enlightenment of the females of India, to be encouraged, if suitable Christian Teachers can be provided for them.

Primary Schools for non-Christian Girls to be encouraged.

13. With regard to *Primary Schools for non-Christian Boys*—it is impossible for the Society to carry them on to any appreciable extent, and Government should be urged to extend its educational operations in this direction. There seems no reason, however, why the Society should not have, in a few selected localities, circles of Primary Schools of a thoroughly Christian character such as that in Madras, if they can be efficiently managed. Primary Schools also are often the first step towards the introduction of Gospel light into heathen villages, and therefore too severe restrictions should not be placed upon their establishment.

Primary Schools for non-Christian boys should be kept up, but with restrictions.

14. The following, then, in summary form, are the principles which, in the opinion of the Sub-Committee, should guide the Committee at present in dealing with existing Schools, and should regulate the work in future:—

(a) The Society should endeavour to classify its Educational work in such a way as that every new School proposed to be set on foot should be viewed under its proper class and in its bearings on the work generally. The classification which the Sub-Committee would recommend is that of (i.) *Theological and Normal Institutions*; (ii.) *Christian Schools for General Education* (including all Institutions mainly intended for Christian children, whether Boarding Houses, Boarding Schools, Colleges, High Schools, Middle-class Schools, or Primary Schools); and (iii.) *Missionary Schools for General Education* (including all Schools mainly intended for high or primary education of non-Christians). It would be desirable that, in course of time, all *Christian Schools* (the whole of Class ii.) should be placed in connexion with the Native Churches. At present all *Christian Primary Schools* should be so placed, as has been already done in the Tinnevely Mission.

(b) Theological and Normal Institutions should be regarded as of primary importance. Steps should be taken for the establishment of such Institutions in Missions where they do not exist already. Great care should be taken in the admission of students, and friends should be encouraged to supply Scholarships for admission into them.

(c) The Society should hold itself responsible for placing opportunities for obtaining suitable general education, under good religious conditions, in the way of Native Christians connected with the Society. With this view such Boarding Houses (or hostels), Boarding Schools, Colleges, High Schools, Middle-class Schools, Colleges, and Primary Schools as are necessary should be in existence and in suitable localities. No children of Native Christians should be admitted into the Society's Schools, without payment of suitable tuition fees, or on scholarships obtained for merit; and in the case of Boarding Houses and Boarding Schools, without paying in addition (or having paid for them) at least what it would cost parents to maintain them at home.

(d) The Society should continue its present policy in reference to Orphanages; but should make no contribution from its general funds to their establishment or maintenance, beyond the salaries of the Missionaries superintending them.

(e) Certain selected *Missionary* Colleges, High Schools, and Middle-class Schools should be retained. Such as are retained should be placed on a footing of thorough efficiency in respect of (i.) the Head Masters of them (whether English or Native), and (ii.) the supply of sufficient Christian teaching power.

(f) Primary Schools for non-Christian Girls should be encouraged, and none but Christian Teachers should be employed in them.

(g) Primary Schools for non-Christian Boys should be allowed where needed as auxiliary to evangelistic work, or where a trial of the school-circle system seems desirable.

(h) Every effort should be made to remove all non-Christian Teachers from the Society's Schools, and no new non-Christian Teacher should be taken into employment unless under special circumstances and with special sanction of the Corresponding Committees. It is expected that, as some Schools will be closed under the arrangements recommended in this Report, the Christian Teachers thus set free will be available for Schools retained.

(i) No new Schools of any kind should be commenced without reference to the Corresponding Committees, and without a statement of the particular class of School under which it would be proposed to be arranged.

RECORDS OF THE MISSIONS.

NORTH INDIA MISSION.

Santal Mission.



NOTWITHSTANDING the return home, a year ago, of the Rev. W. T. Storrs, after his very important temporary mission to Santalia, and the continued detention in England of the Rev. J. Brown, we are thankful to note that the Santal Mission has never been so well organized and properly manned as at present.

There are now five regular stations, viz., the three old ones, Taljhari, Hirampur, and Godda, and the two new ones opened in consequence of the liberal offers of Sir W. Muir and Mr. Shackell, Bahawa and Bhagaya. The missionary force is thus distributed:—At Taljhari, the Rev. A. Stark and the Rev. R. Elliott, the latter a medical missionary; at Hirampur, the Rev. J. Blaich; at Godda, the Rev. Ram Charan, Native Pastor, working under Mr. Blaich's supervision; at Bahawa, the Rev. F. T. Cole; at Bhagaya, the Rev. J. Tunbridge, who was ordained by the Bishop of Calcutta on Nov. 2nd. The three Santal Native Pastors ordained on St. Andrew's Day, 1878, are thus located:—the Rev. Bhim Hasda, at Taljhari, under Mr. Stark; the Rev. William Sido, at Chuchi, and the Rev. Sham Besra, at Lukipur, both in connexion with Bahawa.

We have received the Annual Letters from most of these brethren, but the returns for the past year are not quite complete. At the end of 1878, there were 1647 Native Christians, of whom 646 were communicants—a very large proportion. In that year 69 adults and 134 children were baptized. In 1879 we already know of 73 adults and 98 children being baptized at Taljhari and Godda alone, and 86 (not specified) in the Bahawa district, and the number of Christians in these three divisions exceeds by about a hundred the whole number last year.

One of the Reports received will be read with very special interest, brief as it is, being the first one sent to England by a Santal clergyman:—

*Report of Rev. Bhim Hasda.**

DEAR MEMBERS OF THE SOCIETY,—I was very happy to get your letter, but very sorry to hear that, owing to the famine in China and Hindustan, the people of England suffered in their trade, and that hence their contributions have been less during the past year. I was rejoiced to hear that, by God's blessing, many congregations had increased in knowledge. Even I rejoice at this, and pray God the Father to help me also, that I may stir up and guide those He has committed to my care to the best of my ability and diligence, that they may labour to spread the faith with a good will and not for payment; that they may hold services

and build churches; that they may instruct the heathen and children.

Every day I go to the villages and visit my people. In every village a small house has been built to worship God morning and evening. I visit these and conduct the worship. I also preach to the heathen brethren. I do this daily.

The Rev. A. Stark will write everything to you far better than I can. And now pray for us labouring in the Santal country, that we may earnestly stir up all, and spread the Gospel among the heathen.—I am the Native Pastor,

BHIM HANSDA,
C.M.S.

Taljhari, Nov. 26th, 1879.

From the central station, Taljhari, Mr. Elliott also writes, reporting that

* We spell the name *Hasda* by Mr. Storrs's direction; but it will be seen that Bhim signs himself *Hansda*.

he took up the work of the dispensary immediately on his arrival at the end of 1878, and that he finds it largely attended, and an admirable agency for bringing the people under the sound of the Gospel. We shall look forward with great interest to future reports of Mr. Elliott's work, both medical and evangelistic. Mr. Stark writes briefly of the general work of this station:—

Report of Rev. A. Stark.

Taljhari, Dec. 1st, 1879.

On the departure of Mr. Storrs last January for England, the Calcutta Committee transferred me from Godda to this station as his successor. I am grateful for this, both as it was my old station where I had laboured for three years, from 1869 to 1872, and as I had seven years of solitude in distant and retired Godda. The entire work of the station was committed to me in all its branches—missionary, scholastic, and pastoral—as Mr. Cole was to remove to his new station of Bahawa. Every branch of the work has been carried on as in former years, and, I am thankful to add, with the usual success, as will be seen from the number of baptisms. The only new work is the opening of a Normal class of nine young men who

are being trained for teachers, preachers, or Native pastors. I am thankful to say a good spirit prevails among them, and they are working with a will. They help me in going by turns to the villages for the evening services, and sometimes they fill up gaps caused by sickness, &c., for our Sunday services in the distant villages. My earnest aim and endeavour is to build up our Native brethren in the faith, and to stir them up to independence in the support of their pastor, and to labour to win souls to Christ, not from any earthly constraint or reward, but of a willing mind and love to Christ, and care for the souls of their fellow-men.

I am thankful to say the cases of open sin or drunkenness have been very few indeed during the past year.

Mr. Stark also sends some extracts from his journal of a recent evangelistic tour among the Pahari tribes living on the tops of the hills:—

From Journal of Rev. A. Stark.

There is truly an open field among the Paharis. If we only had a missionary set apart for them, I am quite convinced there would be a great ingathering of souls—so great that it would even exceed the Santal Mission-field, which is the most successful in North India. I have often pleaded for a missionary for the Paharis, and do so again most earnestly. I send my journal as a specimen of what we may hope for if a man be specially sent out and set apart for work among the Paharis. There are many reasons why we can do so very little for these simple people—we have our hands full, and their language is quite different to the Santali.

In about three years in the Godda district I baptized about 80 Paharis. On this side of the country they seem even more tractable, and the language is the same. I am happy to add that two of the young men of the Normal School are Paharis. While the others are visiting Santal villages, these go up the hills

in the vicinity of our camp daily; thus a double work is going on.

Nov. 24th.—Elliott and I went up the hills to the Pahari village of Behra, taking the young men of the Normal School with us. We put up in a Pahari hut which had been vacated for our accommodation. I have had a school here for the past eight months, kept by Daniel, a Pahari, who was baptized many years ago by Mr. Droese of Bhaugulpore. A large number of sick were assembled from the neighbouring hills in anticipation of our visit. We assembled them in front of the hut. They were addressed by Domba, our Pahari preacher, and then by myself, after which I offered up a prayer. Elliott now opened his medicine-chest, and prescribed for twenty-seven patients. Domba then took me to the Manghi's (headman's) house, as he had some questions to ask me. The Manghi is about thirty years of age, and attends Daniel's school. I asked him what the

doubts were that he wanted to be cleared up. He replied, "I have learnt in school that I should not worship idols or devils, but God only. Now I don't see what good I can expect from this, as God fixes the destiny of each individual, and writes it on his forehead before sending him into this world."

I replied, "This is the Hindu belief, which you have learnt from Hindus, but is not true. A great portion of your troubles and sicknesses are brought on by yourselves; for example, if a man gives himself up to drunkenness and ruins his health, and reduces his family to poverty; or if a man, instead of restraining his temper, encourages it, and commits murder, this is his own act. God is our Heavenly Father; He loves us and does us good. If we love and serve Him, He will bless us in our souls here, and take us after death to Himself." The people of this village and several neighbouring ones have cast away their idols. The night was very cold, and the hut not wind-tight, the walls being made of grass. Having a sufficiency of wraps, we passed a good night.

25th.—Went this morning to Chowndi to see the Christians. Had a conversation with the headman, who asked us to see his wife who was ill. He is a scoffer. In front of his house there was his stone god. Spoke to him of the folly of worshipping a stone; he seemed ashamed. After breakfast, examined and baptized four adults and three children in presence of the villagers, whom I addressed.

We then walked to Chatki hill, six miles; the way was very rough and stony, and in some places very steep. Came upon an immense snake, fully three inches in diameter and about seven or eight feet long, which we failed in killing, as it crept away into the high grass and stones.

Baptized seven adults and five children at Chatki. The people of this village had suffered much from sickness, which they attributed to the displeasure of the demons of the place. They deserted the site, and established their village a little lower down the hill. A large number of heathen assembled to witness the baptism. After addressing them and examining the candidates, a most interesting event took place. The candidates lighted a large bonfire, and

cast into it four stone and nine wooden gods, which they had formerly worshipped. I then baptized them. It was most refreshing to see the faith of these poor simple folk in casting the very idols they once feared and worshipped into the fire. May God bless and strengthen them to live up to their new faith to His glory! They now intend to rebuild their houses on the old site. We advised them to clear away the jungle around, with the view of making the site healthy. We did not baptize a family of seven souls, as the man, who is the village watchman, was away from home on Government duty, looking after the repairs of the Government staging bungalow. I hope, however, to baptize them on my next visit.

Returned to our hut in the evening, pretty well tired with our day's work and walk of eighteen miles up and down hills, stones, and steep ground, but refreshed in spirit, and joyful at the great things God had shown us.

26th.—Elliott busy with his patients this morning while I examined the schools. Eight young men read Hindi very fairly; four worked sums in addition. While examining, the Manghi (headman) of Jhapsi asked for a preacher to be sent for a time to his village to teach him and his people—forty-five souls. Some of his men were with him. They said they had seen and heard of the previous day's work at Chatki, i.e. the burning of the idols and the baptisms. I appointed Rupa, the schoolmaster of Chatki, to be their teacher, and to conduct worship for them morning and evening. Later on, the Manghi of another village (Kesari) asked for a teacher to instruct his people.

27th.—Went with Shamann Domba, the Pahari catechist, whose work has been so signally blessed, to Tetulguria hill, four miles distant, to see a few solitary Christians; urged them to steadfastness and a consistent walk. Addressed the heathen. Elliott and I then descended to our camp in the plains, six miles off.

28th.—*Camp, Jikrah.*—Went to Bhutaddi, five miles distant, where I have a school, and where there is a solitary Christian Santal family. Addressed the people who assembled to see us. An old man seemed much impressed. Several Paharis were waiting

at our tent for medicines from Elliott. It is quite clear to me that a medical missionary is just the man for the Paharis.

Mr. Tunbridge, too, in his short letter, refers to the Paharis, in the midst of whom he has been for a time while in temporary charge of Godda. He says, "When *will* the Committee send us a man for these poor people? My heart bleeds to think of them on their lonely hills, without caste, without a religion, without a friend, and, alas! without God." Mr. Cole's letter also mentions this people; and also notices the progress made in providing a Santal Christian literature:—

From Report of Rev. F. T. Cole.

*Dharampur, Bahawa,
Dec. 15th, 1879.*

We have had much to encourage us during the past year. As you know, I think, we have now two new stations, this place and Bhagaya, the building of both which has been under my care. Owing to the great difficulties in procuring workmen and materials, it has not proceeded as rapidly as we could have wished. However, now we are able to live in the bungalow, instead of in the girls' school-house, in camp fashion, as we have been doing the last four months, that building having been covered in before the rainy season.

We have commenced boarding-schools for both girls and boys. At present we have 44 boys and 20 girls under instruction. We expect to have double that number after Christmas. Just now all hands are busy in the rice harvest. We have had much joy this year in being permitted to receive fifty-nine souls into the Church, and there are signs of many more coming forward. Many of these are, I believe, the fruits resulting from the increase of the number of our stations. These people need the sympathy and love of the missionary. His living amongst them makes them feel that he is one with them, and then they are encouraged to come forward and confess Christ openly.

Here we are quite alone, having no European near us within twelve miles; but we never feel lonely, for we have plenty to do, and we feel that God is near. We have a nice little congregation here on Sunday of about 80 adults, besides children; also three out-stations—Lakhipur, with 90 Christians, in charge of the Native pastor, Rev. Sham Bezra; Sarjomghutu, with 105 Christians, under a catechist; and Atgaon, with 37 Christians, in charge of Kanhu, an honorary catechist. Besides these,

the Chuchi district has been lately transferred to my care, with its Native pastor, Sido, and 276 Christians. The number of baptisms during the year has been as follows:—Chuchi: Baptisms, 27; Communicants, 112: Total, 276. Dharampur: Baptisms, 59; Communicants, 126: Total, 367. The subscriptions during the year from the Christians have been more than double those of the previous year.

I have had the pleasure this year of seeing the "Acts of the Apostles" in Santali through the press. Thus we have now given the Santals the four Gospels and the Acts of the Apostles in their own tongue. I think we may truly say that the written Word has already had its influence on the people. They certainly know far more than they did. It is satisfactory to find that, of the 4000 copies of the Gospels that were printed, scarcely 200 are left. I have also lately brought out a little book in Santali on the Ten Commandments, with explanations, and illustrated by some of A. L. O. E.'s little tales. These, I trust, will be useful to the Christians, and help to give them a deeper knowledge of sin, and therefore their deep need of a Saviour. The Pahari Christians in this district have remained firm, though we have often been fearful of them. As a people, they are very easily influenced for good or for evil, and need constant and patient care. There is great need of a missionary set apart for work among these people; one knowing Hindi could begin at once. Mr. Champion, who was lately with us on a visit, spoke to them in Hindi, and was easily understood. It seems almost useless to baptize them unless they can be well looked after afterwards; there have been so many sad instances of their falling back into heathenism. In this respect there is a

marked contrast between them and the Santals. The Paharis remind me of the Galatians, the Santals of the Romans. The Paharis are wonderfully earnest at the time of baptism; they hear the Word with joy; whereas the Santals do not show the same zeal: but, thank God, what they have is more lasting. I can only beg that some man may be set apart for this interesting people; there would be plenty of room for him here, or in one of the other stations, until he found a suitable spot to settle in.

Our work is greatly hindered by the Santal *ojhas*, or medicine-men. Their power and influence over the people are unbounded, and, were it not for them, I believe we should have many more converts from heathenism. One man with his family were on the eve of becoming Christians, and his relatives tried all they could to dissuade him from coming forward. His child being sick, they seized the opportunity of calling in a medicine-man. He told the father that an evil spirit was devouring his child internally, and that sacrifices were necessary to appease the demon. The father would not consent to offer sacrifices; and to effect their purpose they came secretly at night and buried a goat's head, with the sacrificial marks upon it, close to the door of his house. In the morning the medicine-man came, performed his incantations, and, after shaking his head till foam issued from his mouth, he went to the place, and

said the demon was in that very spot. They dug at his command, and there they found the goat's head. Upon this the poor man was so frightened lest his child should die, that he consented to have the sacrifices offered, and thus he has gone back.

Satan is indeed working, but Christ is stronger than "the strong man." He can and will cast out the devils. We see His power in the case of the Christians, and we see it in helping the Santals to overcome the dreaded enemy. One case especially has lately given us much joy. A young man named Khudroo has had courage to come forward and confess his faith in Christ. Since his baptism he has been most earnest in seeking to bring others into the fold. His face beams with joy when he speaks of the peace he has found in the Saviour. And his is not a solitary case. Last Sunday another young man, formerly a schoolboy at Taljhari, came forward amidst the curses of his heathen father, and confessed Christ in baptism. Schools certainly are the most productive part of Mission-work. Strange to say, three out of our four Native pastors were boys whom Mr. Droese took into his school at Bhagulpore, before the commencement of the Santal Mission. Afterwards they were sent to Taljhari, and there they confessed Christ. Truly one sows and another reaps, but both sower and reaper shall rejoice together in their Father's kingdom.

Bhagalpur.

The Rev. E. Droese continues in charge of this station, where he has now laboured for thirty years. The schools are worked by Mr. G. Pohlenz. The most interesting feature of this Mission is the opportunity it affords for reaching the Paharis of the Rajmahal Hills, already referred to under the head of Santalia.

Benares.

The Committee having determined to adopt a policy of concentration for the North-West Provinces, withdrawing European missionaries from some stations in order to strengthen others (see Minutes in our February number, p. 130), we trust that the Benares Mission may shortly be more adequately manned than it has been for some years past. At present the staff comprises the Rev. B. Davis, who is in general charge as senior missionary, and specially devotes himself to Jay Narain's School; the Rev. H. M. M. Hackett, who is preparing for the establishment of a Divinity College for the North-West Provinces on the plan of the well-known one at Lahore, in which most important work he will be associated with the Rev. W. Hooper, on the latter's return to India; Mr. J. Treusch, who superintends most of the other educa-

tional work, and, with Mrs. Treusch, is in special charge of the Female Normal School; Mr. J. Baumann, who conducts the Boys' Orphanage; and Mrs. Grime, widow of the late Rev. G. T. M. Grime, who (like Mrs. Elmslie) has devoted herself to missionary work in her widowhood, and is actively engaged in the various Girls' Schools. The Rev. Aman Masih Levi is the Pastor of the Native congregations at Sigra and in the city. "The Benares Mission," says the last Report of the Calcutta Corresponding Committee, "is peculiarly one of Institutions. These are at once its strength and its ornament, while care is taken that the more simple effort of preaching in the bazars of the city and in the villages around is not neglected." The statistics, including Jaunpur and the smaller out-stations, show 292 adherents, of whom 123 are communicants. No less than 1500 young people are in the various schools.

Report of Rev. B. Davis.

Banaras, Nov. 29th, 1879.

Perhaps, in writing my first Annual Letter from Banaras, it will be well to give a sketch of the work here, as it may involve also an account of what we severally undertake. And to commence with out-stations, there are *Gharwah*, and *Ahrowrah*, and *Chunar*, lying in one direction, viz., south-west of Banaras: these are under the care of Mr. Hackett, who conducts service both in English and in the Native church, once a month at the latter station. Jaunpur, towards the north, about forty miles off by rail, is under my care, where I take services once a month, viz., two Hindustani, and usually one English in the evening, to which once a quarter a fourth morning service is added for the Communion in English. There are commonly from twelve to eighteen in each congregation. I spent one Monday there, in order to visit the people and the schools, my visit generally extending from Saturday evening to Monday morning, as my presence is required at Jay Narain's. The Jaunpur school appears to be in good order and doing well, but that at Zaffrabad, about four miles from Jaunpur, has not appeared to be so useful, and, by a resolution passed at our last Conference, is to be closed.

At Banaras we have five Hindustani services on Sundays—one for a few Christians living near the civil station, in what is called the Drummers' Chapel, usually taken by Timothy Luther; two at Sigra, and two in the City Church, nominally shared between the pastor, Mr. Hackett, and myself, but, owing to Mr. Hackett's absence, have practically fallen of late to the pastor and myself,

Mr. Treusch also helping us the Sundays I have been away at Jaunpur. Mr. and Mrs. Treusch have carried on their labours most successfully in the Girls' Normal School, which has reached seventy in number of pupils—more, indeed, than can be comfortably accommodated. These include a good many who are not looking forward to engagements in educational work, but are simple boarders for general education, similar to that of which we have heard so much as the intention of the Alexandra School in the Punjab. Mr. J. Baumann has taken good care of the boys' orphanage, including also the instruction of the children of the Native Christians who do not attend Jay Narain's, and has helped me to teach the boys singing, which had previously fallen to the girls alone. He also presides at the harmonium in the Sigra Church on Sundays. Miss Hoernle has had charge of the girls' orphanage, which is also very full, assisted by a matron and four pupil-teachers. Mrs. Grime, with the exception of the time when she was called away to Agarpura, has taught in the two large city girls' schools, containing now 340 girls, on alternate days, and also given lessons each day, to help Mr. and Mrs. Treusch, in the Girls' Normal School. I think the Lord has helped her efforts to secure the affection of the children to a great degree, and I trust many of them may thus be led to love *Him* whose servants we would be.

You know we have two representatives of the Female Education Society on our compound, viz., at present, Miss Collisson and Miss Haitz, together with East Indian and Native helpers.

Our Native pastor, the Rev. Aman Masih, has, I believe, taken good care of the flock, and has also helped in the care and instruction of inquirers. I trust, as he grows in experience, he will make a valuable fellow-helper in the Lord's work. He has held weekly meetings, in addition to his part in the Sunday duty, and has always joined me in the Sunday-school for our Native Christian children. As we have no Government press here, and but a small European population, it is sometimes less easy than at Allahabad to find suitable employment here for some of our flock, and hence there is not quite so much worldly prosperity; but the Lord has graciously provided for all, and I trust this will ever be the case. In consequence of our various institutions, a larger number is engaged in the work of the Mission. We have the goodly number of five Native helpers engaged in preaching at ten different preaching-stations in the city; and, besides these, Jauki, one of our Jay Narain's masters, who has charge of the book depôt in the city, assists in the same once or twice a week. Aman Masih takes part with them twice a week, and I also go twice, generally to the stations Bhairo Nath and Auran-gabad. As these names imply, the one is a centre of Hinduism, and the latter mostly attended by Mussulmans. We have had various inquirers during the year, of whom four have been baptized.

The work in Jay Narain's has, of course, occupied a large part of my time, and I trust profitably, with a view to the great object we have in hand of

making known the truth as it is in Jesus to all classes of the people. I have endeavoured to carry it on with as little alteration as possible of the plans of my predecessors, the chief being that, instead of only reading verses at the opening prayer-time daily, the whole school is collected into two divisions, one comprising the higher English classes, and the other the rest of the school, for a catechetical exposition of what is read, the one part being taken by myself, and the other by the head-master, T. Luther. Of the classes for more regular Scriptural teaching, I take the first four, and T. Luther and his son the fifth and sixth, while the rest of the vernacular department are taken in Scripture, partly by T. Luther, but mostly by one Christian master, Nandu, whose whole time is occupied with the religious teaching of the lower parts of the school, including the Testament in the vernacular, Catechism, Scripture History (Barth), and lessons to the smallest boys on pictures of the life of our Lord, &c.

The annual meeting of the Native Church Council for the N.W.P. took place at Agra five weeks ago, and I trust some progress has again been made towards the settlement of the affairs of the pastorate in their hands.

The Missionary Associations in connexion with the Council have made some progress, and, as the stations of Agra, Lucknow, Meerut, Gorruckpur, Allahabad, and perhaps others, now appear to fulfil the conditions of the Jones Fund, they hope they may be assisted in the work by the same.

Jabalpur.

Jabalpur, or Jubbulpore, is, as our readers are aware, the one C.M.S. station in the Central Provinces of India. It is especially interesting as the base of the Mission long projected, but only lately begun in good earnest, among the Gônd tribes. The Rev. T. R. Hodgson and the Rev. H. D. Williamson having now joined the Jabalpur Mission, the former has taken charge of the station work, leaving the latter, together with the senior missionary, the Rev. E. Champion, to go to the Gônds. Mr. Champion is on a brief visit to this country, but hopes shortly to go back and throw himself into the work for which he has been pleading so many years. Mr. Hodgson reports on Jabalpur itself; and Mr. Williamson tells us of his first year at Mandla, the out-station for the Gônd district:—

Report of Rev. T. R. Hodgson.

Jabalpur, Jan. 5th, 1880.
I arrived here, after leaving the Cathed-

ral Mission College in Calcutta, on the 2nd of November, 1878. I had long de-

sired to take up the more directly evangelistic part of the work; and now, at length, after three years, my desire was granted, and I found myself in a position to be able to relieve Champion of the main part of the work in Jabalpur, with its out-station, Damoh, and to set him free to carry out his long-cherished plans for work among the Gonds. Thus, during the whole of the year 1879, the work here has been mainly under my supervision and control.

1. *Native Church.*—Our Native Church in Jabalpur is not a large one, "the number of names together (including children) being about one hundred and twenty." There is no Native pastor, consequently the cure of souls in it has fallen to my charge. We do not as yet possess a church, though we hope to have one by-and-by, plans being prepared by a local engineer.

Baptisms during the year have been nineteen; of these, seventeen were children ranging from ten years of age downward, and the remaining two were adults. One was a young Mussulman, who went among his co-religionists by the title of "Hafiz," and was held in considerable esteem among them on account of his learning. They tried every means in their power to prevent his baptism, even going so far as to inveigle him into a marriage, solemnly promising that his religious convictions should not be interfered with. They brought their most learned Maulvies to reason with him, and they threatened him with all kinds of pains and penalties on his becoming a Christian. One night he had fairly to take refuge with me from their violence. The Maulvies refused to meet him in public discussion in my presence, but did not hesitate to assail him alone. The poor lad's firmness was tried in every way, and at times I feared he would yield to their persistent attacks; but God strengthened him through nine long months of preparation, during which time, indeed, he did not escape the wiles of the devil, and at times caused us to fear; and at the end of those nine months he was admitted into the Church of Christ by public baptism, being immersed at his own request. He was willing to sacrifice much worldly ease and comfort for the sake of Christ, and the honour which he might easily have had among Mussulmans. Soon after his baptism he published, in the *Nur*

Afshan, an Urdu newspaper, his "reasons for accepting Christ and rejecting Mohammed"—a very interesting document. Since his baptism he has been going on nicely, and his example, in more than one case, to my own knowledge, has had an effect upon the Mussulmans. I entertain great hopes of him. The other adult baptism was that of a young woman, with whom I was brought in contact by means of her mistress—a good Christian lady of Jabalpur. She is also, so far as I can see, endeavouring to adorn the doctrine of God her Saviour, and she has literally a hungering and thirsting after Divine instruction—more so than any one I have ever known.

The liberality of our Native Christians continues to abound. We have collected during the year more than a hundred rupees for various purposes, chiefly for the poor. This, if not a large sum, is at least a proof that they are learning the lesson of giving according to their means—a lesson by no means easy to learn, even for Christians in prosperous England. All money matters and secular affairs connected with the Church are under the control of a Church Committee elected annually. Two delegates were sent to the Church Council at Agra last year.

Concerning the *spiritual life* of the Church, and love and fellowship amongst the Christians, whilst there is much to be desired, there is also much to be thankful for.

So much concerning the Church of Christ in Jabalpur. It is small: it is weak: but this is the day of small things, and who shall despise it?

Evangelistic Efforts.—There are four spiritual agents under my charge connected with the Jabalpur Mission—two in Jabalpur itself, and two in Damoh, an out-station sixty miles away. In Jabalpur, preaching has been going on steadily in the bazaars, morning and evening. We do not see much visible fruit, but I think I may safely say there is not a man or boy in Jabalpur to whom the sound of the Gospel message does not come, or who has not the opportunity of hearing it if he chooses. Audiences vary from thirty to 150; and as a rule they give us very attentive hearing. Occasionally a pundit or a Mussulman will ask questions in a mocking spirit; but we generally find,

when met with quietness and firmness, that they meet with no encouragement from the hearers. We greatly prefer the open-air preaching to the plan of hiring a room, as we can thus freely carry the message to those who would not otherwise come to hear it. Our usual place is the shade of a spreading "pepul" tree, in the very centre of the chief thoroughfare of the town, and we have also a similarly advantageous position in the Sadr bazaar. Here is a standing and daily witness for Christ in the very midst of this heathen town, and it does one good to stand by and listen to a Native brother pleading with his fellow-countrymen to put away their darkness and heathenism and folly, himself a living witness of what Christ is able to do. "Yes, my friends," replied one of our preachers, a volunteer, to the taunt of a scoffer, "I was a Brahmin once, but now I have become a man." A few months ago, the advent of a self-styled "Radd-i-Nasari," or confutor of the Christians, was heralded with a great sound of trumpets, and the extensive distribution of a boasting proclamation, in which this champion of Islam modestly remarked that he had shut the mouth of every "padri" between Bombay and Jabalpur, and left them "bathed in their own perspiration;" and we in Jabalpur were quite anxious to give him the opportunity of repeating his victories here, so with great labour and pains we sought out arguments from the Koran wherewith to meet him. But our labour was all in vain, for this confutor refused to give one even the chance of being confuted, and, being hard pressed, confessed to the catechists this was his way of gaining himself a subsistence from such of the "faithful" as he could impose upon.

An interesting feature of the work is the private visiting by the catechists among a certain class of people who can hardly be called inquirers, because they neither show earnestness in searching for the truth, nor any great desire or love for it; we may call them, if you like, waverers, unstable sons, ever seeking and never satisfied (2 Tim. iii. 7). The daily journals of the catechists record many an interesting but sad and fruitless conversation with men of this sort; some have even bought Bibles and commentaries, and, if anything will stir their hearts, it will be the "hammer"

of God's own Word. Many are the "inquirers" who come dropping in with all sorts of motives, the chief of which are summed up in their own words—"food and clothing." Few, alas! are there who come with a sincere and outspoken desire for salvation and peace.

At Damoh, our out-station, two catechists have continued, among a population of about 10,000, their arduous and somewhat discouraging labours.

We have attended most of the large "melas" or fairs during the year within a radius of seventy miles. At first sight it might appear as incongruous and as hopeless to preach at such places as it would be to preach on the race-course at Epsom; but there are always a number of people from remote villages who thus get the opportunity of hearing the Gospel which they might not otherwise have, and who often carry back with them books, and tracts, and Gospels; and the bread is thus cast upon the waters, which, if God please, shall be found after many days.

After attending Conference at Agra last November, instead of returning by rail, I itinerated down through Bundelcand and Central India, and had a most interesting tour, preaching at places where a missionary's foot has never trodden.

Schools.—The following is a *précis* of our schools in Jabalpur as at present constituted and classified:—Total number of schools, 12: viz., high school, 1; middle schools, 2; English primary, 1; vernacular primary, 8. Total number of scholars, 545: viz., high school, 24; middle schools, 61; English primary, 52; vernacular primary, 408. Total number of Christian scholars in all schools, 8; teachers, 24; Christian teachers, 8. Total pay of teachers in all schools, Rs. 563:8. The expenses are met by a grant-in-aid from the C.M.S., grants-in-aid from Government, and local subscriptions.

In the Government examinations held throughout the year, our schools have been fairly successful. In the middle school examination, ours stood the highest of any school in the Central Provinces.

During the year our schools have been thoroughly re-organized; a new classification and new curricula have been adopted. The old Government readers have been replaced by a series of excellent

school-books issued by the Christian Vernacular Society of a decidedly Christian character. Scripture takes

its rightful place in all our schools, and in the high school I keep the Scripture teaching in my own hands

Report of Rev. H. D. Williamson.

Mandla, Dec. 9th, 1879.

Having now passed a year in Mandla among the Gonds, I can write with a little more knowledge and confidence than last year; but most of my time having necessarily been spent in mastering the vernacular, I have been unable to give as much time to preaching as I could have wished. However, by God's blessing, I have now passed my Hindi examination, and have been admitted to priest's orders; so that I feel like Bunyan's hero leaving the armoury in House Beautiful, equipped for the work which God has ready for me. During Mr. Champion's absence in England, the responsibility and sole charge of the Gond Mission will fall upon me, for which may the Father give me His Spirit of wisdom! As, however, this letter should rather deal with the past than the future, I will leave future work and future anxieties in the hands of Him who commands us to "take no thought for the morrow," and rather speak of what *has* been done. In Mandla itself, with no one to employ as catechist except my moonshee, but little has been done. I am only just capable of preaching in the vernacular, and have been rather *preparing* for work amongst the Gonds than *employing* my time amongst the Hindus. There has been some bazaar preaching; and every Sunday I have a Hindi service for our handful of Christians, besides an English service which I give to the resident Europeans.

We have no Gonds in Mandla, nor indeed in any town, however diminutive, so our only way of reaching them must be and is by itinerating. Mr. Champion and myself made a very interesting and delightful tour amongst them in April and May last, when we covered 180 or 200 miles, and visited about 50 villages. Our audiences were only small, naturally, as a village is often composed of not more than six or eight huts; but were uniformly attentive and generally interested, though intelligence and interest were not *always* combined.

The Natives were usually assembled by

their kotwál, or headman of the village, when our Native doctor would distribute medicine if necessary, and then would follow some *very* simple address about the Great Physician, about the folly of worshipping mountains and stones, and about the love of Isah Masih, concluding with an explanation of the kind of poojah which He demanded. At the time of preaching, most were interested; but so little accustomed are their minds to understand or take in anything new, that, if one visits the same people a few months later, they very often cannot recall a single fact or truth which one told them. The plan which is now to be adopted will, I hope, meet this difficulty—the plan, that is, of building at suitable centres rest-houses for the missionary or catechist to put up in, so that the district may be visited more regularly, more continuously, and consequently more efficiently. These rest-houses will merely be small huts with a verandah sufficient to keep the sun and rain out, and will give us, I hope, more power of understanding the Gonds, and being understood, appreciated, and trusted by them.

Our schools amongst the Gonds now number four, three of which lie about fifteen miles from here, and the fourth over forty. The pupils number about twelve in each, and are getting on in really a very encouraging way, considering that their fathers for generations and generations back have never seen a book or a school. When the schools are examined, by far the most interesting part, to my mind, is to see the wondering and delighted faces of the boys' fathers, who squat by and listen; *they*, at any rate, appreciate our educational efforts. To obtain schoolmasters and catechists suitable for such work is the great difficulty. We want zealous, humble, loving men, and, at the same time, not too clever. May God give us such, for we need them sorely! Mr. Champion's orphanage has furnished us hitherto, but not *every* boy who is picked up in the jungle can be trained as a teacher, as we find to our cost.

THE MONTH.



THE President and Secretaries of the Society have had two interviews with the Archbishop of Canterbury and the prelates associated with him (viz., the Archbishop of York and the Bishops of London, Durham, and Winchester) upon the Ceylon question. We would again ask the prayers of the Society's friends that all may be overruled to the promotion of God's work.

THE death of the Rev. Henry Moule, of Fordington, Dorset, on Feb. 3rd, deprives the Society of an old and highly-valued friend. Not only did missionary work in general command his warmest sympathies, but to China in particular he gave good gifts indeed, in the shape of his two sons, so well known for their work in the Che-Kiang Province, George Evans Moule and Arthur Evans Moule. Many, too, will remember the very interesting pamphlet written by him, entitled *Narrative of the Conversion of a Chinese Physician*, in which he related the story of Stephen Dzing.

A RESPECTED member of the Committee, William Ballance, Esq., has also been called to his rest. The name had long been on the list, for his father, Mr. John Ballance, served for more than thirty years, from 1830 to 1861.

We learn by telegraph that Mr. Wilson and Mr. Felkin, with Mtesa's messengers, arrived at Khartoum on Feb. 18th.

Letters had been previously received from them to Nov. 26th. They were then on their way from Lado to Khartoum with Gessi Pasha, one of Colonel Gordon's lieutenants; not, however, by the Nile—either because the river was blocked, or for lack of steamers—but across country more to the west. They were on the Bahr el Ghazal at the last date, apparently not far from "Port Rek," which place will be found in the map in our January number, at about 8° 30' lat., and 29° 30' long. Gessi Pasha was going to take them on to Khartoum, *via* "Schaka," which appears to be the Shegga of our map, and the Shekka of Schweinfurth's, at about 10° 10' lat., and 27° 50' long.

Colonel Gordon, who is now in England, has given the Secretaries valuable information respecting the state of the Egyptian territories on the Upper Nile. The way through them to Uganda is undoubtedly, owing to his retirement, not now available, and we are shut up again to the East Coast route; and, what is worse, it is much to be feared that anarchy and the slave-trade will quickly resume their reign over the vast regions which Colonel Gordon's genius and energy had reduced to something like order.

KING OCKIYA, of Brass, is dead. It was he who, three years ago, gave his idols to Bishop Crowther, who sent them home to England. From that time he attended the church services regularly, but he did not give up his numerous wives, nor was he baptized. Lately, however, he had determined to be "the husband of one wife" only, and had asked for baptism. Meanwhile, sickness struck him down while on a visit to a neighbouring town, and he died on his way home. During his illness the idol priests sought to induce him to recant, but he was kept steadfast through the

influence of a Christian woman in his household, who attended him. He died "calling on Christ."

WE have to thank God for further good news from Bonny. Letters have come from Archdeacon D. C. Crowther, and other Native missionaries, which prove that the words of Mr. J. Boyle, "Bonny is become a Bethel," were no fancy phrase, but described a real change among the people. Prayers are held in nearly every other house, morning and evening. Not long since Mr. Crowther went in to one of the meetings at Orumbi's (see our October number) unexpectedly, and heard a convert pray thus: "O God, we beseech Thee, turn the hearts of all Bonny to serve Thee; take wickedness from our hearts, and give us new hearts."

On Whit-Sunday last, June 1st, eleven adults were baptized—the first baptisms for four years. The candidates had remained firm during the persecution. One of them, having been charged with attending church contrary to the chief's decree, replied, "Yes, I do go; I went to hear God's words; and when I found them good for my soul, I went over and over." There are now over 200 candidates for baptism.

The 29th of April, 1879, was the fourteenth Anniversary of the formation of the Bonny Mission, and the event was signalized by a thanksgiving service, held at St. Stephen's Church. More than 500 persons attended, including King George Pepple and some of the chiefs—"King, chiefs, and subjects, masters and servants, rich and poor, young and old, all in harmony, peace, and love, sitting side by side to hear of the redeeming love of Jesus Christ." Archdeacon Crowther preached from the words, "Enter into His gates with thanksgiving," &c. After the service, a large number of Bibles, which had been brought by King George Pepple from England, were distributed to all in the congregation who could read.

During the year three promising converts died. One, Peter Obonanto, had suffered imprisonment along with Isaiah Bara and Jonathan Apiapie (see *Gleaner*, July, 1877), but, his faith giving way, he had recanted, and was released. His after-life, however, showed the sincerity of his repentance. Another was Chief Frederick Pepple. He had been prime minister to the late King of Bonny, William Pepple, and for his cruelty was called "The Tiger." In 1854, he was expelled the country, and had since lived at Brass, where he embraced the Gospel, and was instrumental in bringing other chiefs of the place to the faith. In December, 1878, he returned to Bonny to die. "My own faith," says Mr. Boyle, "was much strengthened by what I saw of him; it was indeed a treat to be with him."

THE Zanzibar mail, which arrived on Feb. 5th, brought letters from Uyui to Dec. 5th, from Mpwapwa to Dec. 24th, and from Mombasa to Jan. 1st. Mr. Copplestone was at Uyui, well, and on good terms with the Natives. Said bin Salim was dead. Mr. Stokes had come down to the coast. The four brethren at Mpwapwa were well, and Dr. Baxter and Mr. Last write encouragingly of the work there. Mr. Cole was busy cultivating the land, and Mr. Price teaching the Wagogo children. Five young ostriches had been bought, for 11s. the lot. "If they live," says Dr. Baxter, "they will pay for keeping, and an ostrich farm would probably do more towards making the station self-supporting than anything else." The doctor sends some interesting professional details of his medical labours among the people.

THE month of December, 1879, will long be remembered in Japan for the

two tremendous fires at Hakodate and Tokio, on the 6th and the 26th. At Tokio, the C.M.S. Mission was mercifully spared, though we regret much to hear that the American Missions have suffered severely. But at Hakodate, the C.M.S. Mission House and Church were destroyed, and the loss is probably not short of 2000*l*. Mr. Denning writes:—

S.S. "Suminoye Maru,"

En route to Yokohama,

Japan, Dec. 13th, 1879.

Little did I think, when I posted my last letter to you about ten days ago, that a great calamity was so soon to overtake us. Last Saturday, the 6th, about eight in the evening, a fire broke out in Hakodate which destroyed most of the foreign houses, nearly all the public buildings of whatever material built, and about 2500 Native houses. Our house and church are both gone. An easterly gale was blowing at the time, and not even a stone building that stood near the church escaped. The fury with which the fire raged, and the rapidity with which one street after another was left in ruins, defies all description. As the fire broke out in the neighbourhood of the church, all our party were busy in endeavouring to prepare the building to withstand the fire. But when I saw building after building that were supposed to be fire-proof failing to offer any resistance to the fury of the flames, I had little hopes of saving our church.

It was not till after the church had caught that I hastened home, and found our house in the greatest danger. Mrs. Denning and Mr. Batchelor were busy getting out what they could. The fire was gradually nearing us, and again and again the outbuildings caught and were put out. We succeeded, however, in getting numbers of things out into the garden, but they were afterwards burnt there.

We saved about a quarter of our clothes and a very few books—no furniture of any kind, and no stores. Including my library, we have lost nothing less than 500*l*. worth of things. There are many things which of course can be replaced; but what I regret more than anything besides is that every copy of the translation on which I have been engaged for the past nine months is destroyed. The Translation Committee for the Old Testament appointed me to translate the 1st and 2nd Samuel, and the 1st Samuel was finished and revised, and would, in

another week or so, have been despatched. Then, by dint of early rising, I have prepared in Japanese Introductions to Genesis and John, both of which are lengthy, and have commenced the Commentary on both portions. Besides this, "Paley's Evidences" was under hand, and I had proceeded some distance with it.

I purpose leaving Mrs. Denning and the children in Yokohama till April or perhaps May. I go back to Hakodate next month. Our coming down was unavoidable, as, although there was the Williams's house to go to, we did not save any furniture, and so had nothing to sleep on, and the other foreign houses are almost all gone, the English Consulate among them. The American church is also destroyed.

When Mrs. Denning and I left the house last Saturday night, it was with great difficulty that we made our escape, so surrounded were we by fire. My coat caught, and burnt a large hole in it before I discovered it. It was a fearful night, blowing and raining.

We were cut off from Mr. Williams's house by the fire; and, with our three children and the few things saved, we wandered about nearly all night. At last the children were so tired and hungry, that we thought we would make a desperate effort to pass through the still burning streets. The smoke was almost suffocating, and the roads were insecure, owing to the burning of bridges. After various mishaps, at last we reached the house.

Ogawa and family lost everything, having put all in the church for security. Other adherents of the Mission are in similar distress. Before leaving Hakodate, I gathered them together, and told them that, although at the present it was extremely hard to see why this great calamity should have been permitted, doubtless there were wise reasons for it; that although we had lost much that was corruptible, yet there still remained that which could never be taken away—the inheritance incorruptible and undefiled; that our material structures might perish, but

that no real believer, after once being built into Christ's Church, could ever be removed; and that, as regards our translations, and the sermons which many of us had lost, I trusted our power to translate and to make new sermons was not gone, and that the

result in the end might be better translations and better sermons. With these words they seemed strengthened, and I left them for a short period, with faith and hope still comforting and encouraging them now as in days gone by.

This affecting letter having been read to the Committee on February 8th, it was suggested that an effort should be made to raise a fund to relieve Mr. Dening, as far as possible, from the effects of the sad calamity he describes, and to restore the valuable property which he had lost; and several members of the Committee at once agreed to contribute. That fund is now opened at the Church Missionary House, and we trust the liberality of Christian friends may soon provide the means necessary to relieve our valued missionary from the distress to which he and his family have been exposed.

THE *Indian Female Evangelist*, the quarterly magazine of the Indian Female Normal School and Instruction Society, has appeared this year in an enlarged form and with a new and tasteful cover. It contains 72 pages 8vo, price 6d., and is full of interesting matter, admirably arranged and edited. Among the contributors announced are Sir W. Muir, Professor Monier Williams, Mrs. Weitbrecht, Mrs. Elmslie, A. L. O. E., &c. Our lady friends who are interested in zenana work in India should by all means take in this capital periodical.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From January 15th to February 14th.

West Africa.—Mr. J. A. Alley (Journal, quarter ending Dec. 31st, 1879).

Yoruba.—Rev. C. Phillips (Journal for quarter ending Sept. 30, 1879); Mr. J. A. T. Williams (Journal for Palina, quarter ending Dec. 31, 1879); Mr. C. N. Young (Journal for third quarter, 1879); Mr. N. Ogbonaiye (Journal for 1879); Rev. T. B. Wright, Rev. C. Phillips, Rev. D. Coker (Annual Letters).

Niger.—Ven. Archdeacon Crowther (Report, second part for 1879); Mr. J. Boyle (Journal for St. Stephen's, Bonny, 1879); Mr. T. E. Elliott (Journal extracts for St. Clement's, year ending Oct., 1879); Rev. W. E. Carew (Journal for New Calabar, 1879); Mr. J. D. Garrick (Journal for Brass, 1879); Rev. S. Perry (Journal from Oct. 24 to Nov. 15, 1879).

East Africa.—Rev. H. K. Binns, Mr. J. W. Handford (Annual Letters).

Nyanza.—Mr. A. J. Copplestone, Uyui, Nov. 17th and Dec. 5th, 1879.

Mediterranean.—Dr. Sandreczky (Account of visit to Gaza).

Western India.—Rev. J. Alli, Rev. R. Nowroji, Rev. A. Bapuji, Rev. L. Maloba, Rev. T. Carss, Rev. F. G. Macartney, Rev. W. A. Roberts (Annual Letters).

Panjáb.—Rev. C. P. C. Nugent, Dr. A. Jukes, Rev. A. Lewis, Dr. E. Downes, Mr. W. Briggs (Annual Letters).

North India.—Rev. F. T. Cole, Rev. T. R. Hodgson, Miss Smith (Annual Letters); Report of Gorakpore Native Missionary Association, 1879-80; Report of Malihabad Mission, Lucknow, for year ending July 31, 1879.

South India.—Rev. A. F. Painter, Bishop Sargent, Rev. M. Ratnam, Rev. A. W. Poole (Annual Letters); *Madras C.M. Record*, Jan. 1880, containing Notes of a Tour through the Telugu Mission, by Rev. A. H. Arden; Third Report of C.M.A.V. School, Amalapur.

Ceylon.—Rev. T. P. Handy (Annual Letter).

Mauritius.—Mr. H. M. Warry (Annual Letter).

China.—Rev. Canon McClatchie (Annual Letter).

Japan.—Rev. W. Dening, Rev. J. Williams (Annual Letters).

New Zealand.—Ven. Archdeacon E. B. Clarke, Rev. G. Maunsell, Ven. Archdeacon A. Brown (Annual Letters).

N. W. America.—Rev. S. Trivett (Annual Letter).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Jan. 12th, 1880.—This being the first meeting of the General Committee in the New Year, special prayer and thanksgiving were offered up to Almighty God by the Right Rev. Bishops Perry and Alford.

On the recommendation of the Committee of Patronage, it was resolved to invite the Bishop of Rochester to preach the Annual Sermon in St. Bride's on May 3rd—the Bishop of Gloucester and Bristol, who had been asked, being prevented by his engagements from doing so.

On the recommendation also of the Patronage Committee, the Rev. Canon Richardson, Vicar of Camden Church, Camberwell, and Joseph Hoare, Esq., were appointed Honorary Life-Governors of the Society.

The Committee took leave of the Rev. M. Sunter, returning to the Fourah Bay College, Sierra Leone. He was addressed by the Honorary Clerical Secretary, and commended in prayer to the favour and protection of Almighty God by the Lord Bishop of Mauritius.

Bishop Riley, of the Reformed Mexican Church, was introduced to the Committee, and interesting information was given by him of the progress of the reformed faith in Mexico, mainly through the circulation of the Holy Scriptures, and through the martyrdom of twenty-one of those who had embraced it.

The Secretaries stated that they had been requested to attend at the Foreign Office for the purpose of seeing copies of Dr. Kirk's letters to Mtesa, from which it appeared that Dr. Kirk had commended the Missionaries of the Church Missionary Society to Mtesa's protection, saying that the Nile party were bearers of a letter from Lord Salisbury, and also explaining that they were not emissaries of the Queen's Government—this latter point not being mentioned to throw discredit upon them, but rather for the purpose of showing the voluntary motives which actuated them in connexion with their Missionary work.

Committee of Correspondence, Jan. 20th.—A letter was read from the Private Secretary of the Archbishop of Canterbury, acknowledging on behalf of his Grace the receipt of a petition from 3200 Native Christians in Ceylon.

A letter was read from the Archbishop of Canterbury informing the Committee that he had received an intimation that a gentleman, who desired that his name should not be known, was prepared to give towards the endowment of a Bishop's See in the north of China the sum of ten thousand pounds, invested in Colonial Government Securities paying five per cent., on condition (1) that the selection of the Bishop should be vested in the Archbishop of Canterbury; (2) that all existing Church of England Missions in the districts assigned to such See be placed under the Bishop's charge. The Archbishop did not understand this proposal to have reference to Ningpo or Shanghai, but to regions further north. The Committee heard with much interest of the offer communicated by the Archbishop of Canterbury, and directed that his Grace be informed of the likelihood of the Society withdrawing from Peking, in which case they would have no station in the district proposed to be placed under the charge of the new Bishop, and that they would only suggest that the boundaries between the district assigned to Bishop Russell's successor and the new Bishop should be carefully defined before the consecration of either Bishop takes place.

The Committee considered at length the draft of a Memorial to be pre-

sent to Lord Salisbury on the subject of Missions in China, and ultimately adopted the same with revision.

Committee of Correspondence, Jan. 27th.—A Report having been presented from the Victoria Nyanza Sub-Committee, making certain recommendations for the progress of the Mission in Central Africa, the Lay Secretary reported that, since the Sub-Committee met, he had had an interview with the officials at the Foreign Office, from whom he had learnt that Colonel Gordon had arrived in this country, and that Messrs. Wilson and Felkin had arrived with the Waganda chiefs at Lado, and probably by this time had come forward to Khartoum. In view of this information the recommendations were referred back to the Sub-Committee, to afford the opportunity of an interview with Colonel Gordon previous to their adoption.

A letter was read from the Right Rev. the Lord Bishop of Calcutta, expressing his sincere regard for the late Rev. J. Welland, and deep sympathy with the Committee in the loss sustained by his death, together with the assurance of his readiness to welcome and to support to the best of his power whoever might be appointed as his successor in the Secretaryship of the Calcutta Corresponding Committee.

A letter was read from the Rev. J. Piper, of Tokio, giving information of the destruction by fire, on Dec. 8, of a large part of the town of Hakodate, including the Mission House and Church, value about 9000 dollars.

The following Resolution of the Committee of the Hibernian Auxiliary of the Society, adopted in Dublin, Jan. 8, 1880, was presented:—"That the Committee of the Hibernian Auxiliary to the Church Missionary Society desire to record their sympathy with the Parent Committee, and, through them, with the Missionaries and Native Christians in connexion with the Society in Ceylon, and their approval of the course of action hitherto adopted by them under the trying and harassing hindrances to the peaceful progress of their work in that island by the conduct of the present Bishop of Colombo; and they would further express their earnest hope that such a solution of the ecclesiastical difficulties may be arrived at as shall secure the freedom and rights of the Society and the independence and Scriptural character of the Native Church."

The Minutes of the Palestine Mission Conference of December 9th—12th, 1879, were presented: (1) making a request for a grant of 36*l.* per annum for an efficient Bible-woman at Jerusalem; (2) expressing their sense of the need of the remuneration to civil representatives at Jerusalem and elsewhere being supplemented by the Society; (3) recommending that Bishop Gobat's Diocesan School should henceforth be called "Bishop Gobat's School," in memory of its founder; (4) stating that petitions for schools from various places had been received, and urging that they should at once be responded to, especially in the cases of Haiffa, Migdal, Shejayiah, and Jifna, in the last of which places the people had given a school-room, and a schoolmaster had been appointed, in the hope of support being given by the Society; (5) recommending increase of salaries and special grants to various agents on account of expenses of hospitality and the existing dearth of provisions; (6) recommending the appointment of an efficient catechist in Acca; (7) suggesting that the Rev. Seraphim Boutaji be appointed to Haiffa; (8) strongly supporting the application from the Rev. A. Schapira for a grant of 50*l.* per annum for a Medical Mission at Gaza, and for the appointment to that place of a catechist and Bible-woman; (9) informing the Committee of the importance of an outlay of some 800*l.* at Gaza, with a view to the purchase of the house now occupied by Mr. Schapira. The Committee deeply regretted

that it was not at the present time in their power to sanction any extension of work that involved any increased expenditure. They, however, approved of the new title for the Jerusalem Diocesan School; also of the appointment of the Rev. Seraphim Boutaji to Haiffa, and of the opening of a school at Jifna, provided no increased expenditure was thereby incurred.

Letters were read from the Bishops of Waiapu and Wellington, respecting the employment by the Society of a European clergyman, now resident in the diocese of Wellington, for Maori work in the Wanganui district. The Bishop of Wellington described the condition of the Natives in that district, and the urgent need of a Missionary to take the place formerly occupied by the Rev. R. Taylor and the Rev. B. K. Taylor. The Committee regretted that, in the Society's present financial position, they were unable to sanction the fresh expenditure which the Bishop of Wellington's proposal would involve; but, in view of the pressing claims in the Upper Wanganui district, they suggested the possibility of an early admission to Priest's Orders of the Native deacon, Te Arona, or, if this were not possible, that the Rev. J. S. Hill be transferred to that district from the diocese of Waiapu.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

West Africa.—The Rev. M. Sunter left Liverpool on Jan. 24th for Sierra Leone.

North India.—The Rev. H. and Mrs. Stern left Geneva on Jan. 24th for India.—Miss H. B. Chettle left England on Jan. 26th for Calcutta.

South India.—The Rev. J. Hsley left England on Jan. 26th for Madras.

Ceylon.—The Rev. V. W. and Mrs. Harcourt and Miss M. Young left London on Jan. 6th for Ceylon.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. H. D. Day left Calcutta on Nov. 27th, 1879, and reached England in December.—The Rev. E. and Mrs. Champion left Calcutta on Dec. 21th, 1879, and arrived in England on Jan. 19th.

Ceylon.—The Rev. J. I. Jones left Colombo on Jan. 8th, and reached England on Feb. 1st.

Mauritius.—The Rev. P. and Mrs. Ansoergé left Mauritius on Jan. 5th, and arrived at Liegnitz, in Silesia, on Feb. 4th.

Contribution List.

In the following list of receipts from Jan. 12th to Feb. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Pertonhall.....	17	0	0	Malpas: St. Chad's.....	19	8	4
Steppingley	4	2	0	Nantwich.....	3	17	3
Westoning	7	7	3	Stalybridge: St. Paul's.....	16	6	0
Berkshire: Avington.....	8	11	0	Tilston	1	17	9
Cookham	14	16	6	Timperley: Christ Church.....	20	6	2
Faringdon.....	30	0	0	Tranmere, Higher: St. Catharine's.....	17	11	6
North Berkshire.....	3	1	0	Weaverham	6	0	6
Wargrave.....	15	16	0	Wybunbury	9	16	7
Bristol.....	600	0	0	Cornwall: Cubert.....	1	17	0
Buckinghamshire: Datchet.....	3	11	0	Liskeard.....	2	5	8
Iver.....	10	0	0	Maker.....	4	6	9
Olney.....	18	10	10	Perranzabuloe.....	11	1	
Cambridgeshire: Cambridge.....	300	0	0	Isles of Scilly.....	13	0	0
Coates.....	2	18	0	Cumberland: Bridekirk.....	4	16	2
Isleham and Smallwell.....	24	14	0	Gosforth.....	3	0	9
Chesham: Altrincham: St. George's.....	41	15	6	Keswick: St. John's.....	43	8	2
Dovenham.....	5	0	0	Derbyshire: Bretby.....	13	12	0
Dunham Massey: St. Margaret's.....	21	14	6	Derby, &c.....	600	0	0
Hillingdon.....	7	2	3	Devonshire: Devon and Exeter.....	334	7	0
				Germansweek.....	14	0	

Lapford.....	1	0	0	Bow: Parish Church.....	34	12	6
Silverton.....	1	13	6	North Bow: St. Stephen's.....	26	9	9
Dorsetshire: Bishop's Caundle.....	7	9	8	Chelsea, Upper: Christ Church.....	18	1	0
Blandford.....	6	5	3	Holy Trinity.....	141	15	3
Bredy, Little.....	25	14	2	St. Simon's.....	23	6	7
Dorchester, &c.....	4	14	2	Ealing.....	24	4	3
Gussage: St. Michael's.....	2	5	0	St. Matthew's.....	11	0	11
Littton Cheney.....	3	4	0	Edmonton: All Saints'.....	5	3	6
Lyne Regis.....	5	15	0	Finchley: East End.....	5	15	6
Tyneham.....	1	15	0	Haggerstone: St. Paul's.....	5	14	0
Durham: Gateshead.....	105	0	0	Hampstead.....	299	17	0
Sunderland, &c.....	45	0	0	Trinity.....	169	0	0
Essex: Colchester, &c.....	100	0	0	Harrow.....	30	0	0
West Ham, &c.....	3	3	7	Highgate: St. Anne's.....	35	0	0
Langley.....	2	6	6	St. Michael's.....	40	0	0
Mount Bures.....	2	6	6	Hornsey: Christ Church.....	18	19	6
Navestock.....	2	15	0	St. Mary.....	7	5	1
Takeley.....	3	1	9	Islington.....	250	0	0
Walthamstow.....	65	0	0	Kensington, South:			
Woodford Wells: All Saints.....	5	1	6	St. Jude's Juvenile Association!.....	9	3	8
Gloucestershire: Cheltenham.....	690	0	0	St. Paul's, Onslow Square.....	20	0	0
Chipping Campden.....	9	4	8	Kilburn: St. John's.....	3	14	1
Gloucester, &c.....	100	0	0	St. Luke's.....	7	11	8
Quenington.....	29	8	0	Limehouse: St. Anne's.....	13	0	0
Saul.....	5	12	0	Mile End: All Saints'.....	5	0	1
Stroud.....	310	0	0	Notting Hill: St. James'.....	1	16	0
Hampshire: Emsworth.....	88	12	4	St. John's.....	1	0	0
Fareham.....	86	1	7	Paddington.....	507	10	10
Havant.....	12	0	10	Portland Town and Regent's Park.....	4	16	4
Meon, East.....	2	1	0	Potter's Bar.....	27	0	0
Odiham.....	8	8	0	St. Benet's, Mile End Road.....	1	4	1
Upham.....	2	3	0	St. Marylebone: All Souls'.....	4	0	4
Wellow.....	6	10	0	Southgate: St. Michael's-at-Bowes.....	38	11	10
Wootton.....	2	0	0	Westminster: St. Margaret's.....	32	15	4
Isle of Wight: Carisbrooke: St. John's.....	8	15	11	Monmouthshire: Monmouth.....	14	4	0
Sandown.....	40	0	0	Northamptonshire: Ashby Parva.....	3	6	9
West Cowes: Holy Trinity.....	11	3	0	Blakesby.....	3	0	0
Wootton.....	14	8	3	Northumberland:			
Guernsey.....	61	6	7	Newcastle and South Northumberland.....	200	0	0
Herefordshire.....	60	0	0	North Northumberland.....	82	10	9
Hertfordshire: Barnet, New.....	25	0	0	Nottinghamshire: Mansfield Woodhouse.....	3	13	0
Harpenden.....	27	18	4	Misson.....	2	3	0
Shenley.....	10	0	0	Serlby.....	10	0	8
St. Alban's District.....	70	14	10	Oxfordshire: Banbury, &c.....	43	0	0
Thorley.....	8	13	3	Rutlandshire: Exton.....	55	1	8
Kent: Crockham Hill.....	35	12	11	Shropshire: Chirbury.....	1	15	0
Deptford: St. Nicholas.....	8	4	1	Kynnersley.....	31	5	0
Greenwich: Holy Trinity.....	22	12	8	Lilleshall.....	23	14	0
St. Paul's.....	63	3	0	Lydbury, North.....	5	1	6
Kennington.....	2	3	3	Madeley.....	96	6	0
Kent, South.....	154	15	4	Pontesbury.....	39	3	5
Lamorbey.....	5	15	7	Whitchurch.....	61	0	4
Lee.....	43	0	0	Somersetshire: Aller.....	10	0	0
Milton-next-Gravesend: Christ Ch.....	4	7	1	Bath, &c.....	200	0	0
Southend Chapel.....	4	4	0	Clevedon.....	75	15	0
Sydenham: Holy Trinity.....	100	0	0	Langport and Vicinity.....	65	9	2
Tovil.....	2	15	0	Mark.....	11	8	0
Woolwich.....	19	5	4	Portbury.....	11	8	0
Ladies' Association.....	61	1	0	Shepton Mallet.....	25	0	0
Lancashire: Burnley.....	9	9	0	North Somerset.....	63	0	8
St. Paul's.....	13	10	0	Weston-super-Mare.....	320	0	0
Ince.....	2	8	8	Weston-royland.....	3	1	0
Liverpool, &c.....	598	2	7	Wivelescombe.....	6	1	2
Manchester, &c.....	500	0	0	Staffordshire: Biddulph Moor.....	4	2	6
Penwortham.....	21	15	3	Darlaston: All Saints'.....	13	19	7
St. Helen's.....	63	1	9	Edensor.....	5	6	11
Leicestershire: Bottesford.....	13	2	9	Fenton.....	4	15	1
Castle Donington.....	42	7	3	Handsworth: Parish Church.....	11	2	8
Hallaton.....	5	6	6	Hanford.....	3	2	6
Leicester, &c.....	160	0	0	Himley.....	7	9	6
Market Harborough.....	7	18	4	Lapley, &c.....	17	17	10
Melton Mowbray.....	70	0	0	Leek Ladies.....	47	8	6
Pickwell.....	1	10	0	Lichfield.....	60	0	0
Lincolnshire: Donington.....	2	11	5	Stoke-upon-Trent.....	9	18	8
Grantham.....	36	0	0	Tamworth.....	7	0	0
Legsby.....	1	5	6	Wigginton.....	25	18	0
Lincoln.....	180	0	0	Suffolk: East Suffolk and Ipswich.....	500	0	0
Linwood.....	5	7	7	Benhall.....	87	14	0
Sempringham.....	3	10	4	Lowestoft.....	60	0	0
Stirwold.....	4	10	0	Tattingstone.....	6	3	3
Stockwith, East.....	2	12	0	Surrey: Bermondsey: St. Anne's.....	6	13	5
Taalby.....	1	1	6	Brixton, East: St. Jude's.....	169	12	7
Middlesex: City of London:				St. John's, Angell Town.....	24	16	5
Christ Church, Newgate Street.....	2	1	6	Clapham.....	24	19	3
Bethnal Green.....	2	15	0	St. Paul's Church.....	35	8	6

Croydon.....	70	0	0	Buxton, Miss, Easneye.....	5	0	0
St. James.....	20	1	0	C. L. N.	5	0	0
Bwell.....	39	13	9	C. M. B.	15	0	0
Gipsy Hill: Christ Church.....	64	5	1	Crewe, Miss Annabel, Walton Place.....	5	0	0
Han.....	32	15	11	Crossley, Mrs., Pinner.....	5	0	0
Kew.....	17	1	10	Cust, R. N., Esq., St. George's Square.....	5	0	0
Peckham: St. Mary's.....	3	2	3	D. B.	40	0	0
Penge: St. John-the-Evangelist.....	51	5	2	Delta.....	52	10	0
Holy Trinity.....	31	2	5	E. M.	20	0	0
Red Hill.....	100	0	0	Friend.....	10	0	0
Reigate.....	85	14	11	Friend.....	10	0	0
Richmond.....	109	6	4	Friend.....	10	0	0
Southwark: St. Olave's.....	6	2	3	Garfit, T. C., Esq.....	100	0	0
St. Jude's.....	31	0	6	Gordon, Rev. Ed., Atwick (<i>Thankoffering</i>).....	10	0	0
Streatham Hill: Christ Church.....	5	5	9	Gowan, Misses, Park Square.....	20	0	0
Immanuel Church.....	58	16	3	Greenwood, Miss M. T.	20	0	0
Surbiton: Christ Church.....	167	0	6	Grey, Joseph, Esq., Low Fell.....	6	0	0
Tulse Hill: Holy Trinity.....	3	3	0	H. A.	25	0	0
Wandsworth.....	37	16	10	Hale, Mrs. W., Brixton Road.....	20	0	0
Wotton.....	5	5	9	Higgett, Misses, Rolleston.....	100	0	0
Boxer, Eastbourne.....	22	7	8	Hillyer, Mrs. C., Balham.....	5	5	0
Warwickshire: Birmingham.....	300	0	0	Horsburgh, Rev. J. H., Croydon.....	20	0	0
Chilton-on-Dunsmore.....	2	5	3	In Memoriam.....	500	0	0
Colehill.....	37	1	8	L. L. T.	50	0	0
Dunchurch.....	12	17	3	N. C. W. (<i>for Binn</i>).....	5	0	0
Leamington.....	67	3	4	Norton, Miss E., Salisbury (<i>Sale of Diamond Ring</i>).....	8	0	0
Whitchurch.....	1	8	6	"Of Thine own have we given Thee".....	1000	0	0
Wiltshire: Blunsdon: St. Leonard's.....	3	18	5	Outram, Dowager Lady.....	5	0	0
Chilton.....	1	15	1	Price, Mrs. Esther, Bulth.....	5	0	0
Lyddington, &c.....	28	19	1	Radley, Mrs. Tunbridge Wells.....	100	0	0
Newton.....	7	19	3	Read, Chas. S., Esq., Woodford.....	5	0	0
Poterne.....	6	3	0	Sharpus, John W., Esq., West Croydon.....	10	0	0
Swindon.....	16	6	0	Strickland, Jacob, Esq., Clifton.....	5	0	0
Worcestershire: Hagley Church Union.....	5	7	6	Thankoffering, per Mrs. H. Wright.....	5	0	0
Wolver.....	13	17	4	Thankoffering for the resolution of the Committee with regard to the observance of the Lord's Day.....	10	0	0
Worcester Ladies.....	25	7	0	Townsend, Mr. Jas., Exeter.....	10	0	0
Yardley.....	5	15	7	Twice as much given as last year.....	50	0	0
Yorkshire: Arthington.....	10	13	0	Urquhart, Mrs., Chapel Allerton.....	100	0	0
Bridlington Quay.....	38	6	6	Warburton, Rev. J.....	10	0	0
Cleveland.....	30	0	0	Western, Geo. A., Esq., Shortlands.....	52	0	0
Gomersal.....	6	10	6	Wolstenholm, Mrs., Sheffield.....	50	0	0
Hampthwaite.....	16	0	0	Z.	50	0	0
Harthill.....	34	6	6				
Morton.....	8	13	0				
Masham.....	26	0	0				
Middleham.....	8	7	0				
Middlesborough: St. Paul's.....	4	13	1				
Scarborough.....	7	2	0				
Selby: St. James'.....	29	11	4				
Weton.....	31	9	0				

ASSOCIATIONS IN WALES.

Anglesey: Beaumaris.....	4	6	
Llanvaelog.....	4	7	0
Brecknockshire: Crickhowell.....	32	8	9
Glasbury.....	3	4	10
Denbighshire: Capel Garmon.....	3	12	2
Gresford.....	21	0	0
Gwersyllt.....	16	14	0
Llanrwst.....	14	8	1
Glamorganshire: Swansea: Holy Trinity.....	37	4	3
Merionethshire: Dolgelly.....	2	0	0
Pembrokeshire: Lamphey.....	1	0	0
Lawrenny.....	13	11	4

SCOTLAND.

Edinburgh Scottish Episcopal Board of Missions.....	1	1	0
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IRELAND.

Hibernian Auxiliary.....	4000	0	0
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BENEFACTIONS.

A. A. St. Leonard's-on-Sea.....	5	0	0
A. J. N.	10	0	0
Anonymous, from Jersey.....	50	0	0
A. R., Thankoffering.....	50	0	0
A small Gift from one of the many to help in sending out one of the seven kept back.....	100	0	0
Balance, W., Esq., Upper Clapton.....	100	0	0
Berie, per Rev. J. Hamilton.....	5	0	0
Bourfield, C. H., Esq.....	100	0	0
Buckle, Lt.-Colonel E., Bath (<i>for China</i>).....	10	10	0
Butler, Henry, Esq., Chipstead.....	5	0	0

COLLECTIONS.

All Saints', Caledonian Road, Girls' Sunday-school, by Miss Scroggie.....	18	9	
Bethnal Green: St. Peter's Sunday-school, by W. L. Payne, Esq.....	1	4	6
Catt, Mrs. Geo., Lindfield (Miss. Box).....	1	13	0
Deptford: Christ Church Sunday-school, by Mr. Wenborn.....	8	3	9
St. Paul's Boys' Sunday-school, by F. J. Dickinson, jun., Esq.....	1	3	0
Durcott House Miss. Box., by P. Vernon-Wadley, Esq.....	15	3	
From the collecting-box of a dear departed child, by Mrs. Hamilton.....	5	0	0
Holbrow, Misses S. and A., Leonard Stanley (Miss. Box).....	3	0	0
Holland, Miss M. A., Pembroke Square.....	1	12	
Jourdan, Miss J. E. (Miss. Box).....	8	10	0
Lambeth: St. Mary's Boys' Sunday-school, by Jas. Parkins, Esq.....	3	7	9
Newington: St. Andrew's Sunday-school Miss. Boxes, by E. Crip, Esq.....	2	10	0
Newton, Mr. Jno., Stockport.....	1	8	0
Nix, Mrs., Somersham.....	11	5	
St. Bartholomew's Girls' Sunday-school, Gray's Inn Road, by Rev. R. J. Bird.....	1	1	6
Stepney: St. Peter's Sunday-school, by A. L. Ryder, Esq.....	4	1	0
Stone, Miss E., Haydon.....	13	0	
Young Women's Christian Association, Old Cavendish Street, by Miss Ely.....	2	3	0

LEGACIES.

Arthur, late Mrs. E. J.: Exor., John Brown, Esq.....	100	0	0
Clubley, late Mrs. M. M.: Exors., Thos. Cust, Esq., and S. E. Todd, Esq.....	94	13	0
Danbenny, late Mrs. H. P.: Exors., Rev. T. H. Clark and Chas. Greig, Esq.....	200	0	0

Fitzgerald, late Jno. P., Esq.: Exors., R. H. White, Esq., Capt. E. Kerrick, and W. G. Habershon, Esq.	100	0	0
Frost, late Miss Lucy: Exors., Rev. J. D. Frost and Rev. E. T. Mortlock	100	0	0
Hopwood, late Miss E.: Exors., Rev. W. Whitworth and W. S. Whitworth, Esq.	200	0	0
Hudson, late Mrs. Mary: Exors., Henry Hill, Esq., and Chas. Grabham, Esq., M.D.	90	0	0
Miles, late Miss Hannah	45	0	0
Miles, late Miss Mary: Exors., G. C. Taylor, Esq., M.D., and G. W. Webb, Esq.	45	0	0
Pilling, late Miss, of Mirfield.	25	0	0
Serle, late Miss M. A. (100 <i>l.</i> less insufficiency of assets and duty): Exor., S. F. Harrison, Esq.	52	18	3
Sheppard, late Jno., Esq.: Exors. and Extrix., J. W. D. T. Wickham, Esq., F. D. Wickham, Esq., Rev. E. D. Wickham, T. B. Sheppard, Esq., A. S. Tomkins, Esq., and Mrs. S. A. D. Sheppard	19	19	0
Sherson, late Mrs. Mary: Extrixes., Miss S. A. Sherson and Miss M. Sherson.	100	0	0
Ward, late Miss F. Leveson Gower: Exor., Commander G. Hope, R.N.	500	0	0

FOREIGN CONTRIBUTIONS.

France: Boulogne-sur-Mer.	10	0	0
Cannes: Christ Church.	30	0	0
Italy: Naples: Christ Church.	3	8	0

DEFICIENCY FUND.

A Family Christmas Present.	10	10	0
Ainslie, Mrs.	20	0	0
Allbut, Mrs. M., Sandon	1	0	0
A. M.	100	0	0
An Offering for the 29th February Fund from P. D.	100	0	0
An Old Subscriber to the C.M.S.	20	0	0
Anonymous, from Jersey	10	0	0
Arbuthnot, Geo., Esq., Hyde Park Gardens (2nd don.)	10	0	0
Bailey, Edw., Esq., Berners Street.	5	5	0
Balmain, Rev. W., Cainscross.	5	0	0
Barton, Rev. Chas., Thankoffering for a year of uninterrupted health.	5	0	0
B. B. C., Thankoffering.	5	0	0
Bertram, J. A., Esq., Norfolk Street.	1	0	0
Bird, Rev. C. R., Castle Eden.	20	0	0
Bristol.	98	9	5
Brodie, Rev. D., Ballinrobe.	4	0	0
Burgess, Miss S., Clifton.	5	0	0
Canfield, Francis W., Esq., Crowthorne.	10	0	0
C. C.	600	0	0
Clementson, Rev. W. & Mrs., Wymyswold.	10	0	0
Clericus.	100	0	0
Clutton, Wm. J., Esq., York.	20	0	0
Clutton, Miss E., ditto.	10	0	0
Colley, Rev. A. Noel, Ross.	1	1	0
Colquhoun, Rev. J. E. Campbell, Westernham.	50	0	0
Cox, Mrs., Cheltenham.	5	0	0
Dalton, Herbert, Esq., Tunbridge Wells.	50	0	0
D. B.	20	0	0
Deahon, Rev. Henry C., Teignmouth.	5	0	0
Devon and Exeter.	207	13	0
Donation from an Old Friend.	142	9	3
Duncan, Miss M., Cheltenham.	2	0	0
E. A. L.	25	0	0
"Ebenezer" for an income untouched during 1879 by commercial depression.	5	0	0
Edwards, Miss M. J., Weymouth.	2	8	0
Ellis, W. R., Esq., Maids Vale.	5	0	0
Ellison, Miss, Harrogate.	100	0	0
Extra donation from K.	20	0	0
Fenning, Lieut. Colonel S. W., Brighton.	25	0	0
Fergusson, J. H., Esq., Surbiton.	2	2	0
Fergusson, Miss, ditto.	10	0	0
Friend of the Society.	40	0	0
Galbraith, Mr. Jno., Teignmouth.	10	0	0
Gedge, Rev. Sydney.	5	0	0
G. F. H.	100	0	0
Girdlestone, Rev. and Mrs. R. B. (Thankoffering for late mercies).	20	0	0
Guernsey.	5	0	0
Guilleband, Miss, Lansdowne Road.	10	10	0
Haggai ii. 8.	5	0	0
Hillyer, Mrs. C., Balham.	5	5	0
Holberton, Miss, Kew.	5	0	0
In Memory of a beloved Brother.	50	0	0
James, Mrs., Cheltenham (2nd don.).	25	0	0
J. C.	1	1	0
Jenkin, Miss G. A., Llanegryn.	1	1	0
Jennings, Jos., Esq., Tunbridge Wells.	10	0	0
Jennings, Mrs., ditto.	10	0	0
J. M.	5	0	0
K. J.	10	0	0
Lees, Rev. Wm., Frodsham.	1	0	0
M.	1	1	0
Mason, Mrs. J.	3	3	0
M. H., the late.	30	0	0
Miles, Geo., Esq., Crickhowell.	60	0	0
Miles, Mrs., ditto.	5	0	0
Milles, Rev. Jno., Eastbourne.	1	0	0
M. K.	2	0	0
Morgan, Mrs. P., Bayswater.	5	0	0
Mudge, Rev. Wm., Pertenhall.	5	0	0
N. C. W.	5	0	0
Newton, Miss, Ullenhall.	50	0	0
Rippingille, Mrs., Lansdowne Road.	20	0	0
Robinson, Jos., Esq., St. George's Place.	20	0	0
Salter, Thos. B., Esq., West Bromwich.	10	0	0
Smith, Philip V., Esq.	50	0	0
Smyth, Rev. T. R., Teignmouth.	5	0	0
Someone.	2	0	0
Stone, Rev. Josiah, Brierley Hill.	10	0	0
Thankoffering.	10	0	0
Thankoffering for the resolution of the Committee against travelling for the Society on the Lord's Day, from L.C.L.	50	0	0
Twice as much given as last year.	50	0	0
Two Friends.	25	13	5
White, Miss A., Brighton.	5	0	0
Williams, C., Esq., Lewisham Hill.	1	1	0
Woolley, G. H., Esq., Bournemouth.	3	3	0
York.	10	0	0

ALEXANDRA GIRLS' SCHOOL FUND.

Missionary Leaves Association, by H. G. Malaher, Esq.	36	0	0
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DAVID FENN MEMORIAL FUND.

Fenn, Misses, Blackheath and Misbourne.	10	10	0
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FRANCIS RIDLEY HAVERGAL FUND.

Bristol.	5	0	0
M. O., Thankoffering.	5	0	0

VICTORIA NYANZA FUND.

Brown, Miss, Broadstairs.	5	0	0
Deverell, John, Esq., Cosham.	200	0	0
J. C.	5	0	0

Erratum.—In our February number, under the heading of "Benefactions," Rev. Chas. Hebert, D.D., Ambleside, 200*l.*, read "*Deficiency Fund*;" and, under "Henry Venn Native Church Fund," for "*Ἀποβαίνοντες ἐπὶ λαλοῦσι*, 100*l.*," read, "Left behind by two darling children suddenly called away, and now dedicated 'to the praise of the glory of His grace.'"

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1880.

THE ARCHBISHOPS AND BISHOPS ON THE CEYLON DIFFICULTIES.

BEFORE these pages can appear, the Society's friends throughout the country will have read in the newspapers the "opinion or advice" of the Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester, on the Ceylon difficulties. We have no doubt that this most important document has been generally received with satisfaction and thankfulness. It is true that every sentence of it may not be expressed exactly as the Society would express it; but this was not to be expected. In substance it undoubtedly recognizes the justice of almost everything for which the Committee have contended throughout the controversy. When it was read at a very full meeting of the Ceylon Sub-Committee, Canon Hoare rose and said, "Let us thank God;" whereupon the members with one accord knelt down, and Mr. Hoare himself offered fervent thanksgiving to God for the wisdom with which He had endued the five prelates who had so carefully and patiently considered the whole question, and so impartially delivered their opinion upon it.

It is not our present purpose to comment at length upon the document. The important questions it discusses will, we hope, be fully treated in a future number. We confine ourselves to printing (1) the Archbishop's letter to the Society, (2) the "opinion or advice" it enclosed, (3) the Committee's resolution thereon, and (4) the letter from the Hon. Clerical Secretary which accompanied the document to the newspapers; and to appending (5) a few brief notes on the document, designed merely for the information of our friends, pending the fuller consideration of the whole matter which we hope may be given in our pages hereafter.

I.

THE ARCHBISHOP OF CANTERBURY TO THE HON. CLERICAL SECRETARY.

Lambeth Palace, 28th February.

MY DEAR MR. WRIGHT,—I send the opinion or advice of the five prelates on Ceylon affairs. It has been unanimously adopted. A copy has been sent to the Bishop of Colombo.

It will be for your Society and the Bishop, each of the parties, to make what public use you please of it.

A copy, authenticated with the signatures, will be sent as soon as

possible; but I have thought that both the Bishop and the Society would like to know its tenor as soon as possible. It has been finally signed.

Yours ever,

(Signed) A. C. CANTUAR.

Rev. H. Wright.

II.

THE "OPINION OR ADVICE" OF THE FIVE PRELATES.

1. Serious complications have arisen in the Diocese of Colombo respecting the relations of the Church Missionary Society to the Bishop of the Diocese. It has become apparent that, unless these difficulties are in some way satisfactorily arranged, serious injury must result to the Church of Christ.

2. We, the Archbishop of Canterbury, the Archbishop of York, the Bishop of London, the Bishop of Durham, and the Bishop of Winchester, have, under these circumstances, been requested to give our advice in the matter.

A few months ago the Archbishop of Canterbury expressed to the Church Missionary Society his desire that the points in dispute should be formally stated to him, in order that he might lay them before his brethren, the Archbishop of York, and the Bishops of London, Durham, and Winchester, offering in their name as well as his own to give his best advice for the settlement of these unfortunate differences.

Before any definite answer was returned by the Church Missionary Society to this proposition, the Society received a letter from the Bishop of Colombo, dated 14th October, 1879, in which, expressing his anxious desire for a settlement of difficulties, he laid before the Society two alternative proposals. It appeared to the Society that of these two proposals the second was preferable, and that it very nearly coincided with the suggestion already made by the Archbishop of Canterbury.

This proposal of the Bishop was couched in the following words:—"If this (i.e. the first of the Bishop's alternative proposals) be not agreed to, the Bishop of Colombo must, if he would act canonically, act in all these cases on his own authority; and that he may not seem to be acting arbitrarily, or without due consideration of the claims of the Church Missionary Society, it is proposed that, failing the reference to the Metropolitan, the Church Missionary Society should invite three or more of the Archbishops and Bishops administering English Dioceses, who are Vice-Patrons or Vice-Presidents of the Society, to allow the Bishop of Colombo to confer personally with them, that, after hearing their wishes and advice, he may endeavour to arrive at conditions under which licence and ordination may be granted to the members of your Society."

The Church Missionary Society, without definitely pledging themselves to follow the direction of the Bishops named above, expressed a desire to hear and carefully to consider whatever advice should be given by these prelates in consultation with the Archbishop of Canterbury.

We have accordingly proceeded to investigate the questions in dis-

pute, with the anxious desire of tendering such advice as we think both parties ought to acquiesce in, that this most unhappy dispute may be brought to a termination. The Bishop of Colombo has thought the matter of sufficient importance to justify him in coming from his diocese to England, that he may have a personal interview with us.

3. As soon as we entered on the consideration of the question at issue, it became apparent to us that a great preliminary difficulty existed, from a conviction having taken possession of the minds of many deeply interested in the Church Missionary Society, to the effect that the Bishop of Colombo was, for some reason, so prejudiced against this Society that he had determined to do his best to remove all its missionaries from his diocese.

We feel certain that this impression is unfounded. Independently of the facts that this Society, which numbers some seventy Bishops of the Church of England amongst its Vice-Presidents, is acknowledged on all hands to be one of the greatest instruments by which our Church spreads the knowledge of Christ among the heathen; that in the Island of Ceylon its agents have been at work for sixty years, beginning at a time long anterior to the establishment of a Bishopric of Colombo; that it has already spent upon its work in that island no less than 400,000*l.*, and has become possessed of many valuable Mission buildings; that about 10,000*l.* is expended annually by the Society for the support of its work in Ceylon amongst some 7000 Native Christians connected with its Missions; and that, therefore, no Bishop of the Church of England could possibly think of interrupting so great a work carried on by such an agency; the very circumstance of the Bishop of Colombo having thought it his duty to come from his diocese to England in the hope, as he states, "of being able to arrive at conditions under which licence and ordination may be granted to the members of the Society," precludes the possibility of such an impression being well founded. Moreover, we have had from the Bishop himself a distinct statement that he is actuated by no such motive as has been ascribed to him.

4. A second difficulty, which has met us at the outset, arises from the widely-spread belief that the Bishop has determined to divide the diocese into definite districts of a quasi-parochial character; to put chaplains in charge of these districts, and to place the Society's missionaries (however long they may have been settled in their work, and however great their success) in a position analogous to that of stipendiary curates in England, subordinate to the chaplains appointed by himself.

The Bishop has distinctly stated to us that he altogether repudiates such an intention.

5. It is, however, not with the past, but with the future, that we have to do. We earnestly trust that, on both sides in this controversy, the sad misunderstandings and dissensions which have so grievously interfered with the cause of Christ during the last five years will henceforth be buried in oblivion, and that both the Bishop and the Society, forgetting all side issues, will, as a solemn duty, brace themselves to

labour harmoniously in the great work of spreading the Gospel of Christ among the heathen.

We venture to hope that the two preliminary misconceptions to which we have alluded may be now dispelled, and that the advice which we proceed to tender, after full consultation both with the Bishop and with the officers of the Society, may, under God's blessing, lead to a satisfactory result.

6. We understand the Bishop to be willing to recognize generally the right of the Society to appoint missionaries to any station in which they may have a Mission, or in which, if the station be not already occupied, they desire to establish a Mission; but he claims that such appointments shall not be complete without his licence. Such licence or sanction, it is distinctly understood, will not be withheld without reasons being given, which may, if the Society wishes it, be submitted for confirmation or rejection to the Metropolitan Bishop of Calcutta, who by his letters patent as Metropolitan is subject to the general superintendence and revision of the Archbishop of Canterbury. Of course, such references to metropolitical authority will be very rare. Each party—i.e., the Society as quasi-patron, and the quasi-instituting Bishop—will give full consideration to the other's objection, knowing that the arrangement is based on the analogy of institution to a benefice in England, in respect of which the Bishops at home are in their action subject to the provisions of the law, and to an appeal to the authority which can enforce it.

It may be urged that missionary stations are not benefices. This is true, but neither are they to be regarded merely as on a par with curacies in England. We do not understand the Bishop to advance a claim, the recognition of which, as it seems to us, would virtually subject the clergy of the whole colony to the mere will of their Diocesan.

7. What we have here said refers to the issuing of licences to minister in particular districts, the limits of which are defined. We understand, however, that in the Diocese of Colombo, as in other dioceses in which the mass of the population is heathen, it has been found by previous Bishops desirable, if not absolutely necessary, to issue also to missionaries licences of a more general character, authorizing the holders to minister at any place within certain wide limits. The facts which have been laid before us appear to show clearly that this arrangement ought not to be discontinued, and we recommend that the Bishop should, as his predecessors have done, issue licences of this more general character, when requested by the Society to do so. He has assured us of his readiness, in all cases of the refusal or revocation of licence, to state his reasons for such refusal, and, if required, to submit them as above to the higher judgment of the Metropolitan. He states that, ever since the Lambeth Conference of 1878, he has followed this practice, and we are of opinion that the rule thus laid down ought to be satisfactory to the Society.

8. The Bishop has expressed to us his hope that the Society's missionaries will accept the revision of their licences, in regard to boundaries of place and language, which the Bishop may from time to

time decide upon, with the advice of the Committee appointed by the clergy of the diocese for that purpose, provided that, in the general revision now taking place, the Committee of the Society have full opportunity of expressing their opinions upon any changes proposed before such changes are finally decided upon.

We are unable to understand how this general revision of all licences has been entered on, and we hope most earnestly that no time will be lost in reissuing all the licences, and thus putting an end to an unsettled and unsatisfactory state of things.

9. The Bishop has urged that, pending the decision of the Metropolitan, in disputed cases, his own decision should be accepted as binding. We are of opinion that, on this point, the analogy of the law which governs ordinary cases in England should be followed—namely, that when there is an appeal against the withdrawal of a licence, the licence should hold good till the appeal is settled. On the other hand, it seems to us obvious that when an applicant for licence has appealed against the Bishop's refusal to grant such licence, he must, pending the appeal, submit to the Bishop's decision.

10. The Church Missionary Society has hitherto, we are informed, been under the impression that the Metropolitan had intimated, on legal grounds, his inability to entertain such appeals, but we are assured that this difficulty no longer exists.

11. We do not consider that there is any occasion to inquire whether tests, other than those sanctioned by the Church of England, have in the past been imposed by the Bishop on clergy belonging to the Church Missionary Society, as a qualification for licence.

With respect to these so-called tests there has probably been some misunderstanding, both as to their imposition and as to the refusal to accept them.

If our advice is followed, we believe that there will, for the future, be no ground for such misunderstandings, as we unanimously deprecate the imposition of any such tests.

12. A very painful dispute has arisen in consequence of certain of the missionaries having refused to receive the Holy Communion at the Bishop's hands, and from its being understood that they consider themselves bound so to do by some resolution or command of the Church Missionary Society. We are assured that there is some mistake here.

The missionaries ought, in our opinion, clearly to understand that they are left perfectly free, by the Society, to follow their own judgment in such matters; and we cannot but express a strong opinion that, so long as they are required to do nothing which is contrary to the declared law of the Church, they cannot be justified in declining to associate themselves with their Bishop in the highest act of Christian worship.

13. A further difficulty has arisen, respecting unordained men acting as catechists or Scripture-readers. The Bishop has stated to us that he does not claim to exercise direct control over such lay workers, except in cases where there is no ordained clergyman in charge of the

Mission station, and where its management is therefore in the hands of the catechist or lay reader.

We are of opinion that this is not an unreasonable exception to the rule generally observed by Bishops of the Church of England in dealing with lay readers.

14. We find that there is a great divergence of opinion between the Bishop on the one hand and the Society on the other, as to what ought to be the final constitution of a Church, consisting partly of European settlers and partly of Native converts from heathenism. The Bishop is strongly of opinion that all races in the island ought to be fused into one organization, the various Native tribes and the Europeans being alike represented in its Conferences or Synods. The Church Missionary Society, on the contrary, is anxious that nothing should interfere with the future complete organization of a Native Church. It is admitted on both sides that this is a most difficult and important question, and one which cannot be hastily settled. It extends far beyond the limits of the diocese or island of Ceylon. The Bishop, on the one hand, and the Society on the other, each claims that no step should be taken at present which may seem to prejudge the decision of this question. The Bishop thinks that it is prejudged by the Society forbidding its missionaries to take part in his Diocesan Conference. The Society, on the contrary, thinks it would be prejudged if their missionaries took part in such a Conference, which would be apt to assume the character of a Legislative Synod.

Our advice is that the Bishop should distinctly state that this so-called Synod is at present only a Conference without legislative authority (which we understood is not claimed for it), and that the missionaries should not be forbidden by the Society to take part in such Conference.

15. There remain, as far as we can gather, only points of a somewhat personal character.

With regard to the action of the Rev. J. Ireland Jones and the Rev. J. I. Pickford, we do not feel called upon to express a judgment, thinking it well to look more to the future than to the past. We have no doubt that the Bishop could still make use of the known and tried powers of Mr. Jones in some important missionary sphere, and that Mr. Pickford could also be usefully employed. We should be sorry that our interposition with a view to future harmony should be made the occasion of any personal injury or loss to either of these gentlemen, one of whom stands very high for his character and missionary zeal, has held an important position in the Diocese of Colombo as Bishop's Commissary, and has earned the respect and regard of the Bishop himself, whilst the other, a young and untried man, is only commencing his labours under very difficult circumstances.

16. The greatest difficulty connected with the matters in dispute will probably be found in the application to particular instances of the principles laid down above. For example, there seems to be no doubt that a missionary station of the Society has existed at Kurunegala for twenty-five years, and that this missionary station has been under an

agent of the Church Missionary Society during the whole of that time. It is true that the resident agent has for some time been an unordained catechist, but this catechist has acted under the direction of a clergyman sent by the Church Missionary Society, to visit and guide him from time to time.

We are informed that it was the wish of the Church Missionary Society to have an ordained missionary resident at Kurunegala some time ago, and that such an arrangement would have been made, had it not been for the refusal of the Bishop to ordain or license any one connected with the Church Missionary Society. The Bishop, as we understand, now objects to the residence at Kurunegala either of Mr. Jones or of any other ordained missionary of the Society, though he does not object to such missionary living at a distance, and under his licence visiting Kurunegala, from time to time, to superintend the lay agent. We gather that this objection is based on the impression that the residence of a clergyman of such high standing as Mr. Jones, would interfere with the authority of the aided chaplain recently appointed to reside in the place. But, as the Bishop has assured us that he does not claim for the chaplains appointed by himself authority over the Missions of the Society, we are unable to understand the force of this objection, and we cannot think it to be in accordance with the analogy of the authority of Bishops in other dioceses, that, where no residence is assigned by law, he should claim the right to refuse licence to a clergyman because such clergyman thinks it indispensable, for the better discharge of his duties, to reside near what he deems to be the more important portion of his flock.

The Church Missionary Society, as we understand, is quite willing to substitute another clergyman for Mr. Jones as its resident missionary if the Bishop desires it. Whoever is nominated by the Society would, of course, according to the principles laid down above, if the Bishop refuses the licence, have a right to submit the question to the judgment of the Metropolitan authority.

17. In conclusion, we need scarcely, we trust, press both upon the Bishop and the Society the extreme gravity of the present condition of affairs. A deep responsibility rests upon both to settle their differences in a conciliatory Christian spirit. Diversities of views on these complicated questions are inevitable, but both parties in this dispute have earnestly at heart the advancement of the Gospel of Christ among the heathen, and we feel confident that, in the judgment of the Church at large, both will be held greatly to blame if they do not, as speedily as possible, act in such a manner as will show that they esteem the progress of the Gospel far above the maintenance of their own particular theories as to how the machinery of the Church is to be worked.

(Signed)

A. C. CANTUAR.

W. EBOR.

J. LONDON.

J. B. DUNELM.

E. H. WINTON.

27th February, 1880.

III.

RESOLUTION

Adopted at the Meeting of the General Committee of the Church Missionary Society, held March 8, 1880.

That this Committee offer their cordial thanks to His Grace the Archbishop of Canterbury, and to the prelates associated with him, for the trouble they have taken in preparing the valuable document which they have drawn up on the Ceylon difficulties; and, while gratefully receiving the suggestions therein offered to the Society, they desire to express their conviction that they will be able cheerfully to act upon them.

IV.

LETTER FROM THE HON. CLERICAL SECRETARY.

TO THE EDITOR OF THE —.

SIR,—In forwarding the resolution adopted by the Committee of the Church Missionary Society upon the document which the Archbishop of Canterbury and the prelates associated with him have drawn up on the difficulties that have arisen between the Bishop of Colombo and this Society, I should be glad to add a few lines for the information of those who may not have acquainted themselves with the details of the controversy.

The Committee of the Society readily acceded to the proposal of the Archbishop that he should undertake, in conjunction with the other prelates he proposed to associate with himself in the matter, to give such advice as might lead to a settlement of differences, inasmuch as they had the fullest confidence that they had not asserted any principle or pleaded for any privilege which was not substantially in accord with Church of England principles, and necessary for the satisfactory carrying on of their work.

How far they were justified in this confidence may be judged from the fact that, in gratefully acknowledging the document they have had the honour to receive from the Archbishop, signed by himself, the Archbishop of York, the Bishop of London, the Bishop of Durham, and the Bishop of Winchester, by whom, as they are informed, it was unanimously adopted, it will be seen from their resolution that they have no doubt of being able cheerfully to act upon the suggestions therein contained.

In reference to Paragraph 12 of the document, on the refusal of certain of the missionaries to receive the Holy Communion at the Bishop's hands, it is, I think, due to the Committee that I should state that they have no other desire than that their missionaries should be left perfectly free to follow their own individual and conscientious convictions in such matters. On the occasion in question, the Committee were asked by the Bishop of Colombo to express their opinion on the action of their missionaries. Considering that the Bishop had distinctly

stated that he should employ the eastward position, and that he regarded it as "of the highest value as an exponent of doctrine," the Committee replied that they thought the missionaries were justified, under the circumstances, in taking the course they did. To this opinion (while, as I have already said, leaving the missionaries entirely free to act on their own judgment) they cannot but adhere, in the interests of the Protestant teaching of the Church of England.

The Committee are fully alive to the extreme gravity of the present condition of affairs, and to the deep responsibility resting upon the Bishop and themselves to approach the questions at issue in a conciliatory Christian spirit.

While they have felt bound, in fidelity to the interests entrusted to them, to act with firmness, they and their missionaries have endeavoured throughout to act with Christian patience and forbearance.

I have no doubt that, if the Bishop should see his way frankly to act upon the advice that has been given by the highest dignitaries in the Church of England, a satisfactory solution of the difficulties will be found.

The Committee deeply feel that, whatever the issue may be, a debt of gratitude is due to the Archbishop of Canterbury and the other prelates for the trouble they have so kindly taken in the matter.

I remain,

Faithfully yours,

HENRY WRIGHT,

Hon. Sec. Church Missionary Society.

Salisbury Square, March 9th, 1880.

V.

Our readers will plainly see what just cause the Committee have for cordially accepting the suggestions offered by the five prelates, and for rejoicing in so clear and wise a statement of the principles that should regulate the relations between the Society and its missionaries on the one hand, and the Bishops in whose dioceses such missionaries are labouring on the other.

First of all, it is now acknowledged, by an authority which none are likely to controvert, that the missionaries are in a position analogous to that of incumbents, and not to that of stipendiary curates, and that the Society's position answers to that of lay-patron.

Then the right of appeal is acknowledged, as regards India and Ceylon, to the Indian Metropolitan in the first instance, and from him to the Archbishop of Canterbury. By accepting this mode of appeal the Society does not, of course, deprive its missionaries of any legal right they may possess to other modes of appeal, or to other privileges generally.

We may briefly note, as equally satisfactory, the recommendation that licences should continue to be given to the missionaries "of a more general character, authorizing the holders to minister at any place within certain wide limits"—a practice which has always prevailed in

the mission field, and without which missionary work would be continually liable to hindrance; the assertion that when there is an appeal against the withdrawal of a licence, the licence should hold good till the appeal is settled; the decided language in which the imposition of any tests, as qualifications for licences, other than those sanctioned by the Church of England, is deprecated; the acknowledgment that a bishop's direct control over lay-workers should be confined to those who, in the absence of an ordained clergyman, are doing the work of a clergyman; the advice that the "so-called Synod" should be distinctly stated to be "at present only a Conference without legislative authority;" and lastly, the strong opinion expressed as to the insufficiency of the reason advanced for wishing to prevent the Society's missionaries from residing at Kurunégala.

Mention is made in Paragraph 8 of the wish of the Bishop of Colombo respecting the revision of the licences. The five prelates do not in terms formulate any opinion on this subject, though their feeling with regard to the present retention of the licences by the Bishop, with a view to such revision, is not doubtfully expressed. The matter is perhaps not one of urgent importance, inasmuch as the revision of a licence without the consent of its holder cannot be effected except it be formally withdrawn, and the question of the withdrawal of licences is sufficiently dealt with in other parts of the paper.

The remarks of the prelates on the refusal of the missionaries, under certain circumstances, to receive the Holy Communion at the Bishop's hands are briefly referred to in Mr. Wright's letter; but it may be added here, that, when the prelates deprecate such refusal so long as the missionaries "are required to do nothing which is contrary to the declared law of the Church," the expression "do nothing," which at first sight seems ambiguous, must doubtless be understood as meaning "participate in nothing." If the "doing nothing" were confined to the acts of the recipient in the Lord's Supper, this sentence would imply that the five prelates considered that no extremes of illegal and superstitious ritual on the part of the officiating minister would justify abstinence; and we do not suppose that such a view as this can be intended.

On the references made, or not made, in the document to past occurrences, a good deal might be said. It would not be difficult, for instance, and may perhaps even yet be necessary, to point out the grounds for the impressions respecting the Bishop's wishes and intentions referred to in Paragraphs 3 and 4. But as we heartily rejoice that the prelates should have so strongly expressed their opinion that "no Bishop of the Church of England could possibly think of interrupting so great a work carried on by such an agency" as the Church Missionary Society, and their disapproval of any episcopal claim that would "virtually subject the clergy of the whole colony to the mere will of their Diocesan,"—and as we unreservedly concur with the wish expressed, that the "sad misunderstandings and dissensions" of the last five years may "henceforth be buried in oblivion,"—we will pass these matters by on the present occasion, and will be content with uttering our assured conviction that the Society, "forgetting all side issues, will, as

a solemn duty, brace itself to labour harmoniously" with the Bishop, so far as in the Society lies, "in the great work of spreading the Gospel of Christ among the heathen."

Everything now depends upon the method of applying in detail the principles so wisely enunciated by the chief dignitaries of the Church to the actual work of the Church Missionary Society in the Diocese of Colombo. Since the paper was issued, Bishop Copleston has made formal proposals to the Committee respecting these detailed arrangements. His proposals, while we write, are still under consideration. So far as they are in accordance with the advice of the five prelates, there will be no difficulty in agreeing with them. Upon that advice the Committee are content to take their stand.

ALEXANDER DUFF.*

II.



N the earlier portion of Dr. Duff's life, of which, with Dr. Smith's help, we attempted a sketch last November, there was a certain epic unity, which it was, or ought to have been, comparatively easy to reproduce, as it were, in a magazine article. This cannot be said, perhaps, of the rest of his earthly course, truly noble as that course was to its last end. In fact, as his biographer remarks, "Dr. Duff had really done his work in India when he was twenty-eight," and "he had apparently completed its parallel side in Great Britain when he was thirty-three." The task that remained was that of carrying on and enlarging the system of operations set on foot in the Indian mission-field, and at the same time so nourishing and stimulating the missionary spirit at home, that the supply of personal and material resources might be adequately maintained.

We can well imagine that he whom Scripture calls the god of this world may have been startled by this sudden and successful inroad into his kingdom, and may have gathered his energies together to oppose and crush the new antagonist. Certain it is, at least, that Dr. Duff found himself constantly opposed by perplexities and difficulties, which he encountered indeed with unwavering perseverance, and with great success, but which yet caused some of his most cherished hopes to fail of being accomplished. A great and good man, however, a faithful and gifted soldier and servant of Jesus Christ, sometimes deserves more admiration, and even effects more for the cause of truth and goodness, by his seeming failures than by his most brilliant and successful achievements.

The secular aspect of the thirty-four years we are now about to review, interests us mainly in its bearing on that side and aspect of missionary work which Duff had made peculiarly his own—the applica-

* *The Life of Alexander Duff, D.D., LL.D.* By George Smith, C.I.E., LL.D. Vol. II. London: Hodder and Stoughton. 1879.

tion and subordination to spiritual purposes, of intellectual culture and social advance. The great truth that such application is possible and desirable—for a truth we humbly conceive it to be—is one which is not only scornfully set aside by the irreligious philosopher, but is apt to be overlooked, or only timidly asserted, or even denied, by men of strong and simple piety. Thirty-five years ago, it had been recently re-proclaimed by two illustrious though widely dissimilar men, Chalmers and Arnold; and there were many vigorous and comparatively youthful thinkers who grasped it with a fervour sometimes too exclusive, and who were prepared to act upon it with a hopeful and confident enthusiasm. Some of these, doubtless, greatly underrated the strength and virulence of human corruption, and so perceived but dimly the need of pardoning grace, and of the accompanying power of the Holy Spirit. Duff, however, cordially worked with such men, so far as he could, and helped forward the movement which they set on foot. In the literary world, this impulse was represented by the *Calcutta Review*. In the field of practical philanthropy, its outcome might be seen in the Calcutta Hospital, taken up warmly as a Christian, though not a proselytizing, enterprise. Most important of all, this great principle manifested itself, in spite of all the traditions of the East India Company, and the immense antagonistic influence thence resulting, in the famous Educational Despatch of 1854. To the same cause may be attributed the important part which missionary bodies took in the formation and guidance, during its early years, of the Indian University system. Here the obstacles to be overcome were still greater, because to the (falsely called) neutral policy of the East India Company was added the recent example of the London University. It followed also from Duff's principle that he strongly urged the necessity of elementary education for the masses, and heartily rejoiced in the establishment, with this view, of the school cess in Bengal.

There can be no doubt, however, that the action of the British Government on education has, in many important particulars, diverged very widely from the course that Dr. Duff had desired. He, like Mr. Venn, regarded the Despatch of 1854 as giving unbounded opportunity, and adequate help, to missionary effort, if only it were fully and cordially carried out. Mr. Venn felt, indeed, more strongly than Dr. Duff seems to have done, the utter inexcusability of excluding Holy Scripture from the course of study in Government schools. But, setting this latter point aside, there can be no doubt that the grant-in-aid system has not been worked in the way expected by these two missionary leaders—that is to say, the principles laid down in the Despatch that set the system on foot have not been fully carried out, and there seems at present to be but little disposition to do so on the part of the Indian Government.

The result just mentioned is partly owing to a local cause. The Despatch of 1854 was written at a time when there were already in existence several Government colleges and high schools; but it distinctly intimated a belief that the time might come when for these Government institutions there would be substituted independent

schools, aided by Government grants. This principle, missionaries agreeing with Dr. Duff would frankly accept. No favour would thus be shown to Christian institutions. The educational resources of missionary societies are far less than those possessed by the non-Christian Natives of India. The wealth of India is in the hands of these latter; and this wealth, not to speak of the increasing number of Native graduates, can without difficulty obtain the services of European teachers, similar to those employed in the Government colleges. Were the Government to retire from the higher education, aided Native schools of this kind would be speedily multiplied. For it is now understood throughout India that academic education is the stepping-stone to social advancement; and social pre-eminence, far more even than pecuniary wealth, is the *summum bonum* of the Native of India. It is altogether an error, therefore, to say, as has been said, even in official documents, that the alternative lies between Government colleges and proselytizing colleges. Non-Christian aided colleges would spring up everywhere; Christianity and non-Christianity would contend together on equal terms; and the missionaries who urge this view have no doubt that the result would be in accordance with the motto of the college of Bacon and Newton, *Magna est veritas et prævalebit*. As matters now stand, the contest is not equal. The non-Christian college is a Government institution, and thus the British Government itself, as it must seem to the Natives of India, proclaims publicly that a complete education can be given without making any mention of the revelation which God has made to man, or even of the Divine Being Himself. And this system, once established, tends to perpetuate itself. It becomes a powerful department of Government. It gathers around it vested interests. The superior educational officers are frequently selected from those previously employed in the Government colleges. There is a natural inclination on the part of Government to assist and countenance its own institutions; and thus, instead of the State colleges gradually retiring before aided institutions, the tendency is in the opposite direction.

The influence of this local cause has been furthered by changes in the current of public thought at home. Men of what is commonly called the Broad Church school, when it was in the fervour of its youth, while the memory of Arnold was still fresh, in the early years of Charles Kingsley and his contemporaries, certainly showed some zeal and activity in support of the fundamental verities of the Christian faith. Now, however, for several years, with some noble exceptions, their energies have been mainly devoted to the denunciation of doctrines held by other Christians, or to the inculcation of a secular philanthropy, in which the Divine Ruler is sparingly mentioned, and in which Christ is eulogized as a Son of Man instead of being adored as the Son of God, or to the setting forth of new renderings of sacred history which minimize the supernatural, while the human side is studiously and skilfully glorified. Meanwhile, partly from political reasons, not a few zealous believers, especially in the Nonconformist bodies, have revived, in all its sharpness, that distinction and severance between things secular

and things religious, the exaggeration of which Arnold so strongly deprecated. In education especially, the complete separation of secular from religious teaching, which that great thinker denounced as false and impossible, and which Chalmers and Duff avoided as misleading and altogether unnecessary, is urged by not a few religious teachers with acrimony and determination, and almost as a matter of faith. While in many respects we deeply regret this result, we regard it with the more equanimity, just because we are thoroughly convinced with Dr. Arnold that, as regards education, in any true sense of the term, the attempted separation will be ultimately found to be absolutely impossible. In elementary schools, doubtless, heathen children may be taught to read and write without receiving any religious instruction. Particular branches of science may also be taught, such as mathematics pure and applied, entirely apart from religion. But a complete system of education must embrace inquiries into the grounds of duty, the laws of belief, the progress of events, the destiny of man, and the structure of the universe. It is impossible that such studies can be unaffected by the existence of a personal Creator and Ruler of all, by the revelation He has made to man, and by the existence of a Church which He has established on earth. It is impossible, again, that literature should be fairly studied if religion be wholly omitted. English literature in particular so teems with references to the Holy Scriptures, that one who teaches it must perform his duty very inadequately if he and his pupils do not come into frequent contact with the question, "Is the Bible a message from God to man, or not?"

In the meantime, however, those who advocate the carrying out of those principles of the Despatch of 1854, to which we have referred, have a somewhat up-hill fight to maintain. They will probably receive no support from the Nonconformist English missionary bodies. They are told by many desponding or half-hearted friends that the spirit of the age is against them. They have, however, one powerful auxiliary in the financial embarrassments of the Indian Government, and in the growing conviction on the part of Indian statesmen that more ought to be done for the education of the masses. We cannot therefore but think that the attempt is worth making to show how, by diminishing the direct expenditure on higher education, the Indian ryot may be relieved from some of his fiscal burdens, and funds may be provided for elementary schools without any serious injury to the higher education itself.

If, however, Dr. Duff's expectations under this head have not been realized to the letter and in all their extent, his educational efforts will, notwithstanding, leave behind them abundant and long-abiding fruit. It will be owing, under God, to him, and to those who have followed his steps, that there will always be among the Natives of India many leading and powerful minds, firmly impressed with the inseparable unity between the love of God and the highest morality—between the knowledge of God and the truest and deepest and widest science. This would doubtless be the case even were Missionary Societies to adopt the course (which we should deeply deplore) of wholly retiring

from the higher secular education. Such, however, we are convinced will not be the case. The Scottish Presbyterian Churches and (in a less degree, we must truthfully admit) the Church of England, have met with too much missionary success in the field of higher education to permit of their withdrawing from it altogether. Even those who would shrink from regarding secular knowledge as intrinsically leading men to spiritual truth, yet see plainly that by offering secular knowledge, itself a real though lower benefit, they are bringing under the sound of the Gospel portions of the population that could not otherwise be reached. Many also believe that Native Christian youths are intellectually strengthened by coming in contact with heathen fellow-students, and having to contend with them in scholastic competition. However much discountenanced by Government, we doubt not that some few Christian colleges and high schools will still maintain a high position, as is so brilliantly the case with the Christian college of Madras, and will thus throw a healing salt into the stream of Indian intellectual culture.

Let us pass, then, from Dr. Duff as a public man, influencing contemporary public events, to his more purely missionary character.

After his first return to India, his work at the college went vigorously forward. A Divine power accompanied it in the conversion of souls to God. In almost every case these converts lost their earthly homes. The missionary made arrangements to receive them into his own house. In an earthly sense, this could not compensate their loss; but the spiritual benefits were great, and were freely acknowledged by themselves. It appears that the arrangements of the Scottish Presbyterian Church did not so readily as those of the Church of England open the way for these highly-educated youths to enter the Christian ministry. "But when," writes Dr. Smith, "with a double experience of nigh twenty years since he himself had been set apart 'by laying on of hands of the presbyters,' the fervid missionary delivered the charge of the Church to the two Brahmins, to the Rajpoot, and the middle-class Bengalee, whom he had taught with Paul-like yearning, he felt that he too had seen the Timothy and the Titus, the John Mark and the Tychicus, of the infant Church of India." This took place in 1848. Another of his convert students, the afterwards well-known Goluk Nath, he had given to the American Mission in the Punjab. Progress of this kind continued until Duff's final departure from India. The last eight years are specially mentioned by Dr. Smith as years of progress.

Dr. Duff's attitude towards missionary work of other kinds was such as might be expected from his character. While always strongly impressed with the advantages of his own particular system, he not only acknowledged the merit of other modes, but himself took part in forwarding them. As early as 1844 he placed some of his own converts to work amongst a rural population in Lower Bengal. "Not long after, the south-eastern districts of the Santal country were taken possession of as a base from which to evangelize the non-Aryan aboriginal tribes." At a subsequent period, in 1869, six years after his own final return to Great Britain, he helped into existence a Mission to the Gonds of

Central India. It was under his fostering care that Narayan Sheshadri, the well-known Brahmin convert of Western India, went forth to evangelize his peasant countrymen in the villages around Jalna. During the same period of his life he greatly aided by his advice, his careful forethought, and his animating enthusiasm, those efforts of his Church in South Africa which ultimately culminated in the celebrated Nyassa Mission. Lastly, we may mention that on several occasions he expressed, on the platform and in the Committee-room, his warm sympathy with the efforts of our own Society. Many will still have in their recollection the graphic and glowing language with which he depicted, in Exeter Hall, the work of the Society's missionaries in Tinnevely. More striking still and more solemn was the incident at Salisbury Square on the 5th of January, 1869, when the Committee met to take leave of Mr. (now Bishop) French, the lamented Knott, and Mr. (now Dr.) Dyson of the Cathedral Mission College, who were returning or proceeding to the mission-field in India. Those then present will well remember with what earnestness he spoke of the "unspeakable privilege of being permitted not only to sympathize, but to co-operate, in every possible way with all who love Christ in sincerity and in truth, and who are co-heirs with Him in the glory to be revealed." "I cannot understand," he said, "the grounds of separation between men who are living in the bonds of Christ." How suggestive also and how characteristic his reference to an incident in the Acts of the Apostles! "Does the Holy Ghost say that Paul and Barnabas, having been the founders of the Church, were indispensable for its prosperity, and you must keep them—Lucius and the others will not be so much missed, send them to do the work? No! He says, 'Separate me Barnabas and Paul.' The other men can carry on the quieter work; the most able and skilled must go forth in the mighty enterprise—'Separate me Barnabas and Paul.'" But we must admit that in this matter also Dr. Duff's desires have been only partially fulfilled. In the Church of England, at least, men of high academic distinction or of conspicuous position but seldom offer for that branch of Christ's work which, like the great Apostle of the Gentiles himself, Duff ever regarded as the most glorious and the most attractive.

The fourteen concluding years of Dr. Duff's life were spent in his native country. A zealous and loyal member of the Free Church of Scotland, he took the most active interest in all that concerned its efficiency and welfare. He twice held the post of Moderator of its General Assembly—once during his second visit in 1851, and again in 1873. He was always on the side of peace and unity among those that truly love the Saviour. We have seen how he showed this spirit in his conduct towards the Church Missionary Society, and now in his closing years he laboured, not ineffectually, though not with all the success he wished for, to promote peace in his own Church, and brotherly co-operation with other Scotch ecclesiastical bodies. Amidst much that caused him pain, he lived long enough to see the beginning of those united missionary efforts on the borders of Lake Nyassa, which still present so promising an appearance.

But the time for departure and rest came at length. His faith in the great truths of the Gospel had always been simple and unwavering. It is well known that men of powerful intellect, even men whose piety it seems impossible to doubt, have often found it especially difficult to receive the full teaching of the New Testament—to accept, we mean in particular, those doctrines to which our Saviour referred when He said, “I have many things to say unto you, but ye cannot bear them now; howbeit, when He who is the Spirit of Truth shall come, He will guide you into all truth”—doctrines foreshadowed in the Old Testament, further led up to in the Gospels, but not fully revealed until Pentecostal times, and not fully set forth except in the Apostolic Epistles. This was not the case with Alexander Duff. It is instructive to find how, in this the later period of his life, he carefully studied, analyzed, and expounded to one of his correspondents, Scott’s *Force of Truth*, dwelling with special delight on Scott’s quotation of the celebrated statement by Hooker concerning Justification through Faith. Just at the last, when told that in a few days he must pass away, he replied, “I never said with more calmness in my life, continually by day and by night, ‘Thy will, my God, my God, be done.’” “In my own mind,” he exclaimed, “I see the whole scheme of redemption from eternity more clear and glorious than I ever did.”

On the 12th of July, 1878, the “earthly house of this tabernacle” was “dissolved,” and he peacefully passed away to the presence of his Lord.
C. C. F.

ON HINDUISM IN THE NINETEENTH CENTURY.



IN his admirable life of Dr. Duff, his biographer, Dr. Smith, speaks of Calcutta as the “brain” of India. We do not know whether there is any real distinction between the “brain” and the “brains” in the common acceptance of the term; but if an incident which we record below can be accepted as a fair representation of the intellectual condition of the place, and of India generally, the “brains” of Calcutta would not figure very highly in the estimation of intelligent men, certainly not of those enlightened by the teaching of the Word of God. Most unquestionably, during the last half century, there has been an enormous impetus given to knowledge, both religious and secular, by the powerful agency of Dr. Duff and other Christian workers; much ignorance has also been dispelled by other agencies. Christian philanthropists cannot be too thankful for what has been already effected. They may fairly and honestly rejoice in the reward bestowed upon the noble devotion and self-sacrifice of the agents they have employed. But it would be folly to imagine that the work of enlightenment is accomplished, or that it is on the eve of accomplishment. India may be fitly compared to a dark room, which has for many centuries been closely shut up, barred and bolted, from which every ray of light has been scrupulously excluded. A true estimate of missionary success will be formed by

imagining that here and there a few crevices have been made, letting in small pencils of light, illuminating in some corners tiny patches, making darkness elsewhere visible, and creating a certain amount of commotion in the foulness around. This is no small triumph to have achieved, considering the feeble means hitherto employed, and the vast extent of the space enclosed and shut up by the Prince of this world. There is another view of the subject entertained; but, before we advert to it, it will be well to place before our readers the incident which has elicited these remarks. We reprint it from the *Friend of India* (January 7, 1880):—

THEFT OF AN IDOL BY A PRIEST.—The Hindu community of Calcutta, more especially those residing in Baugh Bazaar, will learn with surprise of the theft of an idol known by the name of Muddun Mohun, on Saturday last. As the history of this idol may interest some of our readers, we subjoin the following:—"Muddun Mohun," which is a century and a half old, was originally the property of the Rajah of Bistopore, who about 125 years ago, being in want of money, pledged it with one Gocool Mohun Mitter for Rs. 25,000. Some time after, the Rajah in question, being in need of more money, asked for and obtained a further sum of Rs. 25,000. Later on, the Rajah wanting to redeem the idol, Baboo Gocool Mohun Mitter refused to part with it, offering him another, and a gold one, in its place. The Rajah declined this offer, and recourse was had to law. By an arrangement ultimately arrived at, Rs. 50,000 more was paid to the Rajah in full of all demands, and the idol became the property of Gocool, on whose death it reverted to Baboo Jodoonauth Mitter, the present owner. This Baboo kept the idol in his *Thacoor Barree*, permitting worshippers access to it. Another idol, named *Radica*, was shortly after introduced into the house and united to Muddun Mohun. The happy pair possessed a zemindaree, and a garden, which jointly yielded Rs. 5100 annually, and was spent over their decorations and other requirements. A Brahmin of the Ooryiah caste, named Mahadeb (Panhah), was retained to perform the ceremonies, and to generally look after them. This man's cupidity led him last Sunday to conceal himself in the house, and to clandestinely remove "Muddun Mohun," and bury "Radica" *pro tem.* in a vacant house adjoining. While going along the road with his booty, Mahadeb happened, unfortunately, to fall under the observation of a policeman, who arrested him on suspicion, and took him to the local thannah, where the discovery was made. He now awaits his trial.

We cannot, of course, surmise what would have happened if the policeman had not arrested the Brahmin with his booty, or whether, in the eye of the law, Mahadeb would even now be punished for having stolen a log of wood, value probably sixpence, or be guilty of sacrilege and other high crimes and misdemeanours. The course of procedure when the Brahmin was arrested with the god in his possession was, we believe, as follows:—The thief was taken to the lock-up, and, in what is termed the "Malkhanah Register," the god, or the log of wood, must have been entered. If no claimant appeared, it would in due course be entered in the Register of Stolen or Unclaimed Property. Eventually, if not claimed by the man whose property the god was, it would be brought to sale and disposed of by the Nazir, or Naib Nazir, who would receive a commission on the purchase-money.

To such accidents gods are liable in the "brain" of India in 1880. So far as we can understand it, there is no special provision in the Criminal Code for cases of sacrilege of this particular sort. The stealing a god who has not his jewels on, but is merely a log of wood, and carrying him away in a bag or a bundle, can hardly, we suppose, under

the peculiar circumstances of the case, in the eye of the law be a more serious offence than the stealing of any other block of wood or stone. In the chapter of the Code treating of "offences relating to religion," any one "destroying, damaging, or defiling" a sacred object, with intent to insult the religion of any class of persons, may be imprisoned for two years, or fined, or both. But it would not be easy to prove that the god had been destroyed, or damaged, or defiled by being carried about by a Brahmin, whose intent certainly was not to insult the religious feelings of the god's worshippers, but only to make money out of them by a felonious act.

We will not, however, forestall the sentence of the law on the Brahmin—himself a god for stealing another god—or guess at the immunities which he might claim considering the relative position of the two. Our business is rather to try to bring before the minds of Christians the vast amount which has yet to be done before darkness gives place to light even in Calcutta; furthermore, to point out how mistaken science leads too many intelligent persons to imagine that Hinduism is a creed which has pretensions to rank amongst the religions of the world, unless the most degrading fetichism can be so accounted. It would be difficult to adduce a more flagrant instance of the vast amount of stolid ignorance of rational religion still abounding in Calcutta than the instance we have quoted. While doing profound homage to the devoted labours of Christian missionaries there, and while recognizing that there has in many important instances been a considerable removal of obstinate prejudice and perverse blindness, masses of the community must still be in a state of primitive barbarism in religion; and this, to use the eloquent language of Dr. Duff, "not among barbarous hordes that roam over deserts untrodden by the foot of civilized man, or wander by the tangled margin of rivers unknown to song. No; but among the remnants of the most ancient civilization on the face of the globe!—in the very midst of hundreds and thousands of professing Christians!—in the heart of the metropolis of the richest, the fairest, and the mightiest province of the British empire!—and under the eye of the viceregal representative of the Protestant Sovereign of these realms!" Of late there has been a large diffusion of Government education in Calcutta. It has been the chief seat of what, more carefully conducted, might have been a noble experiment. We do not deny that it has borne some good fruits, even though divorced from, instead of being "in close and inseparable alliance with, the illumining, quickening, beautifying influences of the Christian faith." What Dr. Duff justly termed the "blind suicidal policy of high English education without religion," though fraught, as we believe, with untold mischief present and future, has been to some extent comparative light amid thick, palpable darkness. But clearly, with all the resources of Government at its back, its influence is still most limited and unavailing. We cannot tell whether Baboo Jodoonauth Mitter has profited by it or not, or whether it has reached any of his family, but it is quite clear that he might be M.A. of the Calcutta University and yet be the proprietor of the "Muddun Mohun."

Instances of this strange commixture of gross idolatry with high English education have been witnessed in Calcutta. Plainly, some more powerful dissolving agency is requisite, and that freely administered, before either common sense or rational religion will be a distinguishing characteristic of the "City of Palaces."

In pages like ours we hope it is needless to dwell upon the frightful evil of countenancing, in any way, these gross and offensive exhibitions of idolatry. Christian men and women, of course, abstain from this sin. But there are only too many, even in exalted station, who by their presence do lend support to these delusions. Mr. Vaughan, in *The Trident, the Crescent, and the Cross*, pertinently quotes on this subject the judgment of the *Bharat Britza*, the organ of the orthodox Hindus. It says "The Sahibs go about glorying that they are not idolaters; on the other hand, they do not hesitate to encourage idolatry and amuse themselves with it. How many distinguished Sahibs this Durga festival are attending, by invitation, the houses of our great men! How many Sahibs of high station and respectability come together to note their approval of the dancing of harlots! How many are there who do not object to eat meat in an idol's temple! Is this the conduct of non-idolaters? How very difficult it is to tell a man's mind by his words!" But what is more painful even than this is the laboured system of apologies for Hinduism which is created by men of learning who avowedly have no sympathy with vulgar idolatry themselves, but yet frame excuses and explanations for it. Our complaint is that many able men, enamoured of profound learning and high-sounding maxims, fail in adequately presenting to either Christians at home, or Hindus in India, an accurate description of the degrading superstition which is now the true condition of Hinduism. No mirror is held up which faithfully reflects the exact lineaments of the creed of the millions of India now living in Calcutta and throughout Hindustan.

As a most favourable specimen of this defective teaching, we might refer to an able and excellent man, Professor Monier Williams, of Oxford. Professor Williams is himself profoundly convinced of the divine claims of Christianity, differentiating it from all other religions; but he has published a book entitled *Indian Wisdom*. He represents it as furnishing "an insight into the mind, habits of thought and customs of the Hindus, as well as a correct knowledge of a system of belief and practice which has constantly prevailed for at least 3000 years, and still continues to exist as one of the principal religions of the world." Still in this able and elaborate work we are only informed that idols did not exist in the Vedic period; also that little is said about them in the Code of Manu in the fifth century B.C. There is an allusion to a sort of mockery of idolatry (p. 472) in a Sanskrit drama, but from the beginning to the end of *Indian Wisdom* a student wholly ignorant of India would with difficulty gather that the religion of India is, and has been for many centuries, naked idolatry of the most gross and vulgar description, little superior to that of savages in Central Africa; or, if he did gather the fact somehow, he would find it still more difficult to conclude how and when there had been the lapse from

wisdom into the most degrading folly. While we recognize the value of a book of this description as a monument of antiquarian research, throwing light upon the past, it only tends towards delusive estimates of the present. Calcutta in the present is more remote in its religious creed and practices, from what Professor Williams represents, than modern Rome is from Christianity. But of all this we hear not one word in *Indian Wisdom*. If it were possible to recover and restore a representation of the religious tenets and practices of the Druids, it would throw almost equal light on the present condition of Christianity in the East End of London. The real state of Hindu thought and practice in religious matters will be discoverable, however, in the trial of Mahadeb, for "taking dishonestly the movable property" of Baboo Jodoonanth Mitter without his consent—*videlicet* his god! Perhaps Professor Monier Williams will, some day or another, supplement his volume on *Indian Wisdom* by another on *Indian Folly*. The materials for it are abundant. When again we pass from Professor Williams to the statements and assertions of more advanced and speculative writers, we are not quite certain whether Christianity, as it is commonly understood, is the best religion after all. When these assertions are put forward, as they are put forward, by learned men, the incident of the god "Muddun Mohun" becomes still more perplexing and still more inconsistent with the erudite theories put forward for our acceptance as descriptions of the religions of the East.

Can it be any wonder, then, that intelligent and conscientious missionaries, who have not to do with the dreams of the past, but with the salvation of souls in the present, dismiss as learned *skiomachie* these conclusions and oppositions of science, falsely so called, which have their use in grammatical pursuits and the extension of learning, but bear feebly upon the work of conversion to the truth as it is in Jesus? They see the multitudes "mad upon their idols," and it is with this madness they have to deal. They have to do with Hinduism in its present vulgar concrete, not in its dim and possibly sublime abstractions of the past. It does not even concern them to consider whether Keshub Chunder Sen, upon whom so many fond hopes have been built by distinguished sages, is or is not a prophet. This, too, has to be left to himself and his admirers in Europe and in Asia. He may be inspired, but, if so, it is most probably with self-conceit, or he may be far more probably an Oriental reproduction of European and American infidelity. Hinduism in the nineteenth century is vulgar unsophisticated idolatry. Calcutta, like Athens of old, is a city "wholly given to idolatry." Those who look upon it with the heart, the spirit of St. Paul, see before them "a land of images." If there is any wisdom in this idolatry, it is the wisdom of this world, which is foolishness with God. The incident of Mahadeb and Muddun Mohun is most clear proof of it. If missionaries are faithful to Him whose ambassadors they are, without allowing themselves to be entangled with vain talk and foolish disputations, they will proclaim that "an idol is nothing in the world, and that there is none other God but one."

K.

THE FIRST YEAR OF THE BELUCHI MISSION.



IN the *Intelligencer* of February 1879, some account was given of the Society's plans for extending its work on the north-western frontier of India by the establishment of a Mission to the Beluchi tribes with its head-quarters at Dera Ghazi Khan. The first Annual Letters have now been received from the Rev. Arthur Lewis and Dr. Andrew Jukes, the two missionaries commissioned to begin the work under the guidance of the Rev. G. M. Gordon, to whose personal liberality in bearing all preliminary expenses was due the adoption by the Committee of his plans for so important a move forward. These two letters will doubtless be read with general and thankful interest. So also with Mr. Gordon's own Report, and the extracts from his Journal which he sends with it. This journal, it will be seen, contains the detailed narrative of Mr. Gordon's visit to Kandadar, in company with Sir Michael Biddulph's expedition, in January last year, a brief notice of which appeared in our May number; also a very curious account of what we may call a Hindu Deist's Devotional Meeting.

*Report of Rev. G. M. Gordon.**December, 1879.*

The year 1879 has been eventful in many ways. The political horizon has been overcast with clouds, some of which have dispersed, while others have accumulated and darkened. We thankfully record it as eventful also in the extension of our missionary operations on the N.W. frontier. The commencement of a Mission to the Belooches is a step which, we trust, will hereafter bear fruit to the glory of God.

I was at Kandahar when the welcome intelligence reached me of the arrival in the Punjab of Dr. A. Jukes and the Rev. A. Lewis. Under other circumstances I should have solicited permission to follow up what seemed to be a providential opening, by remaining there. After staying five weeks at Kandahar, I rapidly retraced my steps to join my colleagues. We met at a very interesting ceremony performed by the Bishop of Lahore—the laying the foundation stone of Mr. Bateman's church at Clarkabad.

After this I paid a short visit, with Dr. Jukes, to Mr. and Mrs. Nugent at Pind Dadan Khan, where we were joined by the Bishop, whom we gratefully regard as the father of the Jhelum Itinerancy in connexion with the Lahore Divinity College. His visit brought into a focus the past history and future

plans of the Mission, and was a very happy event. We have hitherto been considered by our brethren as somewhat remote and unapproachable at Pind Dadan Khan. But this year we were highly favoured, for not only did Mr. Shirreff lend us, as on former occasions, his valuable help, but he laid us under a still greater obligation by escorting our kind friend Miss Tucker from Amritsar. Her good work amongst the village women of our district during August and September was a bright spot in the Jhelum Itinerancy; for not only did it reach a class the most influential, the most untaught, and the most difficult of access, but it presented to them the true counterpart of all teaching—the living example of refinement, self-denial, and Christian devotion.

Pind Dadan Khan will soon be connected by a railway with Lahore, which will render the journey an easy matter of ten or twelve hours. Not that a railway is by any means an unmixed blessing. The highways and byways of the Punjab lose much of their formidableness to those who are continually traversing them in any stage of heat and cold. For those who care not to rough it, there is the luxury, every ten or twelve miles, of the traveller's rest-house, or Dak Bungalow—a

luxury unknown at present in Afghanistan. But the drawbacks of long marches, with imperfect transport and commissariat, are nothing to the privilege of annexing new territory for Christ, and we are more often straitened by want of faith than want of improved appliances of steam and telegraph. The happiest condition of human life is realized by the missionary who is on foot from village to village, with one disciple to stimulate his energies, and a donkey to carry his necessities. We hope that our Belooch Itinerancy may be no greater departure in this respect from the old apostolic grooves.

Hitherto our relations with the Belooches have been of a very peaceful character.

We have had no such rough experience as St. Augustine, of whom it is related that, travelling on foot through a region now called Dorsetshire, he preached among a seafaring population. "These heathen savages drove him away, and fastened tails of fish to the robes of his monks." We do not forget that we have to do at present with tribes partially civilized by British rule, but we hope to carry the Gospel, as opportunity shall offer, into the regions beyond. Our life the past year has been, for the most part, in tents, watching for openings, and ready to follow them up. Our stay at Dera Ghazi Khan, from April to June, brought us much in contact with Hindus or Mohammedans of the city type, but little with Belooches, who are more given to pastoral life on the hills and plains. Our hope that some Belooch chief would invite us to settle with him has now been realized. A hospital and dispensary at Choti, and another at Fort Munro, will greatly facilitate Dr. Jukes's practice, which has already been

blessed to the relief of many sufferers. Frequent observation proves that these people are not insensible to kindness, although sometimes slow to express their gratitude. In this they remind us of an experience in the Botan pass. We camped at a place called Abigoom literally "lost water"), where the Botan river disappears in its own bed, and, after running underground for some miles, issues again in pools, and pursues its course down the defile. Thus the current of Native feeling often eludes our observation, and then again finds expression in unexpected and gratifying ways. I think I can best illustrate this brief sketch of a year's work by appending a few extracts from my journal.

Our thanks are due to kind friends and supporters of our Mission, especially to a lady at home who has long taken a deep interest in the Bishop's work in the Punjab. Her private munificence and labour of love as a collector has raised an endowment, out of the interest of which our valued Native fellow-labourer at Jhang is maintained.

We are now indebted to the same lady for a second endowment, which, when completed, will support a Native evangelist amongst the Belooches. I am happy to add that a Native Christian catechist, who is well reported of, has volunteered to join us, and, by the kind permission of his superintendent, Mr. Baring, we hope to have him with us in a few days. We are much indebted to Mr. Fryer, the Deputy Commissioner of the Dera Ghazi Khan district, for his friendly assistance and support for several years past, and especially at the present time, when, owing to the Afghan war, the members of our lay committee of 1877 are scattered far and wide.

From Journal of Rev. G. M. Gordon.

At Kandahar.

Jan. 8th, 1879.—Entrance into Kandahar. The land of Afghanistan is, by universal consent, not a goodly land, nor is Kandahar a goodly city. We were not prepared for much, and so we were not disappointed. But to travel-worn men who had been on the march for 400 miles, and passed many a sleepless night, it was something to have reached the end of the journey. One more

river had to be crossed, which was icy cold to bare feet; and when the ridge beyond was gained, every eye was strained for a first view of the city. As is usual with Eastern cities, Kandahar looks best from a distance. A few walls surrounded by gardens, and surmounted by a dome, is all that you see, but the sharp peaks of the hills in the background make an effective picture-frame.

The troops were all paraded—artillery,

cavalry, and infantry—and formed a most imposing array as they marched through the city. Groups of Natives lined the side of the road, the Hindus wearing red turbans, in contrast to the white or brown of the Mohammedans. Among the latter there seemed to be three distinct types of feature—the rugged and often sinister-looking hill-man, the thick-lipped, almond-eyed Mongolian Hazarah, and the hook-nosed, Jewish-featured, handsome Pathan. The troops sent out to oppose us had all melted away, the governor and principal men had absconded, and for four days there had been anarchy in the city. The citadel had been looted by the mob, and all the shops were shut.

The tradespeople, respectable inhabitants, hailed our arrival with thankfulness, and seemed very glad to converse in Persian—a language with which most are familiar. One Hindu youth, who accosted me, said that his home was in the Shahpur district, near Pind Dadan Khan. Others spoke strongly about the oppressions of the Ameer's officers and soldiers.

Sunday, 12th Jan.—At 11 a.m. held parade service with 59th Foot, 15th Hussars, 60th Rifles, R. H. Artillery, and two R. H. batteries, all belonging to General Stewart's Division. Another service in hospital at 3 p.m. A third at the head-quarters, 2nd Division at 5 p.m. with 70th Foot E., 4 R. A. battery, &c. General Biddulph and staff attended. After this I went into the city and held a fourth service in the Fort, with Holy Communion, for the benefit of the officers of the 25th N. Infantry quartered there.

Monday, 13th Jan.—Had a very hearty little prayer-meeting in my tent, attended by four officers and eight soldiers. We made room by clearing out everything, and sitting on the ground, by the light of a home-made candle, composed of sheep's fat, with a piece of tent-rope for wick. The singing was very good, and we all felt mutually edified.

Jan. 16th.—An event of solemn interest occupied us—the funeral of Lieutenant Willis, R.A., who died yesterday morning from a blow dealt by a wild fanatic in the street of Kandahar. His genial and attractive disposition had endeared him to us all on the march, and we mourned for him as for a

brother. It was a privilege to attend his last hours, to hear his simple confession of trust in Christ, and to administer to him the Holy Sacrament. The funeral procession, headed by the band of the 70th, left the camp and skirted the city till it reached the Fort, when the coffin was lowered from the gun-carriage, and carried by men of the battery to its final resting-place. The spot selected for a cemetery was a walled garden inside the Fort, secluded from all but guarded access. Here General Biddulph and his staff met the procession. The funeral service seemed to be felt as a very solemn one by many officers who attended to pay their last tribute of respect to their departed comrade.

Jan. 31st.—Visited the tomb of Ahmed Shah, the founder of the city, and of the Dourani dynasty. The tomb is surmounted by a somewhat high dome, which is seen from a long distance, being the only monument or architectural feature of Kandahar. Under the dome is the last resting-place of the Shah and his three wives. The tomb is covered with Kashmir shawls, and is considered the most inviolable asylum in the country.

Jan. 31st.—The day being Friday, all the Mohammedan shops are shut (as with us on Sunday). At two o'clock, when the prayers in the mosque are over, the Mullahs repair to the principal bazaar, and display books relating to the Mohammedan religion for sale. It was at this spot that poor Willis was murdered. Engaging in conversation with a respectable-looking man, named A. K., who proved to be a chief of one of the local tribes, I offered him the New Testament in Arabic, which he gladly accepted. He asked my address, and promised to call on me, which he afterwards did.

Feb. 3rd.—Took an early walk to a neighbouring hill, which is ascended by an ancient flight of steps cut out of the limestone rock. At the top of the steps are some old Persian inscriptions, one of which bears the date of the Emperor Baber. On my return, passed a number of boys and men, who were amusing themselves by sliding down a rock in a sitting posture. The rock has been worn smooth by successive generations of sliders. Observed a sacred place with several tombs, which were deco-

rated with flags and ibex horns and large stone cannon-balls.

Read Pushtu with my Munshi, and afterwards went with E. to call on the Pathan chief, A. K. His son, A. J., received us at the door of his house with great politeness, and showed us up to a highly-decorated room in a large court, which was adorned with mural painting. There were carpets, arm-chairs, and table-covers, in European style. There were books on the shelves, and flower-vases on the table. Presently entered a very handsome well-dressed man, who was introduced to us as the Qazi, or Chief Doctor of Mohammedan law in the city. Sweets and fruits were placed on the table, and the kalcen (water pipe) and samooar (tea urn) were introduced, as in Persia. The tea was handed round in China tea-cups, and partaken of by all, for it is only in India that Mohammedans affect the caste system of refusing to eat and drink with Christians. The Qazi told me that he owed his life to our arrival in Kandahar, the Ameer having quarrelled with his own brother and with him, as his brother's friend. As it was their hour of prayer, I offered to retire, but they begged us stay, remarking, "If we had been attending the Ameer, he would never have consulted our wishes in the way that you of another religion have done." They then went alternately into an inner room and repeated the evening form of prayer, and rejoined us.

We then discoursed on the Law and the Gospel. A. J. went to his book-shelf and took down two books. One was the Arabic New Testament which I had given to his father, the other a well-worn copy in Hindustani, remarking of the latter, "I have not only read, but also committed it to memory." He added, "There is very little difference between the precepts of the Koran and those of the Christian Scriptures." I dwelt, in reply, upon the value of a revelation which told of One who has fulfilled the law for us, and he listened very attentively while I quoted the prophecies which point to the Atonement of Christ. The father and uncle came in and joined in the conversation. Among the Maulvi's books we noticed Wyld's "English Atlas" and Raverty's "Collection of Pushtu Poems." On taking leave, we were specially invited

by the Qazi to pay him a visit in his own home. It was very gratifying to be on such good terms with these well-read men, especially at a time when the respectable people are very shy of us, fearing the future vengeance of their rulers when we retire from the country. Thus God gives us most unexpected openings. I little thought a year ago that I should be discussing with the Moulvies of Kandahar, at their own invitation, on the teaching of Christ and the Messianic prophecies! Nor did I anticipate, on arrival here, that the Word of God had already preceded us, and had been read and committed to memory!

A Meeting of Hindu Doubtters.

Dera Ghazi Khan, May 11th.—At the invitation of a Native gentleman, who is an old friend, I attended a religious meeting, which is held every Sunday evening at his house in the city. My friend is one who has a very great regard for the Christian religion, and formerly desired to embrace it; but his mind was troubled with metaphysical speculations, and he could not grasp the doctrine of an atonement through Christ alone. He is in sympathy on certain points with men of all religions, and prefers the position of an eclectic to that of an adherent to one form of doctrine in particular. Being by birth a Hindu, he adopts the reformed Hindu or Brahmo Somaj tenets, although he does not call himself a Brahmo. On Sunday evening he invites to his house the leading members of various Hindu creeds for prayer and discussion, conducting the service himself. I was shown up to the top of his house, where carpets were spread and lights placed in the middle. We all sat in order, forming four sides of a square, and the greatest decorum was observed. The meeting commenced with a short exposition by an old Pundit, who read and translated from one of the Hindu Shastras called the Bhagavat Gita. Then followed the singing of bhajans or Native hymns to Native musical instruments. After this our friend conducted extempore prayer in his own language, commencing with a meditation. "What are we here met together for? Not worldly gratification, not vain discourse. We are come to seek Thee, O God." He proceeded in a

very solemn manner with confession of sin, ascription of praise, and invocation. After prayer he introduced discussion, with a few remarks on the subject of seeking after God, and alluded to the Hindu doctrine of three conditions of mind—namely, (1) the “wakeful,” (2) the “dreaming,” (3) the “heavy slumberous” condition. Enlarging on the second condition—the dreaming, contemplative habit of mind, as fitted for revelation of God—he thus illustrated his remarks: “There is a dark house, and a bird sits in it. A hawk sits outside and waits for the bird, but will not enter the darkness. The bird flies out, and is instantly pursued by the hawk until it again seeks refuge in the house. So with the human spirit; it finds no rest in the world; care pursues it till it returns to its ark, and finds rest in the solitude of contemplation.” These remarks were met by a warm rejoinder from an old Hindu lawyer, who argued that “You cannot find God by merely shutting your eyes and meditating. There must be successive *steps* from lower to higher, and these steps are all indicated in the written word, the *Shastras*.” He declined all merely speculative discussion.

The other replied, “You refer only to the Vedant *Shastras*; you know nothing of the *Bhakti Shastras*.” This introduced the old battle-ground of “faith” and “works.” The old simile of the “straight new road” and the “old tortuous road” was given, and, as usual, turned both ways. Neither party would yield the point.

The company present numbered about twenty-five persons, most of whom (like my friend) were educated men in Government employ. Four only took part in the discussion. The others were listeners, like myself. One of them told a nice story about an old man and a Garu or teacher. The former, who was known to be wealthy, on being questioned about his income, stated it as only Rs. 25. His age, he said, was only two or three years. On being asked to explain, he replied, “I reckon my income as limited to the portion of it which I have given to God, and my age as only the time which I have spent in His service.”

The proceedings concluded with the singing of another hymn.

I came away at 10 p.m., strongly im-

pressed with the influence for good which can thus be exerted by one like my friend, whose views on prayer and worship are as much at variance with ordinary Hindus as those of any Christian missionary. He has great difficulties and prejudices to contend with. May he be more and more enlightened by Him who is the light that lighteth every man that cometh into the world!

Visit to a Beluchi Chief.

Nov. 26th.—Rowed down the Indus in a boat, the Bishop, Jukes, Lewis, and self, on a visit to the Chief of the Majáris, a tribe of Belooches. Not forty years ago these men were all at war with us. They are now as peaceful as any of the Queen Empress's Indian lieges. They still cling to the ornamental appendages of sword and shield, but only as emblems, not as instruments of strife. We disembarked on a bank made sandy and barren by the caprice of the shifting, restless tide. This was the nearest point to R., where the chief or Nawáb resides. On hearing of our arrival, he sent camels for our baggage, and his son came to escort us across the pathless jungle. As we neared his village, the Nawáb came out to meet us. He is a man of shorter stature than the ordinary, but his fine intelligent face shows a capacity for receiving and imparting enlightened views. There was nothing in his dress to indicate the position he holds, or to distinguish him from his followers. He is true to the tradition of his ancestors for simplicity and hospitality. The Belooches all dress in plain white, and the only outward distinction of a chief is the superiority of his horse. In this respect they indulge in a little display. They are justly proud of the breed of their horses. Otherwise, rich and poor are alike. “I dwell among my own people,” was the almost literal response of their chief to a remark upon his position with regard to his retainers.

He made us his honoured guests as long as we chose to stay with him. Sheep were killed for us, and piles of rice, sugar, and flour placed before us in embarrassing profusion.

Nov. 27th.—The Nawáb called at our lodging, and invited the Bishop to his durbar. We walked through the village street, with its Hindu shopkeepers sitting at their doors, and reached an open

space in which stands the Durbar Hall, an unpretending building, but large by contrast with its surroundings. Here we were introduced to the members of the Municipal Council; chairs were placed for us, which seemed a western innovation, and quite out of keeping with the patriarchal or feudal simplicity of the assembly seated on the ground in turbaned ranks.

We were next invited to visit the school, where twenty or thirty Belooch boys, including the Nawáb's two sons, receive a rudimentary education in Persian and Hindustani, read and written. Study is by no means a traditional habit with Belooches, yet some are beginning to appreciate its advantages.

Nov. 28th.—Another visit from the Nawáb led to a very interesting discussion upon some points of Christian doctrine which present great difficulties to inquiring Mohammedans. Trained merely to the "law of a carnal commandment" which they can never fulfil, they know nothing of "the power of an endless life." These difficulties were explained with great point and clearness by the Bishop, and the Belooch chief was a most attentive listener. Our visit passed very pleasantly, and gave us several good opportunities of addressing the common people, many of whom were very thankful for Dr. Jukes's medical advice.

Report of Rev. A. Lewis.

Dera Ghazi Khan,

Dec. 24th, 1879.

Since the first year of my missionary life has expired, I send my first Annual Letter, giving some account of the work which has been done and taken in hand during that time. Naturally, in the case of a missionary who has entered upon his work so recently as I have done, there cannot be much positive work of which to give account; but much more must this be the case when not merely the missionary is new, but the sphere of work is new also; for up to the present there has been no effort to spread the Gospel amongst the people of Beluchistan.

Doubtless the points upon which the Committee would have me dwell are those connected immediately with the Beluch Mission—what plans we have, what are the prospects, what the disposition of the people, &c. With this object in view, I will but very briefly run through the period up to the time of our arrival in Dera Ghazi Khan, April 5th, 1879.

On landing in Bombay, December 4th, 1878, after a brief stay at the Mission-house, I started to Amritsar, but, in accordance with the advice of the Bishop of Lahore, breaking my journey at Jabalpur, Allahabad, and Agra, in order to get some insight into Mission-work. On arrival in Amritsar, I was most kindly and hospitably received by Mr. and Mrs. Clark. Here I found that the movements of the Rev. G. M. Gordon were quite uncertain. He had taken advantage of the opening caused by the

war in Afghanistan to go to Kandahar with the troops. As the Beluch Mission had to be organized under him, and as I looked to him as my chief, it was clear that there was no advantage, but rather the contrary, in my going on to Dera Ghazi Khan. I remained in Amritsar till the beginning of March. Dr. Jukes and I then went to Clarkabad in order to be present at the laying of the foundation stone of the new church by the Bishop. While here with Mr. Bateman, we were surprised one day by the arrival of Mr. Gordon. After a most refreshing stay amidst Mr. Bateman's interesting work in this Christian village, we separated for a short time. Mr. Gordon wishing to visit his Mission at Pind Dadan Khan, Dr. Jukes accompanied him. I remained in Clarkabad, and finally we all met in Multan, and arrived together in Dera Ghazi Khan on April 5th.

We now began to look round us for some place in which to reside. It seemed an important matter not to go into cantonments; for, besides the dislike or fear which Natives generally have of these quarters, in Dera Ghazi Khan there is the further disadvantage of the European station being separated from the city by the distance of about a mile.

It seemed to be a matter of doubt whether this place would ultimately prove to be the best position for our Mission. Our object being to open work in Beluchistan, we felt that it might be possible to get more thoroughly amongst the Beluchi people. On this account

Mr. Gordon was unwilling to undertake any building in or near the city, and we quite fell in with his decision, that it would be far better to wait and see what openings might be forthcoming.

We found a pomegranate garden close to the city walls. It belonged to a Beluch chief. The owner readily gave his consent to our pitching our tent here. Within the garden, too, were the ruins of a Native bungalow. In this we found one small room, which still had a roof on it, which, however, was tenanted by a donkey; another room of the same size was partially roofed; but, generally, the whole place was a scene of *débris* from fallen masonry, &c. With pickaxe and shovel we set to work to clear the place; we had the roof of the small room repaired, the four-footed tenant was ejected, and then, with our tent, we had ample accommodation. Here Dr. Jukes began his practice amongst the Natives, and had plenty of patients every day. Mr. Gordon, as a rule, preached in the bazaar each evening, and we accompanied him.

All this was very invigorating, and we began to feel that we were in the midst of Mission-work. It was refreshing, too, after some months of being without direct ministerial duty, to have a small English community whose spiritual welfare needed tending.

During this time, going to the bazaar with Mr. Gordon, I made a first attempt at reading in public and simple explanation of Bible stories; but, as may be imagined, such attempts were of the feeblest kind when the language was so new. Frequently boys from the Government school came to see me, and occasionally I went to the school to take English classes. On June 2nd Mr. Gordon left us in order to visit his Mission at Pind Dadan Khan.

Dr. Jukes and I now made preparations for our departure to Fort Munro. We were inclined to spend the summer in this place in the Suliman range for a variety of reasons. We should here see something of the hill Beluch tribes; we should learn something of their habits and customs, as well as of the language. Besides this, we should have the advantage of a cool climate for study, &c.

Before our departure, however, I had an opportunity of experiencing one

great blessing of missionary life. An old man, who had heard of the Gospel some years previously, had been, as it were, reanimated by Mr. Gordon's preaching in the bazaar. He had consequently paid some visits to our garden for instruction in religion.

When Mr. Gordon left for Pind Dadan Khan, this old man continued to come to us. It then fell to me to give him what instruction I could. To see the eye brighten with the ray of light which the teaching of a parable conveys, to hear the hearty response to prayer, to see the efforts of one who can neither read nor write, to learn and understand the Lord's Prayer, brings home to the heart how great a privilege he has who is permitted and has a commission to speak for Christ in a land of heathenism.

In the middle of June we started for Fort Munro, which, as was mentioned, is in the Suliman mountains. It stands at a level of 6000 feet above the sea, and is distant from Dera Ghazi Khan about seventy miles. A few English residents had taken refuge here before us from the heat of the plains. As there are only two small bungalows erected here, tent-life was the order of proceedings. We had our small gatherings on Sundays for services, a Bible-reading during the week, and ample time every day for study.

Dr. Jukes soon had a number of patients to see him daily. From these, and in a variety of ways, we were enabled to become somewhat better acquainted with the people amongst whom we were sent. One soon learns to like them very much. They are in many ways a fine, manly race. There is nothing of the cringing nature of those that have been often conquered; they are free from that innate deceit which is very trying in so many races of India. There is altogether an independence about them, especially in the hill tribes, which is very refreshing. But then there is another side with its drawbacks. They are extremely ignorant, very few among them being able to read or write; there is, of course, no literature of any kind to be found. Besides this, their standard of right and wrong is not a high one. Raids and tribal warfare, with consequent murder and cattle-lifting, are looked upon as honourable occupations.

Among such a people it is easy to see that difficulty must arise in acquiring the language. We found it impossible to get a man to teach us; so our only plan was to endeavour to become acquainted with it by going amongst the people.

On July 20th we were again joined by Mr. Gordon on his return from Pind Dadan Khan.

We now arranged to pay a visit to Vitakri. This is a camp situated at the head of the Khatran country. It is the last place on this route into Afghanistan where any British troops are stationed. Our object in planning this journey was to inspect further the Beluch country with a view to the establishment of our Mission, as well as to give ministrations to the officers stationed in Vitakri. We accordingly set off on July 28th. Dr. Jukes did not accompany us, being engaged in Fort Munro. The journey was one of four or five marches. We put up each night in one of the villages. The latter in this country are all walled and fortified. This is necessary, as the Khatrans are not such a fighting people as their neighbours, the Marris, Legharris, &c. They are cultivators of the land and cattle owners; consequently the other tribes are often tempted, through a prospect of gain, to make raids upon them.

We usually found a room under the gateways of the villages which we could occupy. Certainly they were not such as travellers at home would delight in. Built of mud, blackened inside with smoke, dark and not famed for coolness, plenty of mosquitoes and flies complete their charms.

Arrived at Vitakri, we spent two Sundays there. Besides services for the English, we found work to do amongst the Natives of the 21st and 30th Madras regiments. There were some Christians amongst them who came to us daily for instruction and reading.

On Monday, August 11th, we started on our return to Fort Munro. We now settled down to study and reading again, but in my case much time

was lost through continued attacks of fever until the end of our stay in the hills. About the middle of October Dr. Jukes and I again returned to Dera Ghazi Khan.

We now found that, owing to fresh circumstances, Mr. Gordon would not be able to join us for itinerating as soon as he expected. This, which was a disappointment to us, turned out to be merely God's goodness in opening a most unexpected road; for, during the two or three weeks' sojourn in Dera Ghazi Khan, the Newab Jamal Khan, chief of the Legharris, was staying here. He had somewhat a serious illness, during which Dr. Jukes attended him, and was instrumental in restoring him to health. The chief was then anxious to have him in attendance at Choti, where his residence is. He made promises to build a hospital and a house. This was, of course, exactly what we would wish; for at Choti we shall be in the midst of those people to whom we have been sent to preach the glad tidings of a Saviour of mankind.

This stay in Dera Ghazi Khan, too, gave us time to resume acquaintance with some of the townspeople, and more especially with the old man who was mentioned before. He still seems to be seeking after truth, but not yet anchored to the only sure Rock of our hope. He remembered the Lord's Prayer, and said he had been in the habit of using it. May He who knows and tries the heart be pleased to open the door to him who is knocking!

While waiting here, I made my first *unaided* attempt at speaking in the bazaar. In the summer, when Mr. Gordon was with me, he always began speaking as soon as I came to a standstill. Now, going into the main thoroughfare one night when it was very crowded, on account of a Hindu festival, some feelings of faint-heartedness came over me, knowing the feebleness of my tongue. But when it was over, I felt thankful to the Giver of all good for having put words into my mouth in this day of small things.

Report of Dr. Andrew Jukes.

Dera Ghazi Khan,

Dec. 11th, 1879.

We reached Lahore April 2nd, and Dera Ghazi Khan April 5th. After spending two or three days in the Dak

bungalow, we pitched our tent in a garden near the city, and here had better opportunities for seeing sick people, and going to the bazaars in the evening with Mr. Gordon to preach. The

preaching was always well received. Sometimes arguments took place, sometimes not, but never maltreated; though near the salt-mines, Pind Dadan Khan, we had dirt cast at us, and esteemed it a privilege to be with those who were suffering shame for being witnesses for Christ. I was called to visit the late Prime Minister of Khelat, Shegassia Walli Mahomed, who was somewhat better for treatment, though he left before being cured.

On May 19th I performed my first operation, in removing eight or nine tumours from a young woman's ear, caused by numerous earrings. Mr. Gordon first asked for a blessing on our efforts in Urdu, and when she was well we returned thanks in the same way for mercies vouchsafed. She was an intelligent girl, and was said to know much of the Koran by heart. On October 27th I removed eight or nine more tumours from her other ear.

On April 28th, Mr. Meyers, from Amritsar, gave the children in the school a magic lantern display; but, from the bigotry of adult Natives, they were not permitted to come to a second, because the first series displayed were scenes from Old Testament History.

On June 5th, Mr. Gordon having left some days previously for Pind Dadan Khan, Mr. Lewis and I left the garden, and sent forward our camels to Fort Munro; but Mr. Lewis was too ill, and the weather too unsettled for us to start till four or five days later. We reached Fort Munro on June 14th. It is a new hill-station, at an elevation of 6400 feet.

While here, a weekly Bible-reading, besides the usual Sunday services, was held by Mr. Lewis for the Europeans in the station, which was attended by all but the civil officers. Here I daily saw and dispensed for Beluchi patients, but the number was much limited by a feud amongst the tribes. Here Mr. Gordon joined us, and we had a conversation with F. Fryer, Esq., Deputy Commissioner, about having a hospital at Fort Munro.

On October 8th, left Fort Munro for Dera Ghazi Khan with baggage. While here I was called to visit Nawab Jemal Khan, chief of the Legharis, who was suffering from a distressing illness, for which he had been maltreated by a

Native doctor. With God's blessing I was enabled to relieve him. This led to my going with him to Choti, the centre of the Leghari tribe. When nearly recovered, I asked him, at Mr. Gordon's suggestion, for a hospital and bungalow at Choti, and he promised to build both if I would come and live with them. He allotted a portion of the only garden there is in Choti for this purpose. This gives us an opening among the Beluchis, which we have been looking and praying for. I have performed three operations, two of which I believe were perfectly successful; but the third I do not know the result of, as I was obliged to leave them all to join the Bishop, Mr. Gordon, and Mr. Lewis, at Raganpur, on our way to Noghan, the centre of the Mayari tribe, of whom Nawab Unam Baksh Khan is the chief. He received us most hospitably.

The number of cases treated has been 555—not a very large number. It would have been much more but for the feud existing during our residence at Fort Munro between the Hadianis and Ketranis, which caused the tribesmen to desert the borders for safer regions. Nor do I think the results altogether satisfactory; very many cases are constantly coming under observation, requiring prolonged treatment or operation for their cure, and the want of accommodation, and the uncertainty of our stopping in any place for more than a few days, prevented many operations from being done, so that not much medicine was distributed, knowing that it could do little or no good, but just to show the people that we wish to help them. I have been frequently asked, "Why do you not stop with us? What is the use of moving from place to place?" and some have been anxious to accompany us. When we have a settled base for our work, and accommodation for our patients, an occasional tour will do great good, as we can then send cases requiring treatment to the hospital; but now little good is done to the sick people. I am, however, frequently called *nek name* (good names) by the people, so that in the future, when able to tell the people in their own tongue the wonderful works of God, I shall, perhaps, be well received.

HOW THE C.M.S. IS WORKED IN NORFOLK.

A Paper read at a Conference held at Benhall Lodge, Jan. 27th, 1880, to form a Suffolk Church Missionary Union.

By THE REV. E. LOMBE, M.A.,

Rector of Swanton Morley, and Hon. Association Secretary for Norfolk.



ASKED by my friend Mr. Price to come and give some information about our Norfolk organization and its results, I have thought it would tend to concentration and accuracy if I put what I have to say upon paper.

I will be brief—sharp, short, and decisive.

It may help if I say at once that our results may be summed up by comparing 1866, when our present plans commenced, with 1879 just closed. We have a clear gain of 94 more parishes, in which we preach or speak, of 200 more appeals annually, producing 1200*l.* a year more income, which is gathered by 178 personal attendances of the Association Secretary, while 250 of these appeals are locally taken, without any expense, and only 16 Sermons and Meetings have been taken by so-called Deputations from the Parent Society. Much, therefore, of the gain is in saving of expense, which does not and cannot appear in the balance-sheet.

Our work stands, so to say, on three good stout legs,—

OUR ORGANIZED COUNTY SECRETARIAT.

OUR CHURCH MISSIONARY UNION.

OUR FIRST-RATE ASSOCIATION SECRETARY.

I do not forget the Divine help of the Holy Spirit given to believing prayer, without which all is utterly futile.

I take our C.M. Union first: it was first in the field. For many years our present Bishop was County Secretary for Norfolk, and used to gather the few Secretaries who then existed annually in Bergh Apton parsonage to overhaul and forward C.M. work in the county. Goodly gatherings I have heard they were. The parsonage used to be well packed with good men and true—sometimes, so I have been told, two in one bed. If it were so, they helped to keep one another warm, and warmth is essential to life. The last such meeting was held Feb. 11th, 1852.

At that time there were in Norfolk 48 Associations, with 81 subscribers and 25 members, and the produce was 1400*l.* a year.

On March 9th, 1852, a meeting was held at the Swan Inn, Norwich. Twelve good men were present to form an institution of some kind, "that the annual gatherings might be maintained," and the work still carried on. Corporate action was the thought of the day—a corporate Secretariat for a single individual, a corporate Pelham for an individual one. In that nest of swansdown, composed of Cunningham, Tacy, G. Steward, F. Bevan, F. Watson, and others, the egg was hatched, and forth came the C.M. Union.

It consists of *Evangelical brethren*, nominated by two members, and selected by the whole body, whose qualifications are that they are lay

or clerical supporters of the C.M.S., pay 7s. 6d. yearly in advance for three luncheons at three annual meetings in March, July, and December, and pledge themselves to be regular in attendance whenever convenient. Scripture papers are read, and discussion had. Missionary papers are read, and the Secretaries are there invariably to transact business, communicate information, organize work, and stir up the sleepy with the rousing notes of the C.M. trumpet—Work, agitate, pray. We number some 100 members—the best men in the county—and with this organization we manage to keep the county alive in *re* C.M.S.

In 1866, the C.M.S. showed 79 meetings and 165 sermons in 265 parishes, and an income of 2709*l.*,—and this after some quickening and active new work in certain directions.

At the July Meeting of 1866, a conversation ensued between two C.M.U. members, in which dissatisfaction was expressed with the progress or rather regress of the work. A Committee was called—a Report was read. It was shown that our decennial advance was 10 per cent. below the general advance of the Society; there were 14 Deaneries in which less than 10 sermons were annually preached, 5 with 5 sermons and under. Parochial Associations were few; in few parishes a decent subscription list; Juvenile Associations best known by their absence.

A Report was read—a general and minute organization and canvass of the county urged. Wordy brickbats were hurled at the reader's poor head, but only hurt his heart, and that recovered. He was not bidden, like the consecrated cobbler, "Sit down, young man!" but he was told to "let well alone." He thought that "well" bad, and wouldn't let it alone. A meeting was summoned of a very few trusty souls, when it was agreed to get appointed a separate Secretary for each Deanery, as a convenient and recognized geographical district, and to make him responsible for it, with a working County Secretary to keep them going.

This was done, and, before the next Union Meeting could stop us, the men were appointed, the county organized, canvassing sheets were sent out to each of them, all ready for entering figures, with a circular requesting them to canvass each parish, recusants to C.M.S. or no, and bring their sheets filled up to a meeting of all these Secretaries the first Monday in March. It should have been Tuesday, because our kind friend Mr. Watson (or at least his dear wife, now at rest), who kindly received us, had hard work to get their white puddings and black all smoking hot and ready for some five-and-twenty hungry men on so early a day in the week. We met at noon, ate luncheon, prayed for help, and went to work. All sat down patiently together, and went through every parish in the county. Many a Secretary, who despaired of gaining over some rector in his district himself, found in some other Secretary one who could readily run alongside and board him.

That meeting was held under Mr. Watson's hospitable roof, March 4th, 1867. The result was striking—a promised gain of 77 sermons and 11 meetings. The close of the year showed an actual gain of 103 more appeals by sermons and meetings in 62 more parishes than

had ever been reached by the C.M.S. before, and the income sprang up at a bound by some 300*l*. The meeting was a most happy one, followed by a capital gathering of C.M.U. brethren next day at Norwich, who were very contented to have been taken by surprise, and did not desire the supposed disturber of "all well" to sit down again.

Annually these canvasses have been made, and these meetings have been held for twelve years (this is the thirteenth), under the auspices of Thickthorne and Earlham hospitalities. It has been sometimes suggested that it is hard upon our hosts. They deny the soft imputation, and resolutely say, "Let well alone."

For some ten years the Parent Committee have annually sent down one of their Secretaries, at our request, to meet, confer with, and address us, with the most beneficial results. They become acquainted with their constituents and try their mettle, *we* with our representatives in the Councils of Salisbury Square. Certainly *these* extra-parliamentary utterances have been very quickening in their effects, and Salisbury Square acknowledges their value.

Upon the whole our work has gradually told. No county in England is so completely organized for C.M.S. work. All is not perfect, but *the machinery covers the ground*, and we can reach it all when we will. And the Parent Committee, I believe, are anxious generally to adopt the plan, modified as circumstances may require, throughout England.

It may help if I give examples of our results :—

Increase of Income, 1200*l*.

Large proportion of volunteer work—more than half.

Small proportion of Deputations, only 16 out of 444 appeals in 1879.

And then, in Deaneries, the following results have shown the value of our plan :—

Blofield	has	risen	from	145 <i>l</i> .	to	266 <i>l</i> .
Brooke	"	"	"	176 <i>l</i> .	to	238 <i>l</i> .
Cranwich	"	"	"	139 <i>l</i> .	to	162 <i>l</i> .
Fincham	"	"	"	62 <i>l</i> .	to	110 <i>l</i> .
Hingham	"	"	"	194 <i>l</i> .	to	284 <i>l</i> .
Hambleyard	"	"	"	215 <i>l</i> .	to	265 <i>l</i> .
Sparham	"	"	"	89 <i>l</i> .	to	154 <i>l</i> .
Thetford	"	"	"	12 <i>l</i> .	to	21 <i>l</i> .
Waxham	"	"	"	73 <i>l</i> .	to	131 <i>l</i> .

Then we have 3 subscribers of 50*l*. each where we had 1

"	"	2	"	20 <i>l</i> .	"	"	1
"	"	9	"	10 <i>l</i> .	"	"	3
"	"	11	"	5 <i>l</i> .	"	"	10
"	"	11	"	3 <i>l</i> .	"	"	8
"	"	47	"	42 <i>s</i> .	"	"	31
"	"	229	"	10 <i>s</i> .	"	"	161

We have 1000 subscribers where we had 600, and 300*l*. more in subscriptions.

" 699 boxes out where we had 291.

" Box produce 400*l*. instead of 180*l*.

Let these things speak for themselves. There is nothing at all extraordinary about it, only the simple use of a common organization around a pivot, and the application of Wesley's good old rule, "All at it, and always at it." We men of Norfolk live among turnips, and we

know the value of orderly drills, plenty of hand-picking, and much stirring the soil—and a well-managed gang, under legal sanction, is no bad thing.

All we say is, Come and see. Send us a Commission of Inquiry if you like it. We will gladly receive them, show them our farms and books, and tell them all we know. We only humbly say, Give us credit for being in earnest, and, if you think our plans are worth their salt, go and do likewise.

The following circular, the result of the Conference at which the foregoing paper was read, has since been issued :—

SUFFOLK CHURCH MISSIONARY SOCIETY UNION.

At a Meeting held at Benhall Lodge, on January 27th, 1880, the following Resolutions were passed, viz.,—

I.

That a Suffolk Church Missionary Society Union be established, having in view, in dependence on the blessing of God,—

- (1) To create a closer bond of union between friends of the Church Missionary Society, and to make them better known one to another ;
- (2) To afford them opportunities of meeting together periodically, for united prayer on behalf of Missions, and of taking counsel together as to the best ways of promoting the cause of the Church Missionary Society in the county ;
- (3) To keep alive and deepen Missionary interest and zeal among the members of the Union ; and
- (4) To devise measures for enlisting the sympathy and co-operation of those who, for various reasons, have not hitherto given their hearty support to the Society.

II.

That the said Union be constituted as follows, viz.,—

- (1) A President ; (2) a Vice-President ; (3) a Standing Committee ; (4) a Secretary ; and (5) Members, paying an Annual Subscription of 2s. 6d. to meet printing and other expenses.

III.

That only supporters of the Church Missionary Society shall be eligible to become Members of the Union ; and that no one shall be counted a Member till, having been recommended by two existing Members, he has been duly elected.

IV.

That Meetings of the Union shall be held twice or thrice a year at convenient centres in the county, the times and places of such Meetings for any year being fixed at the last Meeting of the previous year ; that all Meetings shall commence and close with prayer ; and that it be the aim and endeavour of the Standing Committee so to arrange that they may be as practical and profitable as possible.

V.

That the first Meeting be fixed (p.v.) to take place at Ipswich, on an early date, on which occasion the first business will be to elect the Office Bearers and Standing Committee, and to enrol the names of new Members.

VI.

That 500 copies of these Resolutions be printed, and distributed among the Hon. District Secretaries, with a request that they will circulate them in their respective Districts.

VII.

That the Rev. E. D. Stead be requested to act as Provisional Secretary, and to give effect to these Resolutions, until a Secretary to the Standing Committee shall be duly appointed at the next Meeting.


Signed,—

E. HOLLOND, *Chairman.*
R. H. GROOME, *Archdeacon of Suffolk.*
C. F. CHILDE, *Holbrook.*
SAMUEL GARRATT, *Ipswich.*
C. J. GOODHART, *Wetherden.*
H. JAMES, *Livermere.*

J. C. RYLE, *Stradbroke.*
J. G. SHEPPARD, *Campsey Ashe.*
V. J. STANTON, *Halesworth.*
G. E. TATE, *Lowestoft.*
ELLIS WALFORD, *Dallinghoo.*

W. SALTER PRICE, *Association Secretary,*
Wingfield Vicarage, Harleston.

SOME RECENT LETTERS FROM NEW ZEALAND.

T is not very often now that the Society's work in New Zealand is brought before the readers of the *Intelligencer*. At one time no Mission in any part of the world excited deeper interest, and certainly none presented more manifest tokens of the mighty working of Divine grace. That it has latterly fallen into the background is, in the main, a natural consequence of the success of the work. The majority of the Natives are Christian. But it must not be supposed that the Society has abandoned its Maori children. We occasionally notice in Church papers and periodicals references to the Native Christians and clergy of New Zealand, mostly in the form of cuttings from the diocesan journals, but very rarely is there any mention of the fact that every one of the twenty-seven Maori clergymen in the island, and almost all the Maori Christians belonging to the Church of England, are connected with the Church Missionary Society. The ordained Natives are supported partly by their congregations and partly out of the revenues derived from the Society's landed property; and fifteen of the English (or colonial) clergy, including two Bishops and three Archdeacons, are on the list of C.M.S. missionaries. Several of these, however, have now attained an age in the Society's service which, in any other climate, would have claimed retirement before this. In New Zealand they remain at their posts, doing what their strength will allow, until the Lord calls them home. Five of the fifteen have been at work more than forty years, and five more than twenty years.

We give some brief extracts from our recent letters from this old and much-blessed, yet much-tried, mission-field. These letters come from four sections of that field, very different in their circumstances as regards Maori Christianity. Archdeacon Clarke superintends the peaceful and prosperous Native congregations in the extreme north, and his report brings before us settled pastoral work. Mr. Ashwell, one of our aged brethren, who has now nearly completed his half-century of missionary labour, takes us, on the other hand, into the King country, where Hauhanism and disaffection are not yet overcome, but whence he is

able to send some encouraging tidings. Both these very different districts are in Auckland diocese. Bishop Stuart, of Waiapu, and Archdeacon Williams, speak of the East Coast, where also there are both settled congregations under excellent Native pastors, and tribes in the outlying districts yet holding aloof. Bishop Hadfield, of Wellington, reports a somewhat similar state of things, but his Maori Christians and clergy are fewer in number.

The general outlook is certainly much brighter than it was a few years ago. We seem to be coming near to the fulfilment of Bishop Selwyn's dying words, "They will all come back!"

From Archdeacon E. B. Clarke.

*Waimate, Bay of Islands,
Nov. 17, 1879.*

I am thankful to be able to report favourably of the district under my superintendence. The indications of new life have been maintained in one form or other in all the stations. The erection of new churches, and the enlarging and otherwise improving old ones, come first to one's mind on looking back on the past year. Three new churches have been built, viz., at Keri Keri (the oldest station but one in the country), at Parengarenga, near the North Cape, and at Hokianga. These buildings are in every respect equal to the country churches of the colonists, and have cost from 200*l.* to 450*l.* each. They will, in every case, accommodate the whole of the population of the settlements in which they stand—from eighty to 200 respectively. The contract for the erection of another in this neighbourhood is in the hands of the builder, and timber for a new one at Kaikohe, to cost about 700*l.*, is being sawn. The church at Oruru has been considerably enlarged. To these may be added two comfortable wooden houses for the Native clergy, worth probably 200*l.* each. Endowments for the maintenance of Native pastors, and funds for building new churches, are still being raised, so that ere long there will not be a Maori settlement of any importance without its church, and, if not a resident minister, one who periodically visits it. Surely this year's work, by a scattered population of 6000 or 7000 Maories, is one proof at least that the Native Church is still a living one.

We may now regard the whole of the Natives of the Northern District as professedly Christian, whose manner of life, I venture to say, will compare

favourably with the same number of any Christian (so-called) community in the world. Take, for instance, the practice of family prayer. I do not suppose you could go to any Maori hut where morning and evening prayer were not the rule. The work has now become strictly pastoral, as we have no professed heathen, nor followers of the new-fangled religions which are to be found south of Auckland. While what I have stated of the present condition of these Natives I believe to be the simple truth, I would be sorry to give a false impression. Very much of the professed Christianity consists in outward observances. There are some, indeed, who give satisfactory proof that they are being led by the Spirit of God—that there is a real heart-work begun in them; there are more who are not yet a cause for joy, and still others who occasion much grief. Still, so far from being discouraged, we can thank God for some who not long ago walked in darkness, who are now rejoicing in the light. It has become a habit with all—old and young—to attend the Sunday services, and I know of none who systematically absent themselves.

There is less intemperance than ever; in fact, I have not seen a drunken Maori during the year. At large gatherings—such, for instance, as at the Land Courts, when they meet to settle their land claims or adjust boundaries—if the place of meeting is near a public-house, there is more or less drinking, but not to the fearful extent which once prevailed. A few years ago there was a great quantity of spirits consumed at funerals, but now it is entirely discontinued. Unfortunately, of late years, these people are acquiring a taste for horse-racing, and there is scarcely a

country race got up by the settlers of which one or more Maories are not members of the race committee. They naturally regard them as civilized institutions, and that they are a sign of advancement. It is useless to dissuade them, for they point to English gentlemen, leading members of the community, who promote them.

There has been one serious land dispute between two small tribes, which resulted in the deaths of four people—two on each side. At one time it was feared that the mischief would spread, and the neighbouring tribes be involved, but, through the intervention of some influential chiefs, further bloodshed was averted.

The Native clergy are, on the whole, doing their work satisfactorily, and increasingly acquiring the respect of both races. Under God the changed aspect of affairs is due to their influence and zealous labours. One dear old man, Rev. Piripi Patiki, of Hokianga, is getting blind, and is able to do little more than preaching in conducting the services. Like his namesake, Philip, he preaches Christ to his people. His memory is well stored with Scripture truth, and he preaches with more unction than ever. It is wonderful to hear him referring to chapter and verse, and quoting passages with scarcely a verbal inaccuracy. He speaks from heart to heart. It is as if, though the organs of external sight have failed, the eyes of his understanding are opened and quickened by the Spirit to discern the wonderful things of hidden truth. Notwithstanding his blindness,

he travels more than some of his younger brethren. He is now over seventy years of age.

Government schools, in which English is exclusively taught, are in operation in most centres of population. I confess to not being very hopeful as to results, for but few of the scholars acquire more than a mere smattering of the language, leaving school before they have learnt enough to be really useful to them. Judging from those who have had four or five years' instruction, I do not see that they are morally or socially in advance of those who know little but their own Native language. As a rule they live in the same way that they did before attending school, and in some cases their knowledge of English has made them the most troublesome members of the community. As I am chairman of three Native school committees, I have good ground for writing thus. Some of the teachers are good men, and exercise a beneficial influence upon the children; but it is not the case in every instance. There is no obstacle in the way of the Native pastors imparting religious instruction if they are so disposed.

The last meeting of the Native Church Board, held at Oruru in January last, and presided over by the Bishop, was an exceedingly interesting one. The resolutions were all of a practical nature, having reference to the decent conduct of Divine worship, uniformity of practice where there had been diversity, regulations with regard to Church property, &c.

From the Rev. B. Y. Ashwell.

To Pourewa, King Country, 120 miles from Auckland,

Dec. 2nd, 1879.

I begin this letter in the Maori King Country. Heta, my brother minister, is now labouring amongst the Hauhaus, and I do trust a beginning has been made. A congregation of sixty assemble on the Sabbath, more than forty of whom are Hauhaus. I was there last Sunday, and was equally pleased to see some few wanderers had returned. After morning and evening services our conversation was on the necessity of a small church. If we had funds to build one capable of holding 100 Natives, and to be used also as a school, I think more

might be induced to attend. Heta's largest room in the house, with the hall, was uncomfortably crowded.

My hopes have been exceeded, and I do think that our gracious God will again visit our poor Maori Church.

There are many obstacles and hindrances; but still I do believe that the work will progress—it may be slowly, but with increasing stability. If God the Holy Spirit is in this movement—although it is a day of small things—it must succeed. *No impossibilities* with our gracious God!

May I beg that Heta's station among the Hauhaus may be specially remembered in your prayers?

*Remuera, Auckland,
Oct. 13th, 1879.*

The subjoined is a translation from letters just received from the Rev. Heta Tarawhiti and Hoera (Joel) Toanui, both from the Maori King country, the latter having left the Hauhan superstition. The letters will, I think, be interesting. Heta Tarawhiti writes:—

OH ASHWELL, MY FATHER!—I have been to Hoera this day to see my friend Hoera (Joel) at the Kopua. He said to me, "Here I am sitting in an evil kainga (village). What I want is, to throw away the evil of my heart. I am continually grieved. My word to you is, Pray to Christ for me, that He may give me His Holy Spirit that my sins may be blotted out. Evil is always springing up in my heart every day."

They then prayed together, and continued almost to day-dawn in conversation. Heta continues to say, "I am sure the Holy Spirit is striving with Hoera. Old things are passing away, and all things will be made new." Heta also sends Hoera's manuscript,—about sixty pages, copy-book size—in which he (Hoera) shows the struggle in his own soul during his residence with the Hauhaus, and also his thoughts on many passages of Scripture.

I have read them; they are good and Scriptural, but in rather a disconnected form. Heta is full of hope, and further writes that he has had several discussions with Tepene Tahatika, a noted Hauhan teacher. He then concludes with joy (speaking of Hoera) by ascribing all the praise to God.

Hoera's letter commences by reminding me of our friends who have been removed by death. He says, "Our friends have passed away, and the missionaries and the great minister. My love to all is great, especially to you. I think of each faithful missionary, and I am greatly cast down" (for his remaining, apparently, with the Hauhaus). He then begs for the "grace of our Lord Jesus Christ to be given to all," and signs himself "Hoera Toanui, a Man with a Wairua Pouri" (i.e. a grieved, a repentant spirit, very sorrowful).

This once efficient Native teacher, who has been so long among the Hauhaus, was a chief of great rank, belonging to the powerful Ngalehana tribe of Waikato. He was, in his heathen days, foremost as leader in the incessant wars of Waikato and its neighbourhood. His

courage was so great that Toanui was appended to his name—that is, "The Great Brave." At his baptism, thirty years ago, the lion became a lamb. He was one of my right-hand teachers; he was always esteemed for his good judgment, courtesy, and loving manners. When the King Natives were defeated at Rangeriri, he accompanied them to the King country, and all his influence was exerted in the cause of peace and order; but he could not leave his tribe and people, and this was the cause of much sorrow and distress of mind. He felt that he ought not to be with them, they being Hauhaus. He was overjoyed to see Heta, and poured out his heart freely to him. He said, "I have not forsaken Christ, but I have not confessed Him as I ought to have done—hence my distress." Heta tells me that he hopes soon to have him as a faithful friend and fellow-worker in making known the love of Christ to the poor wandering Hauhaus.

I now proceed to the translation of Heta's second letter:—

TO MY FATHER ASHWELL:—I am quite sure that the work of the Holy Spirit has commenced in this place, from the following reasons:—1st. The Hauhaus now send their children to be taught by me. 2nd. Their fathers and grandfathers are glad at my coming among them. 3rd. They are beginning to assemble for prayer and to hear the Word of God. 4th. No one blames me for commencing my work among them. 5th. Manuhiri [the King's uncle, related to Heta] is very friendly; his words are good, and he recommends me. [Then he concludes by saying how rejoiced he is at the evident work of the Holy Spirit on the heart of Hoera Toanui.]—From your Son in the Gospel, HETA TARAWHITI.

The above letters have been a source of much joy to me—a pledge from our gracious God that a remnant shall be saved of the fallen Maori Church of Waikato.

I am grieved that I cannot be among them. All I can say is, "The spirit is willing, although the flesh is weak"; but spasms, bronchitis, palpitation, and dyspnoea show that I cannot last very long, and I am forbidden by my medical advisers to reside at Waikato in winter.

Thank God, I have work here amongst Maories and English—the prison, gaol, and hospital—and my time, when well, is fully occupied.

*From the Bishop of Waiapu.**Napier, October 24th, 1879.*

The Divinity Class has been steadily carried on during the winter months, and the three Native pastors who have been in residence at the Mission-house in Gisborne have worked very satisfactorily. The wives of the pastors have also had regular instruction, Mrs. Williams taking much pains with them. Other Native pastors of the neighbourhood and lay readers have also shared in the benefits of the Archdeacon's homiletic lessons. On my last visit to Gisborne, in August, I spent a week there, and was greatly cheered at the success of this scheme. Two grown-up men from the Rev. S. Williams's district have been keeping their second term in the class, and promise to be useful agents.

On September 28th I introduced Mr. Hill to the Maoris of the Wairoa district. The Rev. Samuel Williams went with us, and we had interesting services. Mr. Hill has been much encouraged by the large numbers of people who have come together on subsequent Sundays to hear him. He has had, as an interpreter, the son of our former missionary, Mr. Baker, who is the lately-appointed magistrate at Wairoa, and is an earnest Christian. I think Mr. Hill is fully alive to the importance of learning the language for himself, while thankful for these opportunities of speaking through another in the meantime. Mr. Williams and I made the journey to and from Wairoa overland, and had thus the opportunity of visiting several Maori settlements *en route*. At all these we held services. The pastor, Hoani Wainohu, one of those ordained in September last, is stationed at Mohaka. We visited him both in going and on returning. Our first visit happened to be the anniversary of his ordination, so I spoke to his flock with special reference to that. He seems to be doing good work amongst them. At another *kainga*, or Maori village, we had several services, with the Holy Communion before we parted. The building was a Maori hut, and the arrangements of the simplest description. But there was devout seriousness in the congregation, which impressed one with the reality of their service, and that they were worshipping in spirit and in truth.

Napier, Nov. 8th, 1879.

I have been over to Gisborne, and held the meeting of the Native Church Board for the Waiapu (East Cape) district. This does not include the Wairoa district. There were seven Maori pastors, and the same number of lay representatives. The services and meetings were held in the Mission church at Turanganui, which is separated from the English town of Gisborne by the tidal river that forms a small harbour. The Maori huts, or *whares*, are very much in the same primitive condition as when Captain Cook first landed on the opposite bank. A few wooden houses of English construction have been built for some of the chiefs, and the church is a tidy little building, with a diminutive spire. The large and fine-toned bell is hung apart from the building. A few hundred yards off, across the ferry, is the thriving English town, with its hotels, banks, and shops. To cross from its busy streets to the primitive simplicity of a Maori *kainga* (settlement) is a curious transition. But it may be regarded as typical of the close juxtaposition even amongst the Maoris themselves, of the forms, usages, and habits of two periods—the civilized and the half savage. It is difficult to convey to you an accurate impression, for this reason, of the condition of the Native Church. In one aspect it might be represented as fairly advanced; but, viewed in another, it would appear crude in knowledge and childish in character. One constantly feels the need of "long patience" in waiting for the precious fruits we are yet encouraged to hope for. The proceedings of this Native Synod were watched with considerable interest by the people. Many visitors were present from other parts of the district. At the opening service, 47 partook of the Holy Communion.

I brought specially before the meeting the need of personal effort for the recovery of the lapsed and apostate Maoris. The narrative of our tour last summer, on which we had one of the lay representatives as our companion, was given to them as a practical example of what might be done. Mr. George Maunsell was fortunately present, having attended, at my sugges-

tion, on his way back from the Diocesan Synod lately held at Napier, and he followed up my appeal by a graphic

description of the spiritual destitution of the Bay of Plenty. I trust some impression was made.

From Archdeacon W. L. Williams.

Gisborne, Jan. 3rd, 1880.

In looking back on the past year we cannot be too thankful that the Providence of God has mercifully saved us from the evils of another Native war. A few months ago the aspect of affairs on the west coast was very threatening; and, though there is little sympathy between the people of this part of the island and the disaffected tribes near Taranaki, an outbreak there must, in one way or another, have had a very prejudicial effect on the work of the Church in this and other districts.

Our progress here is sufficiently slow; but it is gratifying to be able to report some little progress, though it be but slow. I am glad to say that Sunday-schools for the Native children are conducted with regularity in several places. There is a growing sense of responsibility in this matter on the part of the adult members of the community which gives us hope for the future; and I trust that before long some of the young men and women who have had the advantage of the superior training of the Te Aute and Napier schools may be induced to come forward, and give efficient aid in this matter.

The meeting of the Native Church Board, which was held here on November 3rd and 4th, was remarkable as manifesting an increased interest on the part of the public generally in matters connected with the work of the Church. The whole number of members is eight clergy and nine laymen; and of these seven clergy were present and seven

laymen under the presidency of the Bishop. One subject which attracted great interest was the deplorable condition of the northern portion of the diocese, and a resolution was passed, recognizing, in a very hearty manner, the responsibility of using every effort for the recovery of the people from the errors into which they have fallen.

Immediately after the meeting of the Native Church Board I started, in company with the Rev. Rihara Te Ranganiero and Mr. Goodyear, to visit the district inhabited by the Urewera tribe. Our route lay through the eastern portion of the Bay of Plenty, where I was pleased to observe a decided improvement in the people. This I attribute to the zealous labours of Mr. J. W. Duffin, who has visited them frequently during the past year, and who seems to be much respected and liked by them all. The Urewera tribe have nearly all adopted Te Kōti's form of worship, and in some places we found them so exclusively devoted to it that they declined altogether to attend our services. In other places, again, they did not seem altogether satisfied with it, and joined us readily, professing to consider the two systems as differing in form only. In one place a reaction appeared to be setting in, a number of people having withdrawn themselves from it, holding Christian services regularly. Everywhere they were ready to talk freely on the subject, and so gave us abundant opportunity to point out their errors.

From the Bishop of Wellington.

Wellington, Dec. 4th, 1879.

Circumstances induced me to spend the greater part of this year at Whanganui and in its vicinity. The state of the Maori population gave me cause for much anxiety. I do not specially refer to the baneful influence of Te Whiti at Parihaka—a place just beyond the limits of my diocese—whose fanaticism extends to the Natives all along the coast in this direction as far as Whanganui. This will, I trust, before long pass away. I allude more particularly

to the fact that, with the exception of the Rev. Arona Te Hana, who resides at Putiki, but who travels over the greater part of the district extending from Ranjitikei at the south to Patea at the north, these people are without any pastoral supervision but that of this deacon.

Just before I left Whanganui, in September last, I was requested by the Natives of Korinititi, a place forty-five miles up the river, to visit them for the purpose of opening their new church.

I went up the river to that place in a canoe, accompanied by Arona Te Hana, where we remained three days. There were at least two hundred and fifty Natives present. I had several interesting meetings with them. Sunday was a very interesting day. The church was filled both morning and evening; forty-seven persons partook of the Lord's Supper. With a heavy heart I took

leave of these people on the Monday, having very little hope of being able to see them again for twelve months.

The number of Natives in this diocese who are connected with the Church, and attend, when occasion offers, our ministrations, I cannot estimate under 2000. There are many more who are accessible had we the means of approaching them.

THE MISSIONARY SOCIETIES OF THE CHURCH OF ROME.

BY THE REV. JAMES LONG, LATE OF CALCUTTA.

THERE are some who advocate the principle that the English Church should have only *one* Missionary Society, under the *direct* control of the Church, and refer to Rome as working its missionary system by one society—the Propaganda. This is a mistake; for Rome, with all her Ultramontane centralization, has never aimed at this; she knew human nature too well, and the value of the principle of *unitas in diversitate*, of allowing scope to schools of religious thought and individual idiosyncrasies. Hence the rise of more than three hundred Religious Orders, and, as I shall show, of twenty-five Missionary Societies, each having its own centre and distinct management, the control of the Vatican being little more than nominal. I searched in vain in Rome for information about those societies, and, in order to obtain it, I had to refer in one case to Lyons, in another to Paris, in a third to Milan, &c.

The earliest missions of the Romish Church were conducted by individual bishops—as Augustin, Columbanus, Boniface, Methodius. The Crusades woke up the Christian mind to the wants of the East; but the work could not be left in the hands of bishops. Societies or Orders were called in, and the services of the Dominicans and Franciscans were utilized in carrying out missionary operations in Africa and Asia. The Jesuits came next on the field, and were upheld, though occasionally in collision with the episcopate. This was often avoided by making a Jesuit a bishop; and a recent case occurred in India, where a long struggle of an archbishop, who wished to force the Jesuit missionaries into the parochial rut, ended in a Jesuit being made archbishop, and thus the contest between the parochial and missionary systems ended, each being left to work in its own distinct sphere.

In 1622 Pope Gregory established the Propaganda in order to give a more regular and general direction to the labours of the missionaries, and in 1627 Pope Urban founded the College of the Propaganda; but, Popes though they were, they never dreamed of centralizing all Missions in Rome, or of binding them over to an autocratic episcopal control. It would not work for the 300 Orders at home, much less for Foreign Missions abroad. In 1632 the Lazarists Mission Society was founded in France by St. Vincent de Paul; and the French

bishops, greatly to their credit, allowed full scope to his exertions abroad and at home, though it was an *imperium in imperio*, overlapping episcopal supervision—the tide swept over the barriers. It was, however, the salt in the corrupt French Church. In 1661 the Congregation or Society de St. Sacrament came into existence, and in 1663 the Missions Étrangères. Very flourishing in its missions, this, with three others—the Jesuit, Dominicans, and Franciscans—held the foremost place in the missionary field.

LIST OF THE SOCIETIES FOR FOREIGN MISSIONS IN THE ROMISH CHURCH.

1. *The Augustinians*.—Their chief sphere is among the Eastern Churches. They have missionaries in Australia also.
2. *The Anglican Benedictines*.—Their sphere is in the English Colonies and Oceanica.
3. *The Capuchins*.—Rome their centre. They have Missions in Brazil, Chili, the Levant, Mesopotamia, the Seychelles, Tunis.
4. *The Carmelites*.—Have many bishops in India, and a Vicar Apostolic in Bagdad.
5. *Dominicans*.—Missions in Canada, Constantinople, Chili, Brazil, Peru, Tonkin, the United States.
6. *Eudists*.—Missions in many of the Antilles.
7. *Franciscans*.—Head-quarters in Rome. Missions in various parts of the world.
8. *Jesuits*.—Head-quarters in Florence. Missions in Algeria, Australia, Bombay, Calcutta, Guatemala, Guyane, Java, La Plate, Madagascar, Syria, United States. Have more than 700 missionaries.
9. *Maristes*.—Missions in New Zealand, New Caledonia, Oceanica, Sydney.
10. *Missions Étrangères, or Lazarists*.—Missions in China, Cochin China, America (North and South), India, Japan, Tonkin.
11. *Missions Africaines*.—Lyons their centre. Missions in Dahomey.
12. *Missions Étrangères de Bruxelles*.—Have penetrated into Mongolia.
13. *Missions Étrangères de Dublin*.—Have Missions in various countries.
14. *Missions Étrangères de Gènes*.—Missions in Brazil, Constantinople, Jerusalem, the United States.
15. *Missions Étrangères de Milan*.—Missions in India, Oceanica.
16. *Oblates of the Immaculate Conception*.—Missions in the Polar Regions of North America, and in Natal.
17. *Oratories of England*.—Missions in Ceylon.
18. *Passionists*.—Bulgaria, Wallachia, North America.
19. *Patriarchate of Jerusalem*.—The Establishments of Palestine and Delegation of Lebanon.
20. *Priests of the Sacred Heart of Jesus, Mary or Picpus*.—Missions in America and the Archipelago of the Pacific Ocean.
21. *Salvatoristes*.—Missions in America, Bengal.
22. *Saint Esprit, St. Cœur de Marie*.—Entirely devoted to the Negroes in Africa, America, Asia.
23. *Propaganda*.—Through the world. Lyons their centre.
24. *Propagande de Foi*.—Founded 1822, by two ladies in Lyons. Raises 500,000 francs annually; collected by weekly subscriptions of one sou.
25. *Spanish Benedictines*.—The Archipelago of the Pacific.

RECORDS OF THE MISSIONS.

NORTH INDIA MISSION.

(Continued.)



FROM some of the stations in the North-West Provinces no Reports have yet been received this year. A few lines, therefore, must suffice for them by way of introduction to such letters as we have to present.

We have already noticed Benares, and also Jabalpur in the Central Provinces, with the Gônd Mission. North of Benares lie JAUNPUR and AZIMGURH. Jaunpur is now worked as an out-station of Benares, and was reported on by the Rev. B. Davis in our last number. Azimgurh will also probably fall into the same position, as the Committee have adopted the policy of concentrating the missionary force in a few great central stations. The Rev. B. H. Skelton is the missionary there at present. There is a small congregation, and a good Anglo-Vernacular School, the head master of which, an excellent Christian Native, has voluntarily acted as lay-pastor when Mr. Skelton was absent.

Still further north is the flourishing Mission at GORAKHPUR, so long associated with the Rev. Henry Stern's name. Mr. Stern has lately returned to his post after a visit to Europe, during which Mr. Skelton was in charge. The agricultural settlement at Basharatpur has had "seven lean years" to contend with, which has much impoverished the people. An interesting account of the Native agents and their work, evangelistic and educational, written by Mr. Stern, appeared in the *C.M. Gleaner* of November last.

Due west of Gorakhpur, just within the boundary of Oudh, is FAIZABAD, concerning which a full report appeared in the *Intelligencer* of February. Between this and Gorakhpur is the out-station of *Basti*, which has belonged to both those centres in turn. The Rev. J. P. Ellwood, having latterly worked it in connexion with the Oudh Mission, reports on it this year. An excellent Native catechist from the Lahore College, named John Baptist, has charge of the small congregation, who, says Mr. Ellwood, "are a bright example of faith to all around them." John Baptist also preaches in the bazaar, and has given Christian instruction in the Anglo-Vernacular School—one of the schools ordered to be closed by the Education Sub-Committee.

The other station in Oudh is the famous capital of that kingdom, LUCKNOW, where the Revs. J. P. Ellwood and G. B. Durrant have laboured most ably and zealously, with the Rev. Dari Solomon as Native pastor. Mr. Ellwood's Annual Letter is subjoined.

Returning to the banks of the Ganges, we come to ALLAHABAD, where the resident missionary is the Rev. G. H. Weber, for some years a lay agent of the Society at Lucknow, who was ordained by the Bishop of Calcutta on Nov. 2nd. At the adjoining Christian village of *Bele*, the Native pastor of the congregation (comprising 500 souls) is the Rev. David Mohun.

We now pass over a large extent of country occupied by other societies, and, ascending the Jumna, come at length to AGRA, the oldest and one of the largest of the Society's Missions in North India. Since the return home of the late Rev. C. E. Vines, the Rev. J. A. Lloyd, who is Principal of St John's College, has also exercised a general superintendence over the other agencies. His Report is appended. Mr. A. H. Wright is Master of the School Department of the College, in which there are 300 boys; also

of the Normal School and Boys' Boarding School, in each of which there are eleven boys. In addition to the ladies' work mentioned by Mr. Lloyd, Mrs. Wright visits the women of the congregation. Mr. P. M. Zenker, another lay agent, superintends the catechists, and we extract from his Annual Letter an interesting account of work among the out-caste Chumars. Miss Ellwanger conducts the Girls' Schools. The village and orphanage at *Secundra* are again under the charge of the Rev. J. and Mrs. Erhardt, who returned to India at the end of 1878. The Native congregations at Agra and the out-station of *Muttra* are ministered to by the Rev. Katwari Lal and Madho Ram respectively.

At ALIGARH, still further to the North-West, the Rev. J. Stuart is still labouring zealously, but without much visible fruit.

The last C.M.S. station in the great Gangetic Valley is MEERUT or Mirat, with its out-stations of Ikla and Annfield, where there are Christian agricultural communities with Native pastors, the Revs. D. Jeremy and J. Richard. The Rev. Hermann Hoernle is the superintending missionary at Meerut; while his venerable father, the Rev. C. T. Hoernle, now on the point of retiring after no less than fifty-five years of missionary life (first in Persia under the Basle Society, and for forty-two years in India under the C.M.S.), has been still giving his valuable services in the neighbourhood of Landour.

Report of Rev. J. P. Ellwood, Lucknow.

Lucknow, Dec. 1879.

There are six out-stations connected with Lucknow. Taking the out-stations' work as a whole, viewed in connexion with their relative positions in the district, they appear to me to be good fields for missionary labour, and to have been well-chosen. It is only within the last five years that any attempt has been made by our Lucknow Mission to reach the villages in a permanent manner. Now and then a visit during the cold weather was all that could be attempted in former years, and the Word sown in the hearts of the people was either soon forgotten, or never very well understood. There have been, however, men found in the district whose hearts God had touched, and where the good seed found a fruitful soil. But it is only when the village people are brought under the *regular preaching* of the Gospel that, as a class, they begin to understand, in a measure, the real nature of the Gospel teaching. This attempt to reach the village people has been made in the Lucknow district by placing catechists in a central village, from whence they can visit the villages in turn, and preach the Gospel. Humanly speaking there has not been much success, but it has not by any means proved a failure. There is much in the work to encourage us to go on "praying and working." I preached in this dis-

trict before the out-stations were opened by Mr. Daeuble, and now, on my return, must bear testimony to the fact that there is, in my opinion, an *under-current* of religious feeling in many villages not known, I should say, six years ago. Willing congregations listen to the preacher, and many of their former prejudices have vanished, and the spirit of opposition is now on the wane. Some may ascribe this to the rapid advance of civilization—possibly that may have done a little—but the people now under consideration seldom visit the large towns, and the majority are isolated from city life by the nature of their work. The out-stations are promising fields for work, and should receive as much attention as possible from the superintending missionary. It will take not less than ten years to give them a fair trial. In the meantime we commit them to the care of the Lord of the harvest, who will gather in His own as soon as the fields are ripe for harvest.

Man is about fifteen miles from Lucknow, and is situated on the metalled road to Rai Bareilly, south-east of the Cawnpur road. Formerly it was in the midst of a dense jungle, and the villages hard by were the haunts of decoits and robbers. But, since the British rule, much of the jungle has been cut down, and a large pukka bazaar has been built on the high road,

which rivals the commerce of the old bazaar in Man in almost all the commodities of village life. Our catechist, Prabhu Das, lives in the very centre of his work, and can visit each village periodically all the year round. Within a circle of ten miles or so, there are nearly twenty villages now regularly visited, and in which the Word of God is preached. Such faithful labour must bring its abiding fruit in time to come. Prabhu Das was bred and born amongst them, and he is known by all, young and old, as a teacher who once was one of their own pundits and a bigoted Hindu. He is well received by the common people, and now, instead of the superstitions of old, he offers them the Bread of Life freely. Many respect his words for his sake only, but there are signs even now that many also respect the Gospel for its own sake. Charity, the wife of the catechist, is employed by the I. F. N. S. I. Society to work amongst the women in Man. Like her husband, she is very much respected by the people. My dear wife was very much pleased with her, and feels sure she is doing a very good work. Some time ago we opened a boys' school in the catechist's native village, and for a time it prospered; but the teacher, becoming interested in Christianity, was found by some of his friends reading the New Testament, so, one by one, the boys were taken away from school lest they should catch the contagion. The teacher, however, continues his visits to the catechist, and has declared his intention of becoming a Christian as soon as his wife and mother can be instructed. They are inquirers, and we hope that ere long this young Brahmin will come forth with his family to be baptized. We ask the prayers of God's people for this family especially.

Gussaingunj is on the old Sultanpur road, about ten miles east of Man. There are a great many villages in the vicinity in which our catechist, Domingo, preaches regularly. The catechist is an elderly man, and a faithful servant of the great Master. He cannot report much success, but the people listen very willingly to him, and show great interest in the preaching of the Gospel. Mark Drummond, our Lucknow catechist, who paid a visit to Man last month, says, "The people listened to us so long as we were

able to preach, and, even when we were quite exhausted, they were ready to hear more." So far we see the people are ready to *hear* the Word of God, but this may exist when there is no wish on their part to *receive* the Word. It is a favourable sign, however, and we are thankful for it. The catechist had one inquirer at the end of the year, who has since been baptized. Mrs. Domingo is employed by the Mission as a Bible-woman.

Fathgunj is on the old Cawnpur road, about seven miles from Lucknow. The village itself is very small—in fact, little more than a bazaar—but, like the other out-stations, there are numbers of small villages in the vicinity, where the catechist is always well received. Joseph Carter, who afterwards became Native pastor of the Sibra congregation, Benares, was the first catechist in this station. His name is still remembered and honoured by the villagers. Cecil, the present catechist, is supported by the Walter Jones' Fund, and, like Domingo, is a man advanced in years. He is a vigorous worker, however, and seems to get on very well with the people. In Joseph Carter's time Mr. Daeuble opened a boys' school in Fathgunj, but it was closed in 1878, on account of the failure in the crops—the village people being unable to send their children to school. During my last visit I was asked by the villagers to reopen the school. As soon as a suitable Christian teacher can be found, the school will be reopened.

I was very much interested in a visit paid, amongst others, with the catechist to a certain small land-owner who had seen better days. About four years ago Mr. Daeuble gave him a Hindi Testament, which he has read with evident interest. He displays a fair knowledge of its contents. "It has told me about my sins," he said, "which have been many and great, as no other book ever did." It may seem strange to some why such a man does not become a Christian at once. He does not show much sign of it, though he knows much about the Lord Jesus Christ. "I shall become a Christian some day," he said to me. "Yes, but when?" I replied; "When it is too late, you will find out your mistake." Some secret sin is keeping him back, to which he clings with the tenacity of old age.

Onao is on the line of rail to Cawnpur, and is about forty miles from Lucknow. It is a small civil station, and the centre of a large village population. Petras, the catechist, gives a report every month of the work during his visits to Lucknow.

During the year Mr. Durrant and I, seeing the necessity of encouraging the catechists and teachers under our supervision to a more thorough study of the Word of God as a means of refreshing their spiritual life, determined to begin a series of lectures and religious services. The idea was first suggested to me by our excellent Secretary, Mr. Welland, and it was a matter in which he took a lively interest. We called all our catechists in from the out-stations, and commenced our services by receiving the Holy Communion together. The Native pastor gave addresses early in the morning on the Acts of the Apostles at morning prayers. We all proceeded then in two parties to preach in the city to attentive congregations. At three o'clock in the afternoon all assembled in the lecture-room, and Mr. Durrant lectured for an hour on the Miracles of our Lord. At four o'clock I lectured on the Book of Leviticus and the Epistle to the Hebrews. At 5.30 a Native brother gave an address on some fixed subject bearing upon our work, which he had specially prepared. The following are some of the subjects touched upon by our Native brethren:—1. Prayer the Secret of our Success; 2. How to Study the Bible; 3. Our Hindrances, and how to meet them; 4. Our Encouragements, and how to improve them; 5. How to Preach in the Bazaar and School that men may believe on the Lord Jesus Christ; 6. The Catechist in the Bazaar; 7. The Catechist at Home. Then followed several prayers for God's blessing on the work and study of the day. At the end of two weeks we all partook of the Holy Communion together again, after a few parting words of encouragement and exhortation. Before the catechists returned to their several stations, we all met together for a social evening—had a small tea-meeting, and passed a pleasant evening together. I believe that one and all were refreshed, and went back to their stations strengthened and renewed. It is our intention (D.V.) to continue these lectures during the coming hot season and rains.

A *Workers' Meeting* in English was also started for the missionaries and English workers. We meet to partake of the Holy Communion, and hear a few words of encouragement for the coming month. The Rev. J. Welland gave an address at our last meeting on the words of the Apostle St. Paul, "Whose I am and Whom I serve." We shall never forget his parting words to us—one of his last addresses to us, full of the comfort of the Gospel. How little then we thought that we should hear his voice no more in this world!

Nearly seven years ago, the second mastership of our Main School becoming vacant, I employed a young man from Canning College, who had been well recommended to me by the Principal. Since that time Nehal Singh has worked faithfully at his post, and shown by his conduct that he is a steady, intelligent, and upright young man. On joining our school he knew very little of Christianity, but after some time he began to show an interest in its teaching. For a long time he acted as my moonshee, in addition to his other work, and this gave me many opportunities of speaking to him. In the meantime, he was passing through different phases of religious life in search after truth. On my return to Lucknow I again employed him as my moonshee, and began to give him regular instruction at his own request. It soon became evident that he was passing through a phase of spiritual conviction in favour of Christianity. We brought his case before the Lord both in private and at our monthly meeting, and our gracious Lord soon answered our prayers. He declared himself ready to become a Christian, but his wife was not willing. We encouraged him to commit her case into the hands of the Lord, who would certainly hear his supplications. The ladies of the Zenana Mission, my dear wife, and the Bible-woman visited his wife frequently. After a short time, she declared her intention of following the footsteps of her husband in the way of life. On Christmas Day I baptized them before a large congregation. I believe them to be thoroughly in earnest, and trust they will prove bright ornaments in the Christian Church. It was very encouraging to find that the Christian influence of the head-master, Mr. W. Seetal, and the Bible-teacher,

J. Webb, had proved a great help to Nehal Singh in his search after truth. This is a living proof that the lives of our Native Christian brethren have a great influence on those with whom they are brought in contact. This is not the first instance brought before me of the Christian influence of our dear brother Seetal.

We have two catechists engaged in bazaar-preaching and visiting in Lucknow—Mark Drummond and Samuel Roberts. The latter is paid by the Walter Jones' Fund. Morning and evening the preaching is carried on in the bazaar. As a rule, we have good congregations, but the Natives of Lucknow are too much bound up in the spirit of the world to care much about these things.

The Native Christian Congregation is still in the charge of the Rev. D. Solomon, who, in addition to his pastoral work, preaches in the bazaar twice a week. He is a most faithful worker and pastor. During the week he holds prayer-meetings among the Native Christians, and tries in every way to remind his brethren of their heavenly calling. The Native Christians show a willingness to help themselves and promote the interests of the Native Church.

Native Christian Sunday-School.—The Rev. D. Solomon is the superintendent of the Sunday-school. The members of the Native congregation

willingly assist in teaching the children. There are sixty scholars in the school. A regular system of teaching will be carried out in 1880. Mr. Draper's Book on the Ecclesiastical Year has been appointed for all the higher classes. Two other adult classes will be started for the Christian servants in the compound—one for males, the other for females. This will afford a good opportunity of teaching them and training them to become faithful servants of the Lord.

Christian School.—With reference to the Christian School, my wife writes :—“On our arrival in Lucknow, at the beginning of the year, I took charge of the Christian School again. Miss Roberts was engaged as head mistress, and I am glad to say the numbers soon increased from 40 to 58. She is a competent teacher, and the children have progressed very satisfactorily.”

Zenana Schools.—Mrs. Ellwood says, “I wish I could write more encouragingly about these schools; but we shall never have satisfactory results until we can dispense with begums, and have Christian teachers only. That time has not yet arrived. We must be content to bring the girls *gradually* under direct Christian influence. It is not sufficient to have *one* Bible-woman for *four* schools, but we must try to have more Christian teachers in the schools.”

Report of the Rev. J. A. Lloyd, Agra.

Agra, Jan. 23rd, 1880.

In the *Congregation* we have introduced during the year a special children's service once a month; Mr. Zenker, the pastor, and myself take it in turns, and have a catechetical sermon. The children seem to like it.

I am glad to be able to report that the Native Missionary Association is again flourishing. It has been taken up vigorously by its secretary, Mr. Thomas, who collected during the year Rs. 214.

The *Girls' Boarding-school* naturally suffered during a time of change and uncertainty; but now, under the immediate care of Miss Bland, appears to be taking a firmer position again. Some missionaries have helped it by making it known, and recommending it to those in their towns. It is exceedingly in want of the new boarding-house, which has been so long desired, and we hope

we may soon be able to begin building. Much money has been collected, but much more will be required; and if, as has been determined, the school is to assume a provincial importance, its numbers will steadily increase, as those at the boys' boarding-school have done, and no time should be lost in supplying a large building which will not want additions for some time to come. There are at present three ladies teaching, and 46 children, 34 being boarders.

Miss Ellwanger has been able to have her fourth *City Girls' School* open throughout the year.

The *Zenana Work*, with an increased number of ladies of Miss Webb's Society, has also extended. It could apparently be indefinitely increased as far as the people are concerned; the only limitation is through the number and strength of the labourers.

In *Muttra*, the Rev. Madho Ram has continued his faithful care of the congregation, the school, and the out-stations. In *Bindraban*, two catechists have been working, I believe, faithfully and well.

In *St. John's College* the past year has been uneventful and quiet, but, I trust, one of progress. The work has gone on as usual, and the result at the University examination at the end of the year was good.

One matter has stood out in our minds as deserving more particular attention. It is that we should take some special steps towards reaching educated men employed in office-work, especially those who have been taught in Mission institutions. They are all absolutely outside the limits of any direct effort we make in the way of evangelization. We have special machinery for educating the Christian Church, for preaching to the ignorant and poor, for giving Christian instruction to the young, which we can follow up till they are twenty or twenty-five years of age, but there we stop. These leave us with a knowledge of Christianity, but generally, as experience has shown, without embracing it; and, except for a friendly visit from one or two at intervals, we see nothing more of them. We have carefully sown the seed, and, though not fully accepted, it has been received in part as good seed. It has given promise of one day springing up in a good harvest, but there we leave it. We let the cold and the heat affect it. The drought or the rains may kill or sweep it away; the winds may blow; the birds may carry it away; but there is no one who has time or power to watch over it, to train or care for it. Where, then, is the wonder that we get but little harvest? It is singular that this should be apparently the only sphere in which we are not systematically working, but so it seems. The educated upper classes will not listen to bazaar preaching. The catechists, even if appointed to the work, are not, with but very few exceptions, intellectually fit for it; and the persons who could take it up with most outward advantages—the masters who have taught these men or their friends—must find, almost universally, that they cannot hope, after their other work, to do anything worth laying stress upon in a

field of work which is so enormous, and which might be fairly expected to yield a harvest as great as any.

I think, if we consider what an English young man is at the age of sixteen or twenty, we shall feel two things—that he has passed through the most impressionable part of his life, and has acquired a character for good or bad, which will influence the whole of the future, and probably has already fixed that future, which will but be its development; and, secondly, that, up to that age, he, if he be thoughtful, and I think we may say wise, will not, except under exceptional circumstances, have overthrown for himself any opinions universally accepted by his elders. He may feel convinced that they are wrong, but he will prefer waiting for maturer experience and thought before trusting himself to take any great step. All this is what I think we might expect, and in some cases I believe do find in India. Young men, through their religious education, have acquired a higher tone of morality, which marks their life to its end. They leave us capable of developing into Christians; they think Christianity in many ways good, but they do not feel in a position to accept it. Though they cannot answer the arguments brought to bear upon them, they believe that an answer might be given if they knew more, and so they keep their judgment in this matter in suspense. They are then in this position—they have given up a low state of morality and beliefs which are manifestly immoral, but gone no further, and rest in the belief of one holy God, without accepting the special beliefs of any creed. Here surely we have, if only we made the effort, good hopeful ground to work upon. Men of good moral character, knowing the teachings of Christianity, with experience of the world and matured minds, willing, as I know from experience, to listen and think, and surely in a position in which such a step as conversion from their ancient faith is better able to be considered than at school or college. Could this work be definitely and exclusively taken up by able men from home, I believe we might hope for much. The desire to do so has been brought forward and approved by our Conference, and I hope shortly to be able to write to you proposing a definite plan in connexion with our college.

I reported to you last year that I had, with the money Haileybury College kindly gives us each year, constituted our first Christian master, Mr. Thomas, "Haileybury Teacher and Lecturer," and that he was giving fortnightly lectures to the higher classes. These he still continues, as we think them calculated to do good to the students, and the necessary reading and preparation to be good for him.

I have also been enabled, with Haileybury funds, to gain the services of the Rev. Mr. Banerjea, B.D., of the American Mission, who has given public lectures, which have been well attended, and visited a few educated men in the town. He can only, however, spare three days a month from his own proper work; and, though he is doing good, he is necessarily not able to go so far into such a great field of work. He will,

however, I hope, prepare the way for any systematic effort our Society may feel able to make. The American Mission has distinctly taken up this line of work, and have in it a second labourer, a Mr. Bose, who has most kindly promised me to give a month to Agra in August 1880. His labours have been most distinctly blessed, and a Native Christian Association, which was formed, I believe, in consequence of one of his late lectures, has asked him to be their first agent. He was working in connexion with our Society last year at Simla, and, since the services of these members of the American Mission are offered on the sole condition of travelling expenses being paid, I feel that we are much indebted to this Society for its generosity in helping us in a direction in which we have not independently taken up work.

From Report of Mr. P. M. Zenker, Agra.

A not inconsiderable portion of the population of Agra belongs to the low caste of Chamars. The word denotes a worker in leather [chamra=skin, hide], but this occupation is not followed by all. On the contrary, there are not a few Chamars who are land-cultivators, day-labourers, and domestic servants. As several thousands of these people live in the northern and north-eastern quarters of Agra, and several of our evangelists work amongst them, I thought it would be a good thing if I could reach a number of them in some other way than visiting them, or having them visited in their own homesteads. I was induced to realize this wish, not by the unclean and sometimes extremely ill-smelling surroundings of their huts—with these drawbacks which are very troublesome, especially in the hot season, my dear sister and we all have to put up as best we can—but by the fact that many of our best listeners go already early in the morning to work in the different parts of the city, and can therefore hear the Word of God only occasionally.

Having heard of the musical meetings which Native Christians in Calcutta carry on, I thought that such meetings would be just the thing for our Chamars. Moreover, as our Mission possesses a nice chapel-like building, not far from some of their quarters, my plan was soon made and carried

out. And so let me describe a *Bhajan Night*.

Anton Esaias, a grey-headed catechist, the simple but worthy spiritual instructor of these people, is the mainstay of the arrangement. Some time before the hour [6.30 in the cold season, and about 8 p.m. in the hot season, every Tuesday and Thursday] he leaves his house, and, shortening his way by passing through narrow lanes and alleys—the sanitary condition of which leaves much room for improvement—he soon emerges on the broad thoroughfare which runs past the front of the school-building. However, he does not open it as perhaps some may think. That business he leaves to a younger man, the Christian teacher of the school, who rolls out the coarse mats, and lights the small oil-lamps. Meanwhile Anton Esaias dives into the houses and lanes of the neighbourhood, and soon his voice is heard calling out, "Ho! So-and-so! where are you? Come along, quick! It is time." Maybe the reply is not very gracious, the hearer of the particular name called out having a fit of laziness, or perhaps being busy, smoking his pipe [drinking his huqa, as the Hindus expressively say]; he grumbles at being required to move. But Anton Esaias is equal to the occasion. He knows his man, and with a stinging "What! are you not ashamed, brother? Come at once, and bring your chajan-

book!" the rebuke is generally not without the desired effect. Maybe, with a sigh of regret, the huqa is put aside, and the answer comes slowly, "Very good, teacher! I *have* come." * Thus it goes on for awhile. Then Anton Esaias appears in the school-building, followed by half a dozen or so of his "disciples." With them he squats down somewhere in the centre of the hall on a mat, puts on his spectacles, and looks round. There his eye detects some one who stands outside, lazily staring into the lighted room. "Come in, come in!" he calls out. Then he suddenly recollects that two or three members of his flock, whom he particularly wishes to be present, have not yet appeared. "You!" he exclaims, touching one of those squatting at his side, "run and call So-and-so. He must come. 'Tis chajan night!" Sometimes the reply brought back is, "So-and-so is ill," or, "he is not at home!" but often the party appears, and Anton directs him to some particular place in the circle. Then he gets up, and, with a half-complimentary, half-confidential nod, addresses me, "Well, Sahib! I think we begin. The others will come by-and-by." Returning to his circle he squats down, and now sets to work with a will. The number of the chajan is called out by him, a shuffling of leaves follows, and the singing begins.

True, an ear accustomed to the strains of vocal concerts at home would not be particularly edified, for the voices are rather grating; and as to keeping time—that is a thing hardly understood by these simple people. Still the effect is not so bad after all, and the chief object in view—to make our Chamars remember Christian hymns in Hindu garb—is attained. Moreover, the curiosity of passers-by, on the road outside, is arrested. They stop, and, cautiously approaching one of the doors, first peep

in, and then quietly sit down on the ground, or stand round—open astonishment being generally written on their faces. Or a more consequential personage appears at the door. He is invited to enter, and, with a polite salam, takes his seat on one of the benches. It must, however, not be thought that all the time everything is going on so decorously. A number of boys is always present, and while some scream what they know of the hymns at the top of their voice, others consider this a fit occasion to get rid of their surplus energy by playing tricks, or even engaging in a free fight. If I see it, the offender is soon caught by one of the evangelists, who sit near me, and quieted with a croff, or quickly turned out. Meanwhile the singers do not let themselves be disturbed, but manfully go through their task.

One or two hymns having been disposed of, I ask one of the evangelists to deliver a short address, and he acquits himself of his task in that peculiar lively way so characteristic of Native preachers. Sometimes he begins with a quotation from an Indian poet, sometimes with a story. Homely illustrations are thrown in copiously, and any specially telling sentence is received with a "wah, wah!" ("bravo," or "hear, hear!") or one of the listeners turns round to his neighbour and says, "Yes, that is true!" When the address is finished (hardly lasting more than fifteen or twenty minutes), another hymn or two are sung, and another address follows. Finally, I say the Lord's Prayer, and our bhajan night is finished.

Lately Anton Esaias has induced a Native musician to come with his "tabla" (an instrument consisting of two parts—one an earthen vessel, the other a wooden one, both having a thin skin tightly stretched over their openings), and a pair of cymbals, and, for a small consideration, to drum an accompaniment to the Bhajans. I hope this will prove an additional inducement.

All this is not much, some are perhaps inclined to say, and so it may appear to the superficial observer; still it is something, and is it not true that

Little by little the path is climbed,
Little by little the height is gained,
Little by little troubles have ceased,
Little by little the end obtained?

* It must be remarked that the Hindustani language gives a curious illustration how deteriorating the effect of flattery is. In order to honour, in a cheap way, the person addressed, it says, "I *have* come," meaning, "I'm coming at once"—"I come" means, in Hindustani, "I'm coming *soon*"—"I shall come," however, means, say, "It is not very likely that I shall be present, *but after a long time*," or, perhaps, "*never*."

THE MONTH.



WHEN, at the beginning of December, we penned the article entitled "The Outlook" for the January *Intelligencer*, and communicated the liberal offer made by Mr. Bickersteth with a view to stimulating the growth of the Deficiency Fund, we felt scarcely able to share his trustful anticipation that the 10,000*l.* still required to pay off the 24,757*l.* would be raised in three months. But, thank God! his faith has been more justified by the event than our doubts. At the time of writing (March 18th), only 1000*l.* is still required, so that there is good reason for hoping that the whole sum will have been subscribed by March 31st. Our friends are aware that many thousand copies of that article, "The Outlook" (or, rather, the greater part of it), have, with other papers, been circulated throughout the country, and that the Committee made a special request for church collections or other offerings on the Leap-year Sunday, Feb. 29th. The result will be seen by a comparison of the Contribution Lists published in our pages month by month. In our December number only seventeen contributions to the Deficiency Fund were acknowledged, amounting together to 233*l.*; in January, only twenty, amounting to 500*l.*; in February, only thirty-three, amounting to 896*l.*; while in March eighty-six were acknowledged, amounting to 2480*l.*, and in this present number, three hundred and eleven, amounting to 3890*l.*,—which includes only the sums received up to March 10th.

For such a response we unfeignedly thank God,—and more particularly because it has not come only from the few who have ample means. A glance at the list this month will show how largely the total is made up by the aggregation of small sums. Not very many churches were able, at so short a notice, to have special collections on Feb. 29th; but, wherever it was done, much sympathy seems to have been aroused. In one London church, the collection was the largest ever made in it for any object.

Let it not be forgotten, however, that, even if last year's accumulated deficiency should prove to have been wiped off, we are still uncertain what the financial result of the year now closing has been. A considerable deficit has been anticipated, even assuming an increased income; and, whether this be so or not, it becomes more abundantly clear day by day that only by steady and continuous advance in the Association returns throughout the country can the Society's work be maintained. Let not the special efforts just now so generously made "minish aught" from the regular growth every parish ought to show in the ensuing year.

ALL the Society's friends will hear with pleasure that the Rev. G. E. Moule has been nominated to the Missionary Bishopric in China vacant by the death of Bishop Russell. The foundation of that Bishopric in 1872 was the work of the Church Missionary Society, and the result of much patient effort on the part of the Committee in surmounting various unforeseen difficulties that arose in carrying out the scheme. Dr. Russell was called Missionary Bishop of North China; but probably his successor will take the title of his see from the city of Ningpo, where its head-quarters are, to distinguish it from the proposed new additional Bishopric of North China proper, towards the endowment of which a munificent sum has been offered to the Archbishop of Canterbury. This latter Bishopric will, owing to the

Society's approaching withdrawal from Peking, not comprise any of its Missions. The important C.M.S. work in the Che-kiang Province will of course be under Bishop Moule, with whose name, and that of his brother Arthur, it has been for so many years inseparably associated.

Mr. George Evans Moule is M.A. of Corpus Christi College, Cambridge. He went out in 1857, and has laboured as a true missionary both at Ningpo and at Hang-chow.

WE hope the Rev. C. T. Wilson and Mr. Felkin will arrive in England this month. They were at Suakim on March 16th. Mr. Wilson will be the only Englishman who has traversed Africa from Zanzibar to Uganda, and thence down the Nile, since the famous journey of Speke and Grant in 1861-63; and Mr. Felkin will be the only Englishman, except Colonel Long, who has made the journey to and from Uganda by the Nile route. They are accompanied by three Waganda chiefs sent by Mtesa with a letter for the Queen.

BISHOP FRENCH and Mr. Gordon have gone on a journey to Candahar and other places in Afghanistan held by the British troops.

IN January, the Bishop of Madras paid what may be regarded, owing to Bishop Speechly's consecration, his farewell episcopal visit to Travancore and Cochin. At Trichur and Cochin, he held confirmations for Native candidates; and at the latter place, in the church where Vasco di Gama is said to have been buried, he admitted the Rev. A. F. Painter to priest's orders. At Cottayam, addresses were presented to him by the missionaries and the Native Church Council. He visited Cottayam College, the Cambridge Nicholson Institution, the famous girls' school which Mrs. Baker the elder has conducted for sixty years, and the other girls' school carried on by her granddaughter, Miss Baker.

BISHOP HORDEN has been spending the winter at York, the well-known station of Archdeacon Kirkby. He arrived there, however, a few days after Mr. Kirkby left for England, so it is still true that the two have never met since they first went out thirty years ago. The Bishop found Mr. and Mrs. Winter, who were sent to take Mr. Kirkby's place last summer, settled at the station, and during the winter months he helped Mr. Winter forward in the language. He was to start for Churchill on Jan. 20th, "my fifty-second birthday," he writes. He hopes also to visit Trout Lake and Severn in the summer, before returning to Moose; after which he proposes to come to England, *via* Canada. He will receive a warm welcome.

THE Japanese edition of the Book of Common Prayer is nearly completed, and the greater part published. The Translation Committee are Bishop Williams and the Rev. J. H. Quinby, of the American Protestant Episcopal Church; the Rev. A. C. Shaw of the S.P.G.; and the Revs. J. Piper and C. F. Warren of the C.M.S.

ON Nov. 24th the foundation-stone of a new church at Lagos—St. Peter's, Faji—was laid by Bishop Crowther. A mud church with that name was the first in Lagos, being erected by the Rev. C. A. Gollmer in 1854, and opened by Bishop Vidal, on which occasion the first confirmation ever held in Lagos took place, and a son of Mr. Gollmer's was baptized. This son,

who was christened Charles Henry Vidal, is now an ordained missionary of the Society, and Principal of the Lagos C.M.S. Training Institution. Since then the churches at Breadfruit, Aroloya, and Ebuto Ero, have been built, and large congregations gathered of Yoruba-speaking Natives, besides Christ Church, Faji, for the English-speaking community of Europeans and Sierra Leone Africans; and St. Peter's has been a kind of chapel of ease to Christ Church for Yoruba services, the Native pastor being the Rev. T. B. Wright. The congregation now numbers nearly 500 persons, of whom 220 are communicants. The new church of St. Peter's now in course of erection stands on the site of the old Grammar School, conducted for so many years by the late Rev. T. B. Macaulay; the present Grammar School, under the charge of Mr. Isaac Oluwole, is to occupy a new building.

We gather these very interesting particulars from the address of Mr. Registrar Payne, at the stone-laying, reported in the *African Times* of Feb. 2nd.

A FULL Report has been received from Archdeacon Henry Johnson of his work at Breadfruit Church, Lagos, from January, 1877, when he took it over from Mr. James Johnson, on the transfer of the latter to Abeokuta, down to October, 1879, when he resigned it on his approaching departure for his new sphere on the Niger. We hope the Report may appear in full hereafter, but meanwhile a brief summary may be useful.

During these nearly three years Mr. Johnson has baptized 215 persons—121 adults and 94 children, most of the former being converts from heathenism. In October last, when he took leave of his congregation, no less than 58 were received into the Church together, in the presence of 900 persons.

Mr. Johnson's account of his classes is interesting. They comprise two classes for English-speaking and Yoruba-speaking candidates for the Holy Communion, and three Communicants' Bible-Classes for both sections of the congregation. The systematic courses of instruction have included the Parables, the Book of Daniel, the Epistles to the Philippians and Galatians (with the aid of Dr. Lightfoot's Commentaries), the Epistles or Gospels for the Sundays in the ecclesiastical year, and the Letters to the Seven Churches. The attendance at the Lord's Supper has continued large. In 1877-78 the number of communicants averaged 180, but on Christmas Day, 1878, there were 203 present, while on Easter Day, 1879, the attendance rose to 343, out of 410 on the books—nearly one-half the congregation.

One of the things that have cheered Mr. Johnson is the "striking development of the spirit of liberality." This, perhaps, was shown most prominently on the occasion of the disastrous fire in Lagos, in January, 1877, when the old Breadfruit Church was destroyed. Nearly 400*l.* was raised by the church members, many of whom had lost much by the fire, towards a new church, and a subsequent appeal realized nearly 80*l.* more. On one occasion a sealed envelope was put into Mr. Johnson's hands, sent by an unknown person, which was found to contain five sovereigns and a slip of paper with the words from Psalm lvi. 12, "Thou hast caused men to ride over our heads; we went through fire and through water; and Thou broughtest us out into a wealthy place." Among special gifts towards the fitting-up of the new church (which it was hoped would be opened on New Year's Day) were included a pulpit (26*l.*), a lectern (15*l.*), and Communion standards and rails (46*l.*). From all sources, for all purposes, the amount contributed during the three years reached the grand total of 3412*l.*, "and," says Mr. Johnson, "what was most striking was the unostentatious manner

in which the gifts were made." We hope now to see the Breadfruit people equally generous in the support of missionary work both in Lagos and in the interior.

The work in the Day and Sunday Schools has been also encouraging. During Mr. Johnson's management, between 400 and 500 children have come under training in the Day School; the prevalence of small-pox, however, interfered much with the career of the school. The Sunday School has been well attended, sometimes as many as nearly 500 in the afternoon; but, as it is found in England, so Mr. Johnson found it in Africa, it was not easy to secure good attendance at the morning school.

Lay help has been hearty and earnest. "I shall ever be thankful," writes Mr. Johnson, "that I had a band of earnest co-workers, without whom, in so large a parish as the Breadfruit, it would have been impossible to do all required."

Mr. Johnson took leave of his congregation on the 12th of December last. His congregation marked their approval of his work amongst them by presenting him with an address and a purse containing forty sovereigns. We heartily wish the Archdeacon God-speed in his new sphere, and trust that a great work lies before him, especially among the Moslem tribes on the Upper Niger.

THE *Indian Church Gazette*, in the course of an account of Bishop French's visitation, says:—"The Bishop spent the chief part of two days in visiting and examining the Amritsar Central Mission School, which under Mr. Fisher's watchful care and tuition is holding its ground well, and has a strikingly large and good First Class. This has been for a considerable time one of the most serviceable and meritorious institutions in the Punjab, and being now under the care of a Cambridge wrangler, who is also a laborious missionary, it is not likely to lose its laurels. Like the American High School in Lahore, it has been more successful than most in raising up witnesses for Christ."

In another number of the same paper, also describing Bishop French's episcopal journeys, we find the following:—

Three week-days at Kangra were chiefly devoted to the Mission which Mr. Bateman temporarily has charge of, and which *grows*, as everything under Mr. Bateman's charge does. Since I last visited it, nine years ago, it has lost two successive senior missionaries, Messrs. Merk and Reuther, both honoured and beloved in Christ, and in the work of evangelists and pastors. There was a distribution of prizes in the growing mission school there, and an address from the Bishop; a Confirmation also of a few Native candidates; besides a baptismal service and address also, on occasion of the baptism of a highly-respectable youth (Hindu), who the day before carried away the first prize in the examination. Added to these was a pastoral address to the Native flock, and a social partaking of fruit and sweetmeats with the same.

THE Rev. F. W. N. Alexander, writing on Oct. 30th respecting a very happy and successful conference of all the brethren of the Telugu Mission which had just been held at Ellore, thus refers to the work done by our sisters in that Mission:—

Not only are they (the Revs. E. N. Hodges and A. W. Poole) good themselves, but their wives are among the excellent of the earth. Never had we such noble Christian ladies as they and

the other ladies of the Mission are. All, I may say, are working with their whole heart in the service of their Master.

Mrs. Clayton is a most able educationalist. The caste schools in Masu-

lipatam are very efficient; a large number of girls are under instruction; over Rs. 500 result-grants were gained this year to the Bunder Caste Schools. Mrs. Padfield has taken Mrs. Sharkey's boarding-school, and, with her husband's help, new vigour has been put forth both in secular and religious subjects. Mrs. Baker has a caste girls' school, and Mrs. Ratnam a Mohammedan girls' school, in Bezwarra. Here, in Ellore,

there is a caste girls' school in connexion with the Anglo-Vernacular School, now under Miss Davies, and another one, supported by me, also under the management of Miss Davies, and three Mussulman schools, under the direction and teaching of my daughter. So you see what a large share of the work the ladies are now taking.

THE C.M.S. Mission at Hang-chow is now fifteen years old. For the first ten years the number of converts baptized averaged three a year; for the last five years they have averaged thirty-four a year.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the result of the consideration by the two Archbishops and three Bishops of the Ceylon difficulties. (P. 201.) Prayer that it may please God now to grant enlarged facilities for preaching the everlasting Gospel in that island, and increased strength and blessing to the Native Churches.

Thanksgiving for the response made to the Committee's appeal for special contributions to the Deficiency Fund (p. 251).

Thanksgiving for the hopeful commencement of work among the Beluchi tribes. (P. 222.) Prayer for all the Missions on our Indian frontier.

Prayer for Bishop Russell's successor (p. 251); for a blessing on the visit of the Waganda chiefs to England (p. 252); for the Native Churches of Lagos (p. 253).

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From February 14th to March 12th, 1880.

Toruba.—Rev. V. Faulkner (Journal of Itinerancy, August 6th—26th, 1879); Mr. Sharnu (Journal of Evangelistic Tour, 1879); Rev. J. A. Maser, Rev. V. Faulkner, Rev. W. Moore (Annual Letters).

East Africa.—Rev. A. Menzies, Mr. J. R. Streeter (Annual Letters).

Nyanza.—Rev. C. T. Wilson, July 7th, Aug. 22nd and 29th, Sept. 7th and 28th, Oct. 20th and Dec. 31st; Mr. A. W. Mackay, June 13th; Mr. R. W. Felkin, July 28th, Aug. 30th, Sept. 14th, Oct. 20th, Nov. 25th, Dec. 31st, 1879; Rev. G. Litchfield and Mr. C. W. Pearson; Mr. C. Stokes, June 11th and 12th, 1879.

Persia.—Rev. R. Bruce (Annual Letter).

Western India.—Report of Sharanpur Orphanage for 1879.

Pawjáb.—Rev. F. H. Baring, Rev. R. Bateman (Annual Letters); Rev. G. Shirt (Report of Hyderabad, 1879); Report of Lahore Church Mission, 1879; Rev. J. Sheldon (Report of Kurrachee, 1879); Rev. J. Bambridge (Report of Kurrachee Boys' School).

North India.—Rev. C. T. Hoernle, Rev. J. A. Lloyd, Mr. A. H. Wright, Rev. J. P. Ellwood, Rev. J. G. H. Hoernle (Annual Letters); Report of the Basti Mission, 1879; Report of Bilach Mission for 1879.

South India.—Rev. E. N. Hodges, Rev. W. G. Baker, Rev. J. E. Padfield (Annual Letters).

Ceylon.—Report of Kandyan Itinerancy, 1879.

China.—Rev. A. Elwin, Rev. J. H. Sedgwick, Rev. W. H. Collins, Rev. J. Grundy, Miss M. Laurence, Rev. J. D. Valentine, Rev. J. C. Hoare, Rev. F. F. Gough (Annual Letters); Report of South Gate School, Ningpo.

Japan.—Rev. P. K. Fyson, Rev. C. F. Warren, Rev. H. Maundrell, Rev. J. Piper, Mr. J. Batchelor, Rev. H. Evington (Annual Letters).

N. W. America.—Rev. J. Reader, Rev. R. Phair, Rev. G. Bruce, Rev. A. E. Cowley (Annual Letters).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Feb. 9th.—The Memorial to Lord Salisbury on the subject of Treaty Rights in China, agreed to by the Committee of Correspondence of Jan. 20, was adopted.

The Sub-Committee which had been appointed to confer with a Sub-Committee of the Universities' Mission to Central Africa, for the purpose of arranging boundaries between the countries occupied by that Mission and by the C.M.S., reported a meeting they had held with the Sub-Committee of the Universities' Mission, with a view to some modifications in the arrangements proposed last year, and recommended certain boundaries to be submitted to the Universities' Mission for their approval. The Report was adopted.

The Secretaries announced the death, on the 3rd inst., of the Rev. H. Moule, Rector of Fordington, and an Honorary Life Governor of the C.M.S., for many years a warm friend and supporter of the Society, and the father of two sons who had given themselves to Missionary work in China. The Secretaries were directed to assure the family of the Rev. H. Moule of the Committee's sympathy in their loss, and of their true appreciation of his high character and abilities.

Miss C. Young was accepted as an agent of the Society, and appointed to assist in the Annie Walsh Memorial Institution, Sierra Leone.

The Secretaries stated that they had had an interview with Colonel Gordon, as directed by the Committee of Correspondence of Jan. 27th, and that they had tendered to him the warm thanks of the Committee for all his kindness towards the Missionaries of the Society. Colonel Gordon had informed them that the Egyptian military station on the Uganda frontier had been moved back, and that, consequently, the country between Egypt and Uganda was in an unsettled and insecure state, being overrun by Kaba Rega's men—and he could not recommend, for the present, any attempt to reach Uganda by way of the Nile. He further stated that he believed Messrs. Wilson and Felkin, with the Uganda chiefs, would be shortly at Khartoum, and that he had made every arrangement for the Missionaries coming forward to Suakim.

The Secretaries reported that they had had an interview with members of the London Missionary Society, who had informed them of the unusually good journey made by Dr. Southon through Ugogo, having followed the advice of Dr. Baxter and taken a more northerly route than has usually been taken, and of the kind reception he had received from the Ugogo Sultan at Unyanguira, who was ready to welcome a white Missionary, and that they had made inquiries whether the Church Missionary Society was likely to occupy that field. They further stated that Dr. Southon was now established with Mirambo, who had accorded to him a very friendly reception. It was resolved,—That the Society's Missionaries at Mpwapwa be encouraged to cultivate friendly relations with the Sultan of Unyanguira and other Ugogo chiefs, with the view of extending Missionary operations among the Ugogo people, but that no expense be incurred in establishing any new station without distinct sanction from the Committee.

Committee of Correspondence, Feb. 17th.—The death was reported, on the 4th inst., of William Ballance, Esq., for some years a member of the Committee, as his father had been for many years before him. The Committee

recorded their affectionate esteem for their late friend, and directed that the assurance of their sympathy be conveyed to the members of his family.

The death of the Rev. J. Welland having left a vacancy in the incumbency of the Old Church, Calcutta, the Committee agreed, as a temporary arrangement, that the Rev. C. S. Harrington should be requested to act as minister-in-charge, and the Rev. H. P. Parker, Acting Secretary to the Corresponding Committee, to act as lecturer.

The Secretaries reported that the Earl of Chichester (President), the Revs. C. C. Fenn and Prebendary Wright (Clerical Secretaries), and the Lay Secretary, had, at the request of the Archbishop of Canterbury, waited on his Grace and the prelates associated with him on the Ceylon matter, on the 10th inst. at the House of Lords, and on the 12th inst. at the Office of the Ecclesiastical Commission—that they had been in lengthened attendance on each occasion—and that at the second interview the Rev. J. Ireland Jones had been introduced to the Archbishop, at his Grace's request, and questions asked of him. The Committee directed that their warm thanks be tendered to the President for his readiness in accompanying the Secretaries on those occasions.

Committee of Funds, Feb. 17th.—The Secretaries reported the Annual Meeting of the Association Secretaries, held Jan. 14th, 15th, and 16th. Figures were laid before the Committee, showing the cost of working each district, the amount of work done, and the revenue raised. An amended copy of a paper on the work of the Honorary District Secretaries was laid before the Committee and adopted with alterations. In order to insure the carrying out of plans proposed in the paper, it was resolved,—(1) That the Association Secretaries be urged to promote meetings of the leading and active friends of the Society (clerical and lay) at the earliest opportunity, with a view to giving a fresh impulse to the system of Honorary District Secretaries; and, (2) That at such meetings the work of each Secretary during the year, and the result of his annual canvass of the parishes in his district, should be reported, and arrangements carefully made for the interchange of aid in the place of deputations.

Committee of Correspondence, Feb. 24th.—The Rev. E. Champion, who has laboured for twenty-two years in the North India Mission, having returned home on brief furlough from his station at Jabalpur, was in attendance, and gave information on the work at Jabalpur and amongst the Non-Aryan race of Gonds. Nearly three years ago, as the result of the Non-Aryan Conference held at the Church Missionary House, the Committee resolved on a vigorous Mission amongst the Gonds, and since that time have been able to send two young Missionaries to join Mr. Champion with a view thereto, one of whom—the Rev. H. D. Williamson—has already temporarily occupied Mandla, with a view to reaching still further forward. Mr. Champion expressed the hope that he might be permitted to return to the Mission in the ensuing autumn, and, in conjunction with Mr. Williamson, to prosecute vigorously the Gond work, leaving the Rev. T. R. Hodgson to take charge of the Jabalpur station. Mr. Champion's desire would be to find one or two centres in the heart of the Gond country, which might be suited to be the fixed abodes of European Missionaries, and also to obtain suitable Native Christian teachers, who might be settled down in different parts amongst the people. The Committee expressed warm interest in the plan for reaching the Gonds. Mr. Champion also gave a cheering account of a visit he had recently paid to the Society's Missions amongst the Santals and Paharis.

The Committee took into consideration the question of withdrawing the Society's Mission from Peking, which had been recommended by the Joint Committee of Estimates and Finance in July, 1879, but had been deferred by a resolution of the Committee. It was resolved,—That, considering the isolated position of Peking in respect of the Society's other Mission stations in China, the impossibility of strengthening the Missionary staff at the present time, on account of the financial state of the Society, the importance of extending the Society's work from other centres in China where the Society is labouring as soon as funds will permit, together with the presence of other well-manned Missions at Peking belonging to other Protestant Societies, this Committee have reluctantly come to the conviction that it is the duty of the Society to withdraw its Mission from that city. The Secretaries were directed to communicate this resolution to the Rev. W. H. Collins, with instructions to him to dispose of the Society's property to the best advantage, and to make arrangements for the future welfare of the Native Christians; also to arrange for his return home, and for the transfer of the Rev. W. H. Brereton to another station. The Secretaries were further directed to inform the Archbishop of Canterbury of the Committee's resolution to withdraw from Peking.

Further communications having been received from Dr. J. Muir with regard to the Kashmir famine, and the Rev. T. R. Wade having been communicated with by telegram on the subject, a further grant of 200*l.* from the India Famine Fund was made for famine relief in Kashmir.

A letter was read from Mr. R. Arthington, of Leeds, offering 1000*l.*, if 4000*l.* could be added to it from elsewhere, to open a road direct from the East Coast of Africa, by way of the Dana River, to the Victoria Nyanza. The Committee directed that their best thanks be conveyed to Mr. Arthington, but that he be informed of the inability of the Society, from want of funds, to take advantage of the existing openings in connexion with their East Africa Mission, and of the consequent impossibility of their undertaking fresh schemes involving large expenditure.

Telegrams from Alexandria were read, informing the Committee that the Rev. C. T. Wilson and Mr. R. W. Felkin had arrived at Khartoum, with three Waganda chiefs and three attendants, bearing letters from Mtesa to the Queen. The Secretaries reported interviews with the officials at the Foreign Office respecting the proposed visit of the Waganda chiefs to England. Colonel Grant, being present, urged on the Committee the importance of permitting the chiefs to come forward to this country. The Committee, considering the chiefs were bearers of letters to the Queen, and that the British Government had expressed its willingness to receive the chiefs with courtesy and attention, and had asked the Egyptian Government for their safe transit through Egyptian territory, directed that Messrs. Wilson and Felkin be authorized to bring the chiefs to England, and that arrangements be made for their reception, their expenses being charged to the Nyanza Mission Fund.

The Committee sanctioned the visit to England of Mr. R. Coker, a Native agent of the Society at Lagos.

Committee of Correspondence, March 2nd.—The Secretaries having made a statement with reference to the importance of greater concentration of the Society's work in the North-West Provinces of India, and having submitted a scheme for that object, the following resolution was adopted:—That, in the opinion of the Committee, it is desirable that the Mission work in

the North-West Provinces of India be concentrated by the abandonment of weak stations and the strengthening of centres to be hereafter selected.

The Rev. D. T. Barry, who had proceeded to India at the end of 1875, in connexion with the Madras Secretariat, and who had subsequently taken charge of the Calcutta Secretariat during the absence in England of the Rev. J. Welland, had an interview with the Committee. The Rev. E. K. Blumhardt, who had joined the Bengal Mission in 1871, and had just arrived in this country, was also introduced to the Committee.

The Minutes were read of the Bengal Missionary Conference of November, 1879, at which the question of the continuance of the Cathedral Mission College, Calcutta, was considered with reference to the general requirements of the Society's Bengal Mission. The Conference agreed with the Education Sub-Committee of last year that if the College were to be maintained as a Missionary agency, it must be worked with thorough efficiency, and recognized the extreme difficulty of obtaining men suitable for high educational work, and the failure to obtain an adequate supply of such men from the Universities, notwithstanding the Society's frequent appeals for them. Under these circumstances, looking at the urgent need of more vernacular evangelistic work in Bengal, the Conference urged upon the Parent Committee the consideration whether, unless they saw their way to keeping three European professors always at work in the College, and at the same time to increase the missionary staff available for other work, the present would not be a good opportunity for closing the College, and locating the Divinity School in the premises. A Minute of the Calcutta Corresponding Committee was also read, supporting generally the view of the Bengal Conference. A careful and prolonged discussion ensued, in which important information was given by the Revs. J. Barton, Dr. Dyson, D. T. Barry, and E. K. Blumhardt; and the Secretaries explained the circumstances under which the income of the Calcutta Cathedral Mission Fund had been applied in support of the College, and further adverted to the difficulty of obtaining a supply of qualified men for College work. The Committee came to the conclusion, though with much regret, that in view of all the circumstances it was not desirable to continue the Cathedral Mission College, and directed that steps be taken to close it. The Secretaries were directed to prepare a scheme for the application of the Cathedral Mission Fund, and the utilization of the College buildings.

A letter was read from the Archbishop of Canterbury, enclosing the "Advice" of himself and the Archbishop of York and the Bishops of London, Durham, and Winchester on the Ceylon difficulties, which was referred to the Ceylon Sub-Committee.

The Secretaries reported that the Archbishop of Canterbury had communicated his hearty approval of the Rev. G. E. Moule as Bishop Designate of Ningpo, subject to any conditions that may be arrived at respecting the relative boundaries of his diocese and the proposed new diocese in North China.

A letter was read from the Ceylon Tamil Cooly Mission Committee thanking the Committee of the Society for continuing their pecuniary help to that Mission, and stating that they were making every effort to obtain such increased contributions in the Island as would render that help unnecessary.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

West Africa.—Miss C. Young left Liverpool on Feb. 21 for Sierra Leone.

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. J. A. and Mrs. Lamb left Sierra Leone on Feb. 9th, and arrived at Liverpool on Feb. 25.

East Africa.—Mr. W. Harris left Mombasa on Jan. 3, and arrived in London on March 2.

North India.—The Rev. E. K. Blumhardt left Krishnagar on Jan. 17, and arrived in England on Feb. 23.

South India.—The Rev. H. Horsley left Madras on Dec. 16, 1879, and arrived at London on Feb. 16.

Contribution List.

In the following list of receipts from Feb. 11th to March 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Claphill.....	6	6	2
Stevington.....	5	1	10
Sundon.....	1	17	6
Turvey.....	49	8	5
Woburn.....	53	1	3
Berkshire: Maidenhead.....	10	14	6
Bristol.....	600	0	0
Buckinghamshire: Gerrard's Cross.....	7	5	3
Little Missenden.....	5	0	0
Milton Keynes.....	11	7	9
Penn Street.....	1	7	9
Yardley Hastings.....	3	5	9
Cheshire: Baddiley.....	9	8	0
Birkenhead.....	20	0	0
Davenham.....	5	0	0
Henbury.....	5	0	0
Latchford: Christ Church.....	11	16	11
Marbury.....	7	7	7
Stockton Heath: St. Thomas.....	4	4	2
Upton.....	26	13	8
Wheelock: Christ Church.....	5	0	0
Wybanbury: Parish Church.....	5	0	0
Cornwall: Creed and Grampound.....	3	8	0
Flushing and Mylor.....	15	6	10
Marazion: All Saints' Chapel.....	1	3	6
Pendennis.....	2	14	6
St. Austell.....	36	11	6
St. Paul.....	2	10	0
Cumberland: Cockermouth.....	32	6	3
Derbyshire: Belper: Christ Church.....	3	11	0
Buxton: Trinity Church.....	19	4	7
Eyam.....	13	11	5
Horsley.....	3	4	0
North-West Derbyshire.....	20	0	0
Devonshire: Bratton Fleming.....	2	15	1
Combe Martin.....	19	7	4
Devon and Exeter.....	250	0	0
Kilminster.....	1	16	0
Honiton: St. Paul's Church.....	5	0	0
Kingsbridge.....	4	11	6
Loddiswell.....	10	0	8
Okehampton.....	6	3	5
Plymouth, &c.....	50	0	0
Rame.....	3	17	6
Thurlestone.....	1	1	0
Dorsetshire: Blandford.....	14	6	6
Buckland Newton.....	8	9	6
Haselbury Bryan.....	8	9	1
Langton Matravers.....	7	0	0
Long Brery.....	10	15	0
Minterne Magna.....	2	1	0
Durham.....	1438	18	5
Essex: Chelmsford, &c.....	150	0	0
Grays.....	3	15	8
Leyton.....	15	18	0

West Ham, &c.....	30	17	11
St. Paul's.....	25	12	9
Gloucestershire: Dowdeswell.....	8	5	0
Forest of Dean.....	33	1	1
Lechlade.....	6	1	8
Leckhampton.....	4	8	0
St. Philip's and St. James's.....	19	11	2
Stroud.....	170	0	0
Hampshire: Alton.....	20	1	1
Basingstoke.....	19	5	6
Botley.....	23	0	0
Bournemouth: Holy Trinity.....	240	5	2
Hartley Wintney.....	3	10	0
Holybourne.....	4	14	6
Ringwood.....	15	10	0
Southampton, &c.....	150	0	0
Southsea.....	120	9	9
Ile of Wight: Bonchurch.....	20	14	8
Carisbrooke.....	9	0	6
Cowes, East.....	30	5	3
Cowes, West: Holy Trinity.....	11	0	0
Sandown.....	75	4	2
Shanklin: St. Saviour's.....	7	4	3
Old Church.....	15	0	0
St. Paul's, Gatten.....	21	0	0
Whippingham.....	2	16	3
Herefordshire.....	50	0	0
Hertfordshire: Boxmoor.....	14	4	0
Colney: St. Peter's.....	2	10	0
High Barnet: Christ Church.....	56	8	4
Hitchin.....	78	2	6
North Myrmas.....	17	8	0
Royston.....	47	3	0
Kent: Bexley: St. John's.....	26	2	10
Blackheath.....	268	8	6
Chislehurst: Christ Church.....	1	0	0
Cliftonville: St. Paul's Church.....	5	12	0
Maidstone and Mid-Kent.....	205	13	3
Sidcup.....	6	15	11
Sydenham: Holy Trinity (Special Fund).....	53	18	0
Tunbridge Wells.....	298	2	10
Lancashire: Bretherton.....	13	5	2
Croesens.....	1	19	0
Hindley:			
All Saints'.....	8	14	3
St. Peter's.....	5	4	3
Lancaster, &c.....	35	0	0
Lathom.....	4	3	0
Lathom Park.....	4	0	0
Liverpool, &c.....	500	0	0
Manchester, &c.....	470	0	0
St. Helen's: Old Church.....	23	6	9
Leicestershire: Blithwell.....	5	15	0
Harby.....	8	4	11
Hose.....	4	10	3
Leicester, &c.....	500	0	0

Lowesby.....	1	10	0	Cheam.....	68	2	0
Thurcaston.....	2	0	0	Clapham.....	151	17	5
Lincolnshire: Careby.....	1	4	5	Clapham Park: All Saints'.....	29	0	1
Edlington.....	12	10	0	Coulson.....	6	7	6
Grantham.....	43	1	6	Croydon.....	189	7	0
Horbling.....	10	0	0	Kingston, &c.....	25	0	0
Middlesex: City of London:				Lambeth: St. Stephen's.....	86	19	7
St. Bride's, Fleet Street.....	27	13	7	Morden.....	1	11	0
St. Stephen's, Coleman Street.....	31	3	6	Mortlake.....	87	0	0
Temple Church.....	25	0	0	Peckham: All Saints'.....	2	8	1
Bow, North: St. Stephen's.....	14	8		Penge: Holy Trinity.....	8	15	6
Covent Garden: St. Paul's.....	8	1	7	Richmond.....	75	9	9
Ealing: St. Matthew's Juv. Assoc.....	22	0	8	Stockwell: St. Andrew's.....	8	10	1
Fulham: St. Mary's.....	32	0	5	St. Michael's.....	132	10	8
Gough Square: Holy Trinity.....	14	3		Titey.....	7	0	0
Hamstead.....	71	10	6	Wimbledon.....	93	15	10
St. John's.....	20	0	0	Sussex: Hove.....	117	13	8
Horsey.....	22	12	9	Lower Beeding.....	12	6	3
Christ Church.....	5	15	6	Mark Cross.....	29	8	10
Islington.....	560	0	0	Warwickshire: Anasley.....	3	5	11
St. Matthias's Mission District.....	3	18	6	Atherstone.....	46	12	1
Kensington: St. Mary Abbots.....	106	10	10	Bidford.....	11	7	10
Old Ford: St. Paul's.....	13	3	11	Birmingham.....	600	0	0
St. Giles'-in-the-Fields: Parish Church.....	32	5	9	Church Lawford.....	12	17	11
Holy Trinity.....	7	17	9	Coleshill.....	9	15	10
St. Marylebone: All Souls'.....	225	1	8	Leamington.....	284	3	6
Trinity Church.....	37	13	0	Ullenhall.....	27	7	9
St. Mary's Sunday-school.....	3	0	0	Weddington.....	3	2	6
Brunswick Chapel.....	60	5	1	Wixford.....	1	12	2
St. Matthew's, Oakley Sq., Juv. Assoc.....	5	18	6	Westmoreland: Ambleside.....	35	9	10
St. Paul's, Onslow Square.....	246	4	0	Wiltshire: Calne.....	2	1	0
South Kensington: St. Jude's.....	94	18	6	Corsham.....	46	1	0
Juvenile Association.....	15	10		Highworth.....	10	12	7
Southgate, New: St. Paul's.....	30	8	10	Purton.....	15	15	0
Stepney: St. Thomas's.....	33	7	0	South Wraxall.....	1	6	9
Wembley.....	42	11	9	Warminster.....	13	19	3
Worcestershire: Dingestow.....	10	0	10	Wootton Bassett.....	2	2	3
Norfolk:				Worcestershire: Bewdley.....	19	6	11
Baynham, East and West: Parish Ch.....	4	3	6	Clent.....	33	13	5
Northamptonshire: Creaton.....	3	12	0	Evesham.....	19	16	9
Haselbeach.....	10	4	3	Halesowen.....	5	0	0
Higham Ferrers.....	3	9	10	Rochford.....	13	11	6
Stoke Bruerne.....	7	5	0	The Lickey.....	2	9	0
Nottinghamshire: Bleasby.....	8	4	6	Yorkshire: Bardsey.....	40	0	0
Nottingham, &c.....	800	0	0	Barnsley.....	53	17	4
Southwell.....	33	16	0	Bilton.....	10	0	0
Rutlandshire: Uppingham.....	18	2	3	Carlinghow.....	3	2	2
Shropshire: Albrighton.....	4	0	10	Coniston Cold.....	11	7	7
Broseley.....	20	2	6	Darfield.....	9	9	0
Mainstone.....	6	19	0	Earlsheaton.....	9	8	0
Wellington.....	94	3	1	Harrogate.....	300	0	0
West Felton.....	4	2	5	Huddersfield.....	131	10	3
Somersetshire: Ashbrittle.....	13	14	6	Ingrow-cum-Hainworth.....	9	1	2
Banwell.....	14	6	0	Masham.....	23	7	6
Bath, &c.....	250	0	0	Moor Monkton.....	6	5	0
Clevedon.....	136	17	10	Northallerton.....	182	8	10
Long Sutton.....	6	13	4	Oughtibridge.....	10	6	9
Polden Hill.....	19	19	4	Roecliffe.....	34	6	0
Shepton Mallet.....	18	5	8	Roundhay.....	19	10	8
Somerton, Kingsdon, &c.....	35	13	6	Settle.....	9	6	7
Titchham.....	13	15	11				
Yeovil.....	5	0	0	ASSOCIATIONS IN WALES.			
Staffordshire: Biddulph.....	33	13	0	Brecknockshire: Brecon.....	3	13	6
Brierley Hill.....	20	14	0	Cardmarthenshire: Llandovery.....	24	8	4
Cheadle.....	12	9	10	Flintshire: Overton.....	50	12	3
Darlaston: Parish Church.....	44	7	5	Rhyl.....	2	1	0
Great Haywood.....	1	1	0	Glamorganshire: Flemington.....	3	18	2
Kidsgrove.....	14	0	0	Kilvey: All Saints' Church.....	3	13	6
Norton Canes.....	3	1	6	Llancafarn.....	2	12	6
Sharesbill.....	22	0	0	Llantrisant.....	2	12	6
Wedgebury: Parish Church.....	18	9	11	Maesteg.....	12	6	0
Wetton and Butterton.....	3	14	0	Montgomeryshire: Arustley, Deanery of.....	12	3	0
Wolverhampton.....	226	8	1	Churchstoke.....	17	5	0
Coven.....	20	1	0	Pembrokeshire: Yrberston.....	1	1	0
St. Jude's.....	18	6	8	Radnorshire: Whitton.....	1	1	0
St. Luke's.....	6	18	8				
Yoxall.....	5	18	8	SCOTLAND.			
Suffolk: Hoxne District.....	14	19	3	Edinburgh Scottish Episcopal Board of.....	5	0	0
Lowestoft, &c.....	40	0	0	Foreign Missions.....	5	0	0
Surrey: Bermondsey: St. Anne's.....	12	19	1				
Brixton: St. Matthew's.....	73	14	10	IRELAND.			
Juvenile Association.....	40	0	0	Ardamine.....	6	9	0
St. Paul's.....	14	15	11	Cahir.....	3	12	0
Camberwell, Peckham, and Dulwich.....	51	0	0				

BENEFACTIONS.

A. A. A.	300	0	0
A. A. A.	5	0	0
"A Lady at New Milverton"	5	0	0
Arkwright, Rev. H., Leominster	50	0	0
A. S.	10	0	0
A very old Friend to the Society	20	0	0
Baring, Miss E., Wimbledon	25	0	0
Bruce, Miss M. A., by Miss J. Bayne (for India)	50	0	0
Buxton, Rev. F. Arthur	20	0	0
Clarke, Miss Honoria, Carlisle	30	0	0
Davidson, Duncan, Esq.	5	0	0
E. O., Worthing	5	0	0
E. S. D.	100	0	0
F. A. C.	50	0	0
F. M. H.	20	0	0
Frater	50	0	0
Freeman, Captain Thos. A., 70th Regt., Punjab	20	0	0
Friend to the Cause	20	0	0
Friend, by Rev. Geo. Poole	5	0	0
Gabb, Col. F. S., Blackheath	10	0	0
Gibberne, Miss, Eastbourne	5	0	0
Goldie, J. H., Esq., Bath	25	0	0
Greville, Rev. E. S.	50	0	0
Hayley, Mrs. Thomas, Brightling	10	10	0
In Memoriam	20	0	0
In Memory of R. S. Faulconer, by his Widow	500	0	0
J. H.	10	0	0
Kinahan, Fredk., Esq., Belfast	5	0	0
Lahore, Right Rev. Bishop of, and Mrs. French	50	0	0
Mills, Miss, Russell Square	100	0	0
M. S.	5	0	0
Noble, Col. W. H., R.E.	5	0	0
N. W. E.	10	0	0
P. M. H.	5	0	0
Parberry, Miss, Tadcaster	5	0	0
Paton, Miss, Clapham	100	0	0
Porter, Wm., Esq., Honiton	20	0	0
Roberts, Miss, Sheffield	50	0	0
Shaddock, Mrs., Hastings	10	0	0
S. J. G.	10	10	0
"Thankoffering from E. W. C."	5	0	0
"Thankoffering, W. C. S."	5	5	0
"Three Friends"	50	0	0
Whistler, Gen. R. A., Bath	5	0	0
Woods, Wm., Esq., Brixton Hill	100	0	0
Wright, Arthur, Esq., Desborough P. O.	10	10	0
Z.	150	0	0

COLLECTIONS.

A. G. S., Missionary Box	1	0	0
Burridge, H., Contents of Missionary Box, by Miss Burridge	2	14	10
Cormier, Emily J. and Elizabeth A., Lechlade (Sale of Needlework)	2	0	0
Fern Hollow Missionary Box, by Misses Watson	1	7	6
Grimes, Miss, Missionary Box	15	0	0
Hastings, Miss, Hanley Castle, Miss. Box	2	0	0
Laing, Miss A., Adelaide Road, Miss. Box	2	0	0
Lambeth: Holy Trinity Sunday-school, by Mr. Whitlock	1	14	1
Letchford: St. James's Sunday-school Children, by Miss A. Robinson	3	4	6
Lower Walmer: Juvenile Missionary Association, by Miss M. A. Sharpe	2	0	0
Old Hall, by Rev. Jos. Redman	18	6	0
Sanders, Miss, Teignmouth, Miss. Box	15	6	0
Shap Church Sunday-school, by Miss K. D. Fenning	1	3	3
Snethisham: Chapel Service of the Boarders of Hall's Grammar School	16	6	0
St. Paul's Young Men's Missionary Society, by Wm. Staines, Esq.	9	19	0
St. Peter's, Hoxton, Sunday-school, by Mr. John W. Harvard	12	10	0
Tasburgh, Norfolk, part proceeds of Sale of Work, in Memoriam, Ella L. Tracy	1	13	3
Vivian, Mrs. (Miss. Box), Blandford	16	0	0
Young Men's Missionary Association at			

Messrs. J. and R. Morley's, 18, Wood Street, by Mr. T. A. Blose 5 0 0

LEGACIES.

Burdett, late Mrs., of Tinwell: Extrixes and Exor., Miss C. E. Aird and Miss J. M. Aird, and Rev. C. Nevinsom	500	0	0
Crowther, late Jno., Esq.: Exors., H. Danson, Esq., Jas. Fye, Esq., and J. Cobham, Esq.	135	0	0
Natt, late Rev. John (Dividend)	3	8	0
Panton, late Miss Mary Ann	13	10	0
Pyke, late Miss F. S.: Exors., J. Hanks, Esq., W. Hanks, Esq., and Thos. Sealey, Esq.	50	0	0
Wrightson, late Miss E.: Exor., R. H. Wrightson, Esq.	50	0	0

FOREIGN CONTRIBUTIONS.

Africa: Lagos Auxiliary	100	0	0
America: Canada: Toronto Home and Foreign Mission Aid Society (for China)	20	10	10
Australia: Sydney	5	0	0
France: Biarritz	10	10	0
Croix	4	15	0
Jamaica: St. George's, Kingston, Mandeville, and St. Andrew's Parish Church	25	0	0
New Zealand: Nelson	10	14	0
Portugal: Lisbon	6	16	5
Russia: Odessa	3	14	1
Riga	27	5	0

DEFICIENCY FUND.

A few Friends	15	6	0
A. L., Thankoffering for unnumbered mercies	5	0	0
A little help	5	0	0
Alconbury, by Rev. R. Conway	5	7	7
A. M.	100	0	0
A Mite	10	6	0
Anonymous, Boston	1	0	0
Anonymous, by Mrs. Clowes	10	0	0
Anonymous, by Rev. W. H. Barlow	100	0	0
Anonymous, F. W.	5	0	0
A Thankoffering	5	0	0
A Thankoffering from J. and A. J.	5	0	0
A Tythe	30	0	0
Anstin, E. W., Esq., Balfour Road	10	0	0
Ballinrobe, by Rev. D. Brodie	8	17	4
Barber, Mrs. L., Derby	1	0	0
Barclay, Mrs. R., Harrow-on-the-Hill	20	0	0
Barlow, Miss H., Andover	3	0	0
Barningham and Coney Weston	2	10	6
Baughurst, by Rev. W. Marriner	1	10	6
B. B., by Mrs. Clowes	2	0	0
Belvedere: All Saints'	14	12	0
Bevan, Rev. P. C., Cambridge	5	0	0
Bevan, Mrs., ditto	2	0	0
Bicester, by Rev. F. W. Von Ellrodt	11	9	8
Biddle, John, Esq., National Club	5	0	0
Birt, Dr., Leamington	5	0	0
B. L.	10	0	0
Blackwood, S. A., Esq., Crayford	5	0	0
Bourton, by Rev. J. B. Kearness	1	4	0
Boxmoor, by Rev. A. C. Richings	7	17	8
Bradshaw, Rev. E., Billington	2	0	0
Brailles, by Rev. T. Smith	8	5	0
Bristol, by E. W. Bird, Esq.	20	0	0
Brixham, &c., by Rev. A. F. Carey	4	16	9
Bromley	26	1	0
Brown Edge, by Rev. R. G. Young	2	4	8
Brown, Mrs. Alfred, Leeds	3	0	0
Buckland, by Rev. H. F. Burnaby	5	6	4
Bulmer, by Rev. G. Gabb	1	1	0
Butterworth, Miss, New Brighton	2	2	0
Buxton, Henry E., Esq., Yarmouth	10	0	0
C. A. M.	5	0	0
Cainecross, by Rev. J. G. Unwins	18	9	0
Calcott, Miss, Kensington	1	1	0
Cally, by H. G. M. Stewart, Esq.	3	4	0
Capel, Miss, Kingston-on-Thames	25	0	0
Catfield, by Rev. A. Brown	2	0	9
C. B.	50	0	0
C. H. A., Widcombe	25	0	0

Chalmers, Rev. F., Nonington	3 10 0	Harman, Rev. Edward, Edenhall	10 0 0
Chambers, Mrs. Mary B., Moultsford	3 3 0	Hawerby, by Rev. T. P. N. Baxter	3 0 0
Charlesworth, Miss D. C., Leeds	1 1 0	Haworth, Miss, New Brighton	1 1 0
C. E. B.	15 0 0	Hayes, Mrs., Brighton	3 15 0
Cheales, Mrs., Brockham	1 1 0	Heanor and Aldcar	7 19 5
Corle Mullen, by Rev. R. W. Plumtre	19 4	Hill, Miss, Connaught Square	5 0 0
Cotton, Miss Fanny, Sandown, I. of W.	5 5 0	Hope, Miss	10 0 0
C. P.	5 0 0	Horringer and Ickworth	6 10 0
Cromer, by Rev. F. Fitch	57 5 11	Hudson, Miss A. J., Kemerton	1 0 0
C. T. F.	10 0 0	Hughes, Mrs. T. Sned, Horncastle	20 0 0
Dalton, Rev. S. N., Southend	1 1 0	Huish, Miss, Borrowash	2 0 0
Davies, Mrs., Cunningham Place	1 0 0	Hunter, John J., Esq., Durham	20 0 0
Davis, J. B., Esq., Kirkby Stephen	2 2 0	Hussey, Rev. Jas., Reading	10 6
Deans, Mrs., sen., S. Hampstead	1 0 0	Hutchinson, Major-Gen. G., Kensington	5 0 0
Deverell, John, Esq., Cosham	200 0 0	H. W. A., Headingley Parsonage	12 6
Devon and Exeter Association, by Rev.		In Memory of H. G.	5 0 0
W. Hockin	10 10 0	In Memory of Sarah Ablitt	1 1 0
Dicken, Mrs., Redbrook	10 6	In Remembrance of Sunday, Feb. 29th, 1830	1 0 0
Dixon, Misses, Tunbridge Wells	15 3 8	Ipswich: St. Margaret's, by Mrs. Clowes	31 3 3
D. J. O.	1 1 0	Iseham and Snailwell	2 12 0
Dollman, F., Esq., Bexley Heath	25 0 0	Islington: St. Thomas's, by Rev. E. Brewer	5 10 6
Down, Connor, and Dromore Auxiliary	15 0 0	J. A., Water Stratford	1 0 0
Dorset, Miss, Meldon	2 10 0	J. C. S.	10 0 0
Dudding, Rev. H. N., St. Alban's	1 0 0	Jennings, Miss	20 0 0
Durham: St. Nicholas' Sunday-schools	3 10 6	Jones, Mrs. C., Children and Governess	1 10 0
Durweson, by Miss M. Godwin	4 15 0	J. W. C.	200 0 0
East Meon, by Rev. A. J. Begbie	1 3 7	Kew, by J. V. Stock, Esq.	1 13 8
East Sheffield	16 4	King William's College, Isle of Man	4 13 0
E. B. H., Attleborough	2 0 0	Knaggs, Ernest Hope, Hastings	1 12 0
E. C. B.	10 0 0	Knight, Miss, Highgate	3 0 0
Edinburgh Association	50 0 0	Knox, Miss, Boreham	10 0 0
Edinburgh Scottish Episcopal Board of Foreign Missions	5 0 0	L.	1 0 0
Edwards, Rev. F. F., Gileston	1 1 0	Lamborne and Aldbourne, by Mrs. Barnes	7 10 0
Edwards, Miss, Attleborough	100 0 0	Lancaster, &c.	1 10 0
E. H. B.	10 0	Lancaster, Rev. R. F., Cheltenham	50 0 0
Elkott, Miss, Appleby Castle	1 0 0	Lancaster, Miss, ditto	30 0 0
Elcombe, Torquay: Trinity and Christ Churches	64 12 0	Lancaster, Miss M. A., ditto	30 0 0
Elkott, Mrs., Burton-on-Trent	5 0 0	Lapley, by Rev. J. Rate	4 3 7
Elkott, Sir Walter and Lady, Hawick	10 0 0	L. C. H.	20 0 0
Elstead, by Rev. J. B. Charlesworth	1 15 10	L. D., for Feb. 29th	1 0 0
Eversholt, by Rev. W. S. Baker	4 3 6	Leach, Miss E. H., Clapham Park	15 0 0
Fausset, Rev. A. H., Heworth	40 0 0	Lees, A. H., Esq., Bournemouth	5 0 0
Fenner, Robert, Esq., Mayfield	1 0 0	Leets, Anna, Broughton	10 0
Ferrand, Mrs., Bingley	5 0 0	Leicester Ragged School Mission	1 0 0
F. F.	1 1 0	Leighton Bromswold, by Rev. T. Ladda	6 0 0
Fitter, John, Esq., Brixton	5 0 0	Lewis, Mrs., Folkestone	1 1 0
Fordham, by Rev. J. Bell	5 10 0	Little Amwell, by Rev. D. F. N. Gr-hame	9 17 8
Fornham: St. Martin	1 5 0	Little Munden, by Rev. F. A. L. Foster	3 13 4
Foster, Rev. J.	1 0 0	L. J. S.	1 1 0
Frampton Mansell Sunday-school Children and others, by Miss E. A. Payne	1 11 3	Longfield, by Rev. P. H. Jennings	2 0 0
Frere, Mrs. J. A., Queensborough Terr.	10 0 0	Longham, by Rev. W. R. Eaton	2 12 0
Friend	1 0 0	Love Offering	5 0 0
Friend, by Rev. J. Chapman	1 0 0	Lowestoft	5 0 0
Frodingham: St. Elgin's Church	1 16 4	M.	5 0 0
From a Country Rector	10 0 0	M., Feb. 20th	20 0 0
Fuller, Rev. Henry, Nottingham	5 0 0	Macclesfield: St. Peter's, by Rev. W. Sinden	1 17 0
Gabb, Colonel F. S., Blackheath	5 0 0	McGrath, Rev. Canon, Ditton	3 0 0
Ganssen, Mrs. A. F., Brighton	2 0 0	Macnecks, Mrs., Hastings, Thankoffering for Special Mercies	1 1 0
Gantley, by Rev. A. H. Cooper	10 3	Macturk, Miss J., Brough	5 0 0
Gedge, Rev. Joseph, Beverley	5 0 0	Mann, Rev. W. H. G., St. Asaph	2 2 0
Gerrard's Cross, by Rev. A. Kennion	10 10 8	Martin, Mrs. Dr., Kemerton	1 0 0
Gibberne, Miss, Eastbourne	5 0 0	Martyn, John, Esq., Kimbolton	5 0 0
"God's Tenth"	1 10 0	Mayes, Mr. Geo. W., Bristol	10 0
Gordon, Rev. E., Atwick	5 0 0	M. B., by Rev. Canon Linton	5 0 0
Graham, Miss G. G., Kensington	3 0 0	Melville, Alexr., Esq., Llandaff	1 1 0
Gray, Richard, Esq., Cranbrook	5 0 0	Methuen, Rev. Henry H., Brighton	2 0 0
Greame, Rev. Yarborough Lloyd	50 0 0	M. F., Thankoffering	1 0 0
Great Bealings, by Rev. E. J. Moor	8 2 3	Middle Claydon, by Rev. C. P. Golightly	6 0 0
Great Munden, by Rev. C. Maude	4 1 6	M. J. R.	10 0 0
Great Stanmore, by Rev. L. J. Barnays	10 10 0	M. L. W.	10 0 0
Green, Miss E. A., Leicester	10 0 0	Monckton Combe, by Rev. R. G. Bryan	13 9 6
Grey Friars Sunday-school, Special Collection, by Miss Neale	10 0	Morrall, Rev. J., Whitechurch	5 0 0
Grimston, by Rev. J. Rowlands	5 14 0	M. S. E. C., Sandown	10 0 0
Gwynne, Wm. Cust, Esq., M.D., Tenby	5 0 0	Naseby, by Rev. J. J. Lindeman	2 3 0
Hadden, Misses, Guildford	30 0 0	Nelson, Miss, Worthing	3 0 0
Hale, Rev. W. F., Brixton Road	2 2 0	New Seaham, by Rev. W. A. Scott	3 12 1
Hallday, T. C., Esq., Oakham	1 0 0	Norblith, by Rev. J. W. Lewis	6 3 0
Hambleton, by Rev. W. Hough	6 9 3	North Cave, by Rev. John Jarratt	15 10 6
Hankinson, Rev. E. F. E., Bircam	10 0 0	North Wootton, by Rev. Canon Clarke	9 14 6
Newton	10 0 0		

Nottingham: St. Peter's, by Rev. G. Edgcombe.....	12	8	0	Staples, Miss A. L., by Mrs. Smyth.....	1	0	0
Notting Hill: St. John's.....	1	0	0	Stenning, Mrs. H., Red Hill.....	5	0	0
Oldfield, Rev. C. H., The Quinton.....	10	0	0	Stepney: Christ Church, by T. Knevet, Esq.....	4	4	0
"Our help is in the name of the Lord, who made heaven and earth."—Ps. cxiv. 8	5	0	0	Stevens, Misses, Tulse Hill.....	3	10	0
Panes, Mr. B., Blagdon.....	1	0	0	Stevington.....	2	3	5
Panton, by Rev. W. F. Dixon.....	2	3	3	Stroud.....	28	4	6
Parry, Lady, by Rev. E. F. E. Hankinson.....	10	0	0	"Sursum porroque".....	400	0	0
Part, Mrs., Watford.....	5	0	0	Swanage, by Rev. D. R. Travers.....	5	0	0
Pavenham, by Rev. T. P. Wilson.....	2	10	6	Swinford, Mrs.....	3	0	0
Perransabuloe, by Rev. W. H. Parkhouse.....	2	2	0	Swinford, Miss M. C.....	1	0	0
Perry, Right Rev. Bishop.....	25	0	0	Swinton, by Rev. Jno. Levett.....	2	10	0
Phillips, W. W., Esq., Raglan.....	1	0	0	Sydenham, Oxon, by Rev. J. G. Heisch.....	5	18	0
Pierson, Miss, Cheltenham.....	5	0	0	Tadley, by Rev. W. Marriner.....	3	0	0
Playne, Mrs. G. F., Nailsworth.....	25	0	0	Taylor, Miss, Clifton Park.....	25	0	0
Playne, Miss A.....	1	0	0	T. C.....	10	0	0
Playne, Miss C.....	10	0	0	Teignmouth, by Rev. Jas. Fry.....	45	12	6
Powell, Miss E., Castle Hill.....	10	0	0	Thankoffering.....	10	0	0
Psalm cxvi. 12.....	5	0	0	Thankoffering.....	5	0	0
Raban, Rev. B. C. W., Weston-super-Mare.....	31	13	0	Thankoffering for many mercies, C.....	26	8	0
Ratcliffe, Wm., Esq., Qarnndon.....	10	0	0	Thankoffering to God for very present help in trouble.....	5	0	0
Reading, by Rev. W. Payne.....	34	0	8	Thankoffering for answered prayer.....	13	4	4
Redman, T. E., Esq., Calne.....	10	0	0	Thankoffering from A. L.....	20	0	0
Reeve, Miss, Brockham.....	10	0	0	Thankoffering from Two Sisters.....	10	0	0
Ripon: Trinity Church, by Rev. J. H. Goodier.....	12	2	0	Thankoffering to God for abounding mercies.....	10	0	0
Rooker, Rev. J.....	1	0	0	Threxton, by Rev. A. D. Abbott.....	1	3	0
Rose, Rev. Chas., York.....	2	0	0	Tickhill, by Rev. Chas. Bury.....	13	7	0
Ross, Mrs., Hoolesdon.....	10	0	0	Torquay.....	3	16	6
Rudham, East and West, Norfolk.....	5	17	6	Treacher, Henry, Esq., St. Leonards-on-Sea.....	25	0	0
Ruswarp, by Rev. Jas. Dingle.....	1	10	0	Tribe, Miss, Worthing.....	1	0	0
St. Aidan's College, Birkenhead.....	17	14	6	Tripp, Miss, Spoforth.....	1	0	0
St. Helen's Old Church, by W. Gamble, Esq.....	25	4	4	Trotter, Robt., Esq., Cambridge Terrace.....	15	0	0
St. Jude's, Mildmay, S. S. Teachers.....	5	8	0	Tugwell, Rev. L.....	2	0	0
St. Stephen's, Avenue Road, N.W., by Bishop Perry.....	19	10	0	Tunbridge Wells, by E. M. Hunter, Esq.....	107	2	5
St. Stephen's, Coleman Street, by Rev. J. W. Pratt.....	8	18	6	Ulrome, by Rev. E. A. Tickell.....	1	18	6
St. Stephen's, Liverpool, by Rev. E. P. Hodgins.....	4	11	0	Unnumbered mercies.....	1	0	0
Sale of Work done by an Invalid, by Miss J. H. Green.....	15	0	0	Yenn, Rev. John.....	5	0	0
Sampson, Miss, Lansanne.....	5	5	0	Yenn, Miss.....	5	0	0
Sandown, Isle of Wight, by Col. Baillie.....	5	0	0	Wales, Yorks, by Rev. L. H. Deering.....	5	4	0
Saas, Miss J. E.....	1	0	0	Wallington, by Rev. R. A. Boyle.....	30	0	0
S. B., Miss.....	2	0	0	Ward, Rev. E. L. and Mrs. Blendworth.....	5	0	0
Scott, Rev. Thos., Wapenham.....	3	3	0	Waterloo: St. John's, Liverpool.....	13	15	0
Sheppard, Rev. H. W., Emsworth.....	100	0	0	W. D.....	10	0	0
Sherborne and Windrush, by Rev. E. A. Eardley Wilmot.....	3	0	0	Welburn, by Rev. J. Gabb.....	3	3	0
Shipton, W., Esq., Harrogate.....	1	1	0	West Thorney, by Rev. W. Taylor.....	2	10	0
Showell, Alfred J., Esq., Bristol.....	25	0	0	"Whitby Friends".....	5	0	0
Shrewsbury, by F. Sandford, Esq.....	55	19	7	Willand, by Rev. W. C. Copleston.....	3	10	11
Shubrick, C. J., Esq., Ryde.....	25	0	0	Wilson, Mrs, by C. F.....	2	0	0
Skinner, Rev. Russell, Sweffling.....	10	10	0	Woodhead, by Rev. J. Chambers.....	5	0	0
Smith, Henry, Esq., Northampton.....	10	0	0	Young, Dr. T. F., Bootle.....	20	0	0
Smith, J. E. J., Esq., West End, March.....	1	0	0	Young, Lieut.-Colonel Jas.....	20	0	0
Smith, Rev. R. Snowdon, Northwold.....	5	0	0	Young, Mrs., Cheltenham.....	20	0	0
Smyth, Mrs., Monkstown.....	25	0	0				
Soames, Captain.....	10	0	0				
Sparbrook: Christ Church.....	9	13	4				
Sparkhill Iron Church.....	2	15	2				
S. S. G.....	2	6	0				
Stanstead Abbots.....	7	0	0				

EAST AFRICA FUND.

Edinburgh Scottish Episcopal Board of Foreign Missions..... 5 0 0

NYANZA MISSION FUND.

Shaw, Mrs. Benjamin, Cambridge Square 100 0 0

WEST INDIA HOSTEL FUND.

Bevan, Mrs. Barclay..... (coll.) 100 0 0

Errata—In our last issue, under "Benefactions," for "T. C. Garfit, Esq., 100L.," read "Boston Association, 100L."

The Secretaries thankfully acknowledge the receipt of the following Parcels, &c.—
For N. W. America—From Miss Gunning, South Street; Rev. J. D. Ballance, Horsford Vicarage, Norwich; Ladies' Society, Dewsbury, per Mrs. Cadwell; Miss Secretan, Oakfield Lodge, Reigate.
For South India—From Rev. Canon Linton, Sturtloe, and from Miss Hone, Halesowen, for Rev. J. Stone, Raghapuram; Children's C.M. Association, Christ Church, Brighton, per Rev. J. Vanghan, for Rev. H. J. Schaffler, Palamcotta; Coral Fund, for Mrs. Padfield, Masulipatam.
For East Africa—From Miss Adcock, for Rev. A. Menzies.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MAY, 1880.

A DIVINITY SCHOOL FOR BENARES.

BY THE REV. W. HOOPER, M.A.,

Late Principal of the Lahore Divinity School.

NO one interested in the Redeemer's kingdom—no one who takes any lively interest in the condition and welfare of his species—can be ignorant of the name, or even of something more than the name, of *Benares*. The ever-widening circle of the Church Missionary Society's work has, indeed, withdrawn attention to a great extent to newer fields of missionary enterprise; but the claims of the great old cities of India remain just what they were; and it would be a sad thing if the supporters of Missions, proving themselves rather beguiled by novelty than urged on by the spirit of holy adventure, should indeed withdraw the least portion of their prayerful interest from the older battle-grounds, which are as yet far from being won for the King. Confining our attention to India, while many parts of the South rejoice our hearts, and forbid our thinking of withdrawing from a contest which has already been so greatly successful—while there is so very much in the state of the Native mind in the Punjab, owing to God's blessing on the work hitherto done there, which urges us to redouble our efforts in that province instead of slackening them in the least—we yet cannot forget that it is the valley of the Ganges* and its tributaries which is the heart of India, and is, from a half-conscious recognition of this fact on the part of the Natives of India, called by them *Hindustan* proper. The civilization, the learning—above all, the religions of India, have always here attained their greatest and strongest development. Here Buddhism arose, to conquer the surrounding countries: here Islam flourished, more than anywhere else in India, till British rule made it begin to decay. And here the old Hinduism—essentially the old religion, though marvellously modified by Buddhism, and even by Islam, as well as countless other influences—is under the same tolerant empire reviving its strangely fascinating power and sway, and the chief focus of that power is, we know, *Benares*.

It used to be supposed that Hinduism was rapidly decaying, as unable to abide the light of day—the brightness of Western civilization

* This expression is used, throughout this Article, in a sense exclusive of Bengal proper; which is, in fact, on the whole, the Delta of two great rivers, which meet, through their branches, long before they reach the sea—the Ganges and the Brahmaputra.

and learning, as well as that of the Gospel. Professor Max Müller doomed it, seven years ago, to extinction as a "non-missionary religion." But it survives, and there is every prospect of its not only surviving a long while yet, but growing in power and influence, as it is doing. It is proving its "missionary" character with alarming force among the Santhals and Gonds; it has already, to some extent, re-absorbed into its capacious bosom Keshab Chandra Sen himself, as it has long done to the conservative section of the "Brahma Samaj," and as it has done to every single reforming sect which has arisen in its midst. I do not mean that Hinduism has not been influenced by European thought and custom. It has been so very largely, and probably it will be so more yet. But this has not altered its essential character at all, nor ever will. That which chiefly distinguishes Hinduism, and which gives it its mighty power, is just the facility with which it has ever bent itself to external influences and, like a huge polypus, *assimilated* them—itsself, however, retaining the while its hideous identity and essential characteristics. Nay, there is no doubt that Hinduism has already assimilated much from Christianity itself; and yet it has not, on that account, ceased to be Hinduism. It has done more than this even. It has largely influenced European thought and feeling. Not only has its contact with Christianity imparted to it a certain veneer which, to inexperienced eyes, sometimes looks very like Christianity itself; but also what *appeared* to be Christianity among Europeans has, to a great extent, received a Hindu colouring and character. "They went out from us, because they were not of us."

There is nothing really surprising in all this. Hinduism is nothing but the most highly-developed and the most comprehensively-organized system of *heathenism*; and heathenism is the same everywhere, the natural outcome of the depraved mind and heart of man, when occupied with religion, and exercising themselves on the inextinguishable consciousness of God in the soul of man. The heathenism of the Roman empire—which had become, like Hinduism, a strange medley of the heathenism of the countries all round the Mediterranean and further east, and had actually received something from Christianity itself—reacted, we know, with terrible power on the nominal Christianity which became fashionable from the time of Constantine's so-called conversion; and its influence is not yet really uprooted from professing Christendom. There is nothing, therefore, to be wondered at if the same phenomenon is being repeated now, on a far larger and grander scale, through the connexion of Europe with India.

What is the duty of the Church of Christ towards the Gangetic valley in general, and Benares in particular, and the Hinduism which dominates there? Is it to retire from the field, because it is so hard, or be content with feeble, desultory efforts on it? Is it to spend its strength on the outworks, and leave the citadel with hardly the shadow of a besieging force? Is it to run off to every new adventure which it hears of, leaving the labourers on the old ground without addition and almost without support? Ah, no! the very difficulty of the enterprise

ought, apart from every other consideration, to fire us with a generous enthusiasm to encounter it, and a resolution never to give it up until it is accomplished. And then there is the certain truth, that the harder the labour expended, the more permanent will be the result when accomplished. God's word is not only "like a fire," but "like a hammer which breaketh the rock in pieces." The fire may, in a few hours, reduce the vast forest to ashes; but in a few years the forest will be springing up again. The hammer takes a long time breaking the rock, and it costs an infinity of labour; but when the rock is once in pieces, it can hardly be put together again. The valley of the Ganges, when conquered for Christ, will extend its influence for good over the whole world far more (probably) than it now extends its influence for evil. We know not what blessings we may be preparing for the whole race of mankind by continuing our persevering efforts in that province; efforts none the less real because underground, and producing effects none the less desirable because at present hardly perceptible. Benares may yet become a centre of light and life to the whole world. The dream of its sainted missionary may be more than realized.* It may not only have its cathedral and churches, and its thronging worshippers; but it may send out its missionaries of the Gospel—its Cosmas, its Augustines, its Henry Martyns, its Smiths—throughout the world, and even perhaps to all too-paganized Europe.

It is quite manifest that this desirable result can only, humanly speaking, be brought about by Native agency. It has, happily, become an axiom among all those intelligently interested in the evangelization of India, that she must be evangelized by her own sons and daughters; and that our *principal* work (though not, for a long time, our only work) is to help our Native brethren and sisters to enter upon and carry on this grand enterprise with all the advantages wherewith God may be graciously pleased, through us as instruments, to endow them. Among these advantages money will probably continue for some time longer to be necessarily included, though we strive and hope that pecuniary contributions may be able to be diminished year by year. Another is the influence of a good example on the part of European missionaries as established Christians dwelling among them, and the advice which they would always be ready to offer out of their more varied experience. But the most definite advantage which we are in a position to extend to them is, clearly, the communication to them of all that *knowledge* which, through no merit of our own, we have from our European education; and that *training*—moral, intellectual, and spiritual—whereby they may make the utmost use of their knowledge in the great work that lies before them. Already the Native Christians are ministered to chiefly by their own countrymen; but we want, with God's help, to raise up from their midst a goodly band of *evangelists* to carry on the attack on the great fortress of heathenism with all the power which we can communicate to them, as well as all they have

* Mr. Smith published this dream in Hindi, soon afterwards, by the name of *Naya Kashi-khand*, "New Benares." It has been read, doubtless, by thousands.

already as natives of the soil; and as God blesses their and our evangelistic efforts, and an ever larger number of influential and thinking men are added to the Church, we want a much superior class of *pastors* also, to provide the spiritual nourishment which the flocks will then require. This is the double object of the Divinity Schools, or Theological Institutions, which are springing up in the Missions of this and other Societies in various parts of the world.

All who know anything about the Benares Mission remember the name of the Rev. W. Smith. His missionary career of more than forty years, nearly the whole of which was spent at that place, produced but little visible result in the shape of conversions directly traceable to his teaching; but yet the effect of his whole life and work at Benares and its neighbourhood, where he laboured with never-ceasing perseverance, can be characterized as nothing less than immense; and his name will continue for a long time to be a household word among thousands there. As his honoured life was drawing to a close, he became increasingly convinced that, for the attainment of the object nearest his heart (of which fact the dream above alluded to may be taken as convincing proof), the establishment of a Divinity School at Benares was, humanly speaking, a necessity; and he elaborated a scheme, of which I shall say more presently. But the time was not yet ripe for the execution of the plan.

By a remarkable coincidence, at the same time, the present Bishop of Lahore was led, in the providence of God, to conceive and lay before the Church at home a plan for a similar institution, to be established in North India. It pleased God to give a somewhat speedy accomplishment to this plan. It was in the summer of 1866 that both the above-mentioned schemes were devised. In January, 1869, Messrs. French and Knott sailed for the Punjab, and in November, 1870, after the lamented death of the latter, the Lahore Divinity School was formally opened. This Institution has been permitted, as all friends of the Society are aware, to do a good work, attracting students from all parts of the Punjab and North-Western Provinces, and even from Sindh and the Central Provinces, and sending many of them back, furnished in mind and spirit, to labour as pastors or evangelists in that large part of India. It has gradually won its way to the confidence, not only of the missionaries of those provinces (belonging to the S.P.G. and several non-episcopal Missions, as well as the C.M.S.), but, what is more important, of the growing Native Church itself.

But there are two reasons why the Lahore Divinity School is not sufficient, as the one institution for the training of the Society's North Indian preachers. One of these is its locality. Situated admirably for the Punjab, and sufficiently well for Sindh also, it is yet most inconveniently distant, in spite of railway communication, from the greater part of the North-West Provinces, and (of course) the Central Provinces. It leaves the whole Gangetic valley, with all its strong claims to be made a centre of specially vigorous and concentrated work, absolutely without a theological institution connected with the Church of England. The other reason, however, is a much stronger one. It is well

known that, throughout the valleys of the Ganges and the Indus, the two religions which have for centuries competed for the mastery have adopted—nay, to a certain extent have formed—two distinct elements of language, which have served almost exclusively for the expression of the ideas, &c., of those religions respectively. Throughout this large portion of India, the theology of Mohammedans is expressed through the medium of Urdu, in terms borrowed from the Arabic; and that of Hindus finds expression through the medium of Hindi, Punjabi, and Sindhi, in terms borrowed from the Sanskrit. So entirely is this the case, that a preacher to Musalmans will not be understood if he uses Sanskritic terms; and a preacher to Hindus will be understood by but few if he employs Urdu, and even of those few he will hardly be able to reach the hearts. It follows from this, that in order to train Native preachers for both Hindus and Musalmans, either two distinct theological institutions are necessary, or at least two quite distinct departments in one such college; and the advantages of this last-named plan are so small, as to be quite outweighed by the consideration above urged, viz., the inconvenient distance which has to be traversed by the students who resort to but one school from such an immense tract of country. In point of fact, very little indeed has been done at Lahore to prepare preachers for the Hindus, because one language had to be employed as the medium of instruction in the whole school, and that language was, naturally, Urdu; and even though some attempt was made to teach the students the principles of Hinduism—and then the theological terms employed had, of course, to be Sanskritic—yet they could hardly at all understand the latter, owing to their being so entirely foreign to what they were accustomed to. And it is not instruction in the principles of Hinduism, or Islam, that will suffice to make a student well able to do the work of an evangelist among the professors of those religions: but the whole teaching—and, above all, that in Christian theology—must be framed to suit minds steeped in the ideas of those religions; and an essential part of this is the use of the theological terms, as far as possible, which have already been adopted by the latter, and indeed the employment, in the whole of the instruction, of the language of the people amongst whom the students are destined to labour. From these premises, if just, the inference seems conclusively to follow, that if we wish to evangelize the Hindus by well-trained Native agency, we *must* have a *Hindi* college in which to train them. It may be said that the same argument would prove the necessity for a Punjabi college, and a Sindhi college also: but (1) in Sindh and the Punjab Hinduism is not anything like the power that it is in the region in which Hindi is spoken; and (2) Punjabi and Sindhi so nearly resemble Hindi, that Natives, well instructed in the latter, find hardly any difficulty in expressing themselves in the former also, with no loss whatever to the matter thus transferred. And while Lahore, though not a place where Urdu is particularly cultivated, is yet admirably situated for an Urdu college destined to influence Indian Musalmans, not only as being the capital of the flourishing province of the Punjab, but also as dominating the whole of the Indus

valley, and the uppermost end of the Ganges valley also,—Benares, on the other hand, though not quite centrally situated in the Hindi region, yet would, as being the focus of Hinduism, be certainly chosen by any one acquainted with India, as the most proper locality for a college destined for the evangelization of the Hindus.

It seems, therefore, that the time is come for the establishment of a Divinity School at Benares, in which the medium of instruction shall be Hindi, and the great object of which shall be to train men, first to preach the Gospel acceptably and (with the Divine blessing) successfully among the Hindus, and then to do the work of pastors among Hindu converts. The establishment of such a school is, indeed, no new thought in the minds of the Committee of the Church Missionary Society. For some years past they have decided that such a course ought certainly to be entered on, as soon as the Master should seem to indicate that the time had come for it; and now that gracious Master seems to be indicating this with a clearness which not even the present heavy pressure on the Society's finances is able to neutralize. The declaration of their intention induced a young clergyman in Ireland, who had taken theological honours at Dublin, to offer himself three years ago specially for the work of the proposed Divinity School at Benares. He has now been more than two years at that place, preparing himself, by intercourse with the Hindus, and by the study of their language, for entering on the special work to which he has devoted his life. The writer of this article would rather not have spoken of himself, but having been appointed by the Committee to the Principalship of the proposed College, he ought to add, that having been set free, by God's providence, in the spring of last year from the charge of the Lahore Divinity School, he is enabled, with a freedom which, in other circumstances, might have been long sought in vain, to return at the close of the present year, if it please God, from his furlough in Europe to the scene of his earliest missionary labours.

Having thus given the friends of the Society the *reasons* why it is proposed to establish a Divinity School at Benares, it may be well to add somewhat on the *mode* in which it is proposed to work it when established.

As regards locality, by a happy concurrence of circumstances, a piece of ground remarkably suitable for the commencement of the contemplated institution, and for the carrying of it on while it is yet in its infancy, has lately been vacated, in the Church Mission premises at Sagra, by the Girls' Orphanage; and it may therefore be taken for granted, that the Divinity School will be opened *there*.

The principal work of a Divinity School, next to the development of the spiritual life of the students by services, by conversation, by daily watchful and loving intercourse with them on the part of their teachers, is, of course, *study*. Care, indeed, will have to be taken, as experience at Lahore has proved to be necessary, not to allow this primary object to interfere with the health of the students. Most Native Christian youths, who are worth anything as students, are so very eager to advance in knowledge, and so very readily affected by the emulation

which a school evokes, that it is far more often necessary to control and to restrict study than to urge to it; especially as their physical constitutions are not generally able to stand nearly the strain which ours can.

In fixing upon the subjects to be studied, it is manifest that the highest place of honour must be given to the Word of God. Careful exposition of its most important books, as well as a profound view of its whole system, must secure the freshest and most earnest attention of the students. There ought to be no thought of any competition with the Bible, on the part of any other branch of study. But when we descend from the exegetical and dogmatic study of Holy Scripture to other subjects more or less closely connected therewith, we are justified in the case of those whom we are training for work among the professors of a false religion to regard a knowledge of that false religion as of the very highest importance, and, indeed, as absolutely indispensable.

All spiritually-minded Christians feel, indeed, that the study of a false religion is a trying one, which they would much rather omit, if they consulted only their own enjoyment, and perhaps even their own spiritual welfare also. But the question is, what is necessary for the object we have in view? And it is as much the verdict of experience as it would seem to be an *a priori* conclusion of reason, that if we wish to overthrow a false system we must study it, and if we would eradicate it from the minds of our fellow men, we must understand the hold that it has on them. And, indeed, when false religions are looked at from the vantage-ground of a firm faith in Christ, and their errors are *understood* as only those can understand them who have the knowledge of the human heart which Christianity gives, the study of them need not, and with watchfulness and prayerfulness will not, exercise any lowering influence on the spiritual pulse, but may even cause it, by a healthy reaction, to beat higher. We may hope, indeed, that God may give us, in time, converts and students who have deeply studied Hinduism, and who will only need to be helped to take a review of it from the new standpoint of the Christian faith; but at present, certainly the greater part of even those converts who have been thorough Hindus, unspoilt by English education, are (to us) strangely ignorant of the principles of their old religion, and quite incapable of dealing rightly with its errors, except it may be the superficial ones of idolatry, mythology, &c.

It is proposed, then, that while Scriptural studies, exegetical and dogmatical, should hold the highest place in the new College at Benares, Hindu theology should be contemporaneously investigated. The comparison of the two, which will thus proceed unconsciously in the minds of the students, as well as openly in the instruction given to them, will perhaps form one of the greatest possible helps to the understanding of both. The living importance of the doctrines of the Christian faith, which are too often regarded as abstract dogmas of the schools, will gain by contrast with the living, indeed, but deadly errors of Hinduism; and a far greater interest will attach, in the students'

minds, to the false opinions which they have forsaken, when they see the relation of contrast which they bear to that faith by which their own spiritual life is now sustained. For instruction in Christian dogmatics, in addition to Holy Scripture itself, the best books on the subject, by English or German theologians, or those of any other nationality (ancient or modern), will be sought for, and made the groundwork of courses of lectures. Such subjects as Sin, the Attributes of God, the Person of Christ, the Trinity, the Plan of Salvation, will receive the chief share of attention in these lectures. The refutation of Atheism, the errors of the Roman Church, and such-like subjects, important as they are in themselves, will yet receive a less frequent treatment, because they are far less likely to be needed by those labouring among Hindus. Inspiration, Miracles, Prophecy, though not directly affecting Hinduism, are yet in these days of considerable importance, on account of the number of Deists with whom evangelists in India meet, and will therefore receive due treatment at the College.

For instruction in Hinduism, standard books will be sought for, which, while containing in as comprehensive and clear a form as possible the features of that system which it is most important to know, yet possess a character as little as possible polluting to the reader. For modern Hinduism, no book surpasses, in respect of both these qualifications, Tulsidas's *Ramayan*, in Hindi; for Hindu philosophy, some manual in Sanskrit will be adopted. For a knowledge of the principles of the Hindu social system, some parts of Manu will be necessary; and for an idea of what Hinduism was at the earliest of which we have an account, some parts of the Rig Veda and Upanishads will be desirable, especially in view of the recently-formed fantastic though specious Arya-Samaj, which professes to find all truth in the Veda. The mention of these books, however, leads to another point. Some knowledge of *Hindi* will be required as a condition of admission into the College. No candidate unable to read and write that language correctly and fluently will be received, whatever his other qualifications may be. But the *Ramayan* above referred to is in poetry, and requires special instruction in its language in order to be understood; and for the other books mentioned, it need not be said, a knowledge of Sanskrit is necessary. It is not, indeed, meant that every student will certainly be required to learn Sanskrit. But as no profound knowledge of Hinduism can possibly be acquired without the medium of that language, and consequently the students leaving our College without it would be at a very great disadvantage, it is meant that, in every case where it is possible, a study of Sanskrit will be insisted on. To one who knows Hindi, Sanskrit of course does not present the difficulties which it does to a European; and, on the other hand, no one can really understand Hindi without some knowledge of Sanskrit grammar. Besides this, there are two special reasons for insisting generally on Sanskrit being studied in the proposed College. It is well known that even a moderate acquaintance with this language gives the preacher to the Hindus a degree of credit and respect which nothing else can

supply. And, moreover, the capacity to acquire two such classical and highly-organized languages as Sanskrit and Greek is one of the best tests which could be devised of the mental calibre of the student being such as we desire to have for the work among an intellectual people.

The mention of Greek leads to the question of the study of the Scriptures in their original tongues. The advantage of this need not be insisted on with any of the readers of this article. Though there is not the same reason in the case of preachers to the Hindus, that there is in that of those who would evangelize Musalmans, for an intimate acquaintance with the Scriptures in the original (as Musalmans consider inspiration to be entirely lost in a translation), yet it is enough to be reminded that it is impossible to be a "scribe instructed unto the kingdom of heaven," in the fullest sense of the word, without a great familiarity with the original Scriptures. It seems, however, that it will be necessary, in the proposed Divinity School at Benares, to omit Hebrew from the ordinary curriculum of study, leaving it for cases of extraordinary ability. In the Lahore College, Hebrew has formed one of the favourite studies, and its similarity to Arabic, with the grammatical structure of which many in the Punjab are acquainted, makes it a comparatively easy task to acquire it. But at Benares the case is different. Hebrew would be felt by most of the students to be as alien from their ordinary linguistic occupations as it is by us in Europe; and Sanskrit being, for the reasons above stated, to be insisted on in most cases, it will be found, in all such cases at least, probably necessary to forego the advantages which a knowledge of Hebrew would confer, on the principle of being content with what is possible. On the other hand, the close relation which Greek bears to Sanskrit will make it an easier acquisition than, perhaps, many of us find it to be; and the greater necessity of being able to read the New Testament in the original, and to understand and feel the niceties of thought which that delicate instrument, the Greek, has enabled it to express, renders it a point which we shall think it right to insist on, that the students obtain at least a certain familiarity with that language.

Church history is a subject which will, of course, by no means be neglected, though perhaps it will not be possible to rank it, with Dr. French, as one of first-rate importance. The fact that the historical sense is so very feebly developed among the Hindus, while it makes it important to awaken in their minds right views on history in general, and on sacred and ecclesiastical history in particular, at the same time seems to show that a great amount of time bestowed on this subject will not be so profitable as if it were devoted to some other matters. Moreover, though Church history is very important for pastors, and essential indeed for the right development and grounding of the Native Church, it is not a subject particularly needed in dealing with Hindus.

Christian evidence will be included in Christian dogmatics. The rudiments of some physical sciences will act as a mode of refutation of some errors of Hinduism. Specially will geography be insisted on, as a necessary condition of all earthly knowledge, sacred and profane. Homiletics will be taught, and periodically written sermons or ad-

dresses criticized. Lastly, instruction will be given in the formularies of the Church of England.

It need scarcely be said that study will not be the only employment of the students in the proposed Divinity School at Benares. A school for evangelists must be itself employed in the work of evangelization. Least of all would it be possible, or right, at such a place as Benares to abstain from practical work while teaching and learning. Yet it is necessary that the students, while *in statu pupillari*, should be under discipline, in this as well as other employments. No unauthorized public preaching will be allowed to them; and most of their preaching will be done under their teachers' eyes, subject to their criticism, and guided by their example. Thus it will become, practically, a part of their course of instruction. But they will be encouraged to cultivate the acquaintance of individual neighbours, and to enter into friendly conversation on religion with them. And one month in the cooler part of the year will be devoted to itineration in the country. This will afford a change of air and scene, and a break in the course of study most beneficial to both teachers and taught; and at the same time, besides conveying the Gospel to those who perhaps would not otherwise hear it, it will, perhaps, as much as anything else, test the capacities of the several students for the work of evangelization; for there are several elements in the work of rural evangelization in India which it is not needful here to particularize, which gauge the fitness of the evangelist as such, in a way that is not furnished by city preaching. It is proposed to select some definite circle of villages and small towns at a convenient distance from Benares, and to make it the special ground of exercise, so to speak, for the alumni of the Divinity School. There must be a somewhat experienced Native brother residing continually, and continually itinerating in this district; and both the work which the students do there in the winter itineration, and that to which they be definitely appointed there on leaving the college, must be done distinctly as *help* to him, and under his authority. Thank God we have a brother, formerly a pupil-teacher in the Lahore Divinity School, who has been for years longing for evangelistic work of this kind; and we hope he may be spared for it, and prove himself in it a workman that needeth not to be ashamed. There is a great deal of almost virgin soil (in an evangelistic sense) in the Jaunpur and Azimgarh districts, which might do admirably well for an experiment of the nature here indicated.

Besides preparing the students for preaching, care will also be taken to form *devotional* habits in them. It is a fact for which it might be difficult to account, that those who have been accustomed as Hindus and Musalmans to an exaggerated devotion in form and manner, often become irregular and irreverent in their prayers as Christians. It is necessary not only to encourage private and domestic prayer, but to give them hints as to the manner of its performance; and in public worship it is important to insist on reverence of manner and punctuality in attendance. For this reason as well as others, daily morning prayers of a formal character are very desirable in a theological college.

In the evening it is probably better to have worship of a more social character, and to combine the evangelistic and the devotional education which we wish to impart, by having once a week a missionary meeting, one distinct element of which will be supplication for Christ's kingdom, and another the communication of information respecting that kingdom, both in former times and in the present. The strong claims of the immediate neighbourhood of our Native brethren in India to their missionary zeal and prayers make it much more difficult for them than for us to extend their sympathies to the whole family of man, as every Christian ought to do, and to join from the heart in the petition, "Thy will be done *on earth*."

In the Report of the Sub-Committee of the Church Missionary Society appointed, in the summer of 1879, to examine the educational policy of the Society in India, after a statement of their conviction of the great importance of theological institutions, occurs this passage:—"It seems also important that such theological institutions should be regarded as the centres for the preparation of biblical and other Christian literature in the vernacular, the need of which is so greatly felt in India." The imposition of this additional burden on those engaged in Divinity Schools is but reasonable, partly because they must, in order to the right discharge of their duties in those schools, already have some special qualifications for the preparation of such literature; and partly because their being engaged in teaching makes it much easier for them to write for the benefit of the public what they teach to a few, than it could be for others not so engaged. It will, then, be one of the objects of the establishment of the Divinity School at Benares, gradually to supply what is needed in the way of Hindi Christian literature of the more solid kind. Happily, there are already a Greek grammar and a Greek dictionary in Hindi, compiled for the use of students of the New Testament; and the Epistles of Clement of Rome have also been translated into the same language. One of the first endeavours of the present writer in this direction will be the compilation of a Church History in Hindi, which may serve as a manual for the use of the students, and be extensively read in the Native Church. Another will be that of a manual or catechism of Christian Theology in the same language, with perhaps longer treatises on the more important topics. For this a catechism of theology, compiled by a dear missionary brother in Bengali, will probably be found very useful. Also commentaries on some of the more difficult books of Scripture, and even a revision of the Hindi Bible and Prayer-book, both of which are very unidiomatic, may eventually be necessary, unless previously taken in hand by more skilful workmen, as it is indeed hoped they may be. Such literary work as the above, specially that on dogmatics, has the additional advantage of facilitating what every missionary living in the midst of thoughtful heathen must consider a most important evangelistic operation, viz., giving public lectures in the city. And for all this literary work the summer holidays of the College, when the heat of the weather renders a cessation of lectures almost a necessity, offers an invaluable opportunity.

Having now laid before the friends of the Society the need there is for the establishment of a Divinity School at Benares, and the mode in which it is proposed to work it, it only remains to state the purposes for which funds will be required, and to urge all who may be able, without in the least diminishing their contributions to the general fund of the Society, to give liberally what is wanted for its establishment. As already mentioned, it is *not* proposed, at first, to buy land for the purpose. But before leaving this subject it may be well to add that it *may* be found necessary, sooner than at present appears, to find a larger piece of ground than the unemployed piece which it is proposed at present to occupy. On this ground there are at present some buildings; but these will have to be enlarged and added to. More and more suitable students' houses will have to be erected, and a good-sized schoolroom and library will be an absolute necessity. It would be very desirable also to have a third room for worship, for private interviews with the students, and for other engagements of a similarly sacred character. For Sunday services it is proposed to take them to the city church, so that a chapel with arrangements for the Holy Communion, or of a size to accommodate outsiders, will not be necessary on the premises of the Divinity School. But besides these expenses, which would be incurred once for all (subject only to the necessity of repair, such a constant charge in India), there is a heavy recurrent outlay inevitable in the proper carrying on of such an institution. At present scholarships must be provided for the maintenance of the students. In time we may hope that they will begin to come at their own or their parents' charges, as in Europe. But such a state of things is not yet.

There are also several kinds of continual expenses in such an institution, such as servants, the care of the premises, necessary books, travelling expenses, both in itineration and in the journeys of the students to their destinations, medical expenses, and a variety of other items needless to specify. Altogether it has been found at Lahore that the College could hardly be worked with a less expenditure (exclusive of the missionaries' salaries, of course,) than 30*l.* per student per annum. But a large part of this sum will be looked for in annual subscriptions from England and from India; and it is only right that the College should in large measure thus depend on the interest which God's blessing, vouchsafed on its continual progress, excites in His people's hearts. It would, however, save those engaged in it very much anxiety, and their work much harmful uncertainty, if the Church at home could, by endowment at the beginning, form a *working capital* wherewith the College might be carried on when subscriptions were delayed, or temporarily fell off. A way of supplying this, which finds favour with many friends of Missions, is to endow the scholarships, and leave the other expenses to be supplied by continual subscriptions.

Another kind of endowment, necessary from the first, is a library, consisting of those books which are indispensable for the carrying on of such institution.

There are, then, three objects towards which donations are now

earnestly solicited, besides regular subscriptions, which will be asked for afterwards.

1st. The erection of the necessary additional buildings on the piece of ground on which it is determined to establish the Divinity College at first. The expense of this can hardly be determined now, but probably 200*l.* will be sufficient.

2nd. The purchase and conveyance of the necessary books. It is still more difficult to estimate this expense with any approach to accuracy, but another 200*l.* would be the least sum required for it.

3rd. The endowment of a working capital, to take the form (if contributors desire it, which probably they will) of the endowment of a certain number of scholarships. Naturally the number of scholarships thus needed will increase with the prosperity of the College, but we ought not to have less than half-a-dozen to start with. And as the married students are sure to outnumber the single, the average cost of each scholarship cannot be put at a lower figure than Rs. 13 per mensem, or 15*l.* 12*s.* per annum. The endowment of each scholarship would thus, at 5 per cent. (which might not be always attainable with safety), require 312*l.*, and six times this would be 1872*l.*

It may be best to repeat, that no contribution is asked for which would in the least diminish the general sources of the Society, which would be robbing the parent tree in favour of a new shoot. But with this reservation, the gifts of the friends of Missions in general, and of North India in particular, are earnestly requested, and will be thankfully received, either by the Secretaries of the Church Missionary Society, or by the Rev. H. M. Hackett at Benares, or by the writer.

In conclusion, all who read these lines are desired to pray that He, from whom all holy desires, all good counsels, and all just works do proceed, may graciously be pleased to look upon this undertaking with His favour, to direct it with His Spirit's wisdom, and to bestow upon it His richest blessing, to the salvation of many precious souls, the regeneration of Hindustan, and, above all, the glory of His most holy name.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XIX.

SCHOOLS FOR CHRISTIAN CHILDREN—ORPHAN SCHOOLS.



THE Orphan School, when I left India in 1872, continued to form a part of our mission-work at Benares, and it is a branch which the Lord has richly blessed. From the beginning we have endeavoured to train up children in the fear and nurture of the Lord, so as to raise, by means of this institution, helpers in the great work of evangelizing India. By the grace of God we have succeeded in raising a number of able and devout labourers in the mission-field.

While in the North-West Provinces of India the number of our con-

verts is small in comparison to our desires—although our work has not been in vain, and great changes have been produced in the minds of the people—light dawning on their minds—still we do wish that larger numbers were brought into the fold of Christ. There are an abundance of blossoms, but many do not develope beyond the blossom. Now, it is remarkable that nowhere else throughout India has God given so many orphans to the various Societies as in the North-West Provinces, or rather from Calcutta to the Punjab. The Orissa orphans were mostly sent to Calcutta. May not God, in His all-wise Providence, intend that these orphans should become a leaven for leavening the masses around us, and form a centre around which others will gradually be drawn? Churches of orphan Christians do already exercise some influence.

No doubt orphans are a cause of great trouble and anxiety to missionaries, just as a large family, with small means at command, is to parents; but these orphan schools, if judiciously and well cultivated, are like a garden of God, in which many a tree may be reared to bear fruit to the glory of God on earth, and to Christ's eternal praise in the garden above.

A peculiar feature with regard to orphans, as I have seen it, is that many young men in this part of the country prefer orphan girls for wives to girls from Christian families; whereas in the south I was told husbands for orphan girls are obtained with difficulty.

On my return from Europe in 1844, the orphan boys were again made over to me. We had two divisions—the college class and the school classes. In Jan., 1848, Mr. and Mrs. Fuchs arrived. Mr. Fuchs took the principal charge of the college class, so that I gave only homiletic and Biblical theology. We had then a noble class of able and devoted young men—they were twelve in number. Three of them have been ordained, four act as catechists, one has been head-master of the infant school for twenty-five years, three died in the Lord's work, and one left the Mission.

The school department was entirely under me. In 1845 we had eighty-seven boys.

Various trades were introduced into the Orphan School, but one after another had to be given up, except bookbinding and carpet-making—i.e. Turkish carpets. Our establishment excelled in book-binding. After it had been carried on for some years, an orphan from our school took it off our hands, and is still carrying it on in Benares. After carrying on the carpet manufactory for a couple of years, we had to give it up. The magistrates of Benares, Mirzapore, and Gorakpore took up the trade in their jails; and their peons, who were sent to purchase wool, fixed their own prices on the materials; they sold their manufactured articles in weight cheaper than we could obtain the raw materials. The only advantage which we possessed, and why our carpets were still sought for, was the brilliancy of the colours, which were set with mordants, and the beauty of our patterns, which were prepared by Mrs. Leupolt. But, as people like cheap carpets, and the jails, with their free labour and cheap materials, could undersell us,

we had to close the workshops. I spoke to two gentlemen about their peons taking double the quantity of wool to what the market price was, but they could scarcely believe it; and when they found out the truth, they also had to discontinue carpet-making.

The second reason which induced us to give up this trade was its unhealthiness. The fine particles produced by cutting and working the wool settled in the lungs of the workmen, and brought on consumption, so that we lost several young men. Moreover, the profit arising from the trade was small.

Agriculture was tried; but, under present circumstances, it is useless to suppose that a well-instructed young man will engage at Benares in agriculture, or *any trade* where with hard labour he can earn about Rs. 6 to Rs. 8 a month, whereas in a printing-press he can with ease earn double and even treble this amount. When the presses are full, we shall then find young men devoting themselves to various trades, but not till then. This fact is not taken into account by many of our friends; we hear them frequently saying, "Why not establish trades for your orphans?" Where there are no presses at work, as in the south, and among the hill-tribes, you will find Christian carpenters, tailors, blacksmiths, and agriculturists; in the north also in some places.

We never had a press in our Benares Mission. Dr. Lazarus was always willing to take our lads as apprentices, and we also sent some to the Agra Orphan Institution, where a few lads were also engaged as carpenters and blacksmiths. But, although we had no special employment for our orphans and adult converts besides Dr. Lazarus's press, yet they all earned their own bread, and the only drawback we experienced by this state of things was that many of our people left our Mission and sought employment elsewhere.

Among the youths who have been in our Orphan Institution, a number of them are in heaven—so we have every reason to believe. Some died young, others in the prime of life. I will mention but two cases. The first one was a youth called William. He was one of those who was set aside to be trained for the ministry. He never was robust; but still we hoped to see him one day preaching the Gospel to his countrymen. Four weeks before his end he was seized with ague and fever, which terminated in consumption. He suffered much, but patiently. He was constantly in prayer, and longed for his dissolution. A few moments before his end I prayed with him. While I went to procure some medicine to relieve his sufferings, his spirit left its earthly tabernacle and went to its Saviour.

Another lad who early entered his heavenly rest was called Enoch. He was a lad of considerable ability; he had the grace of God in his heart, and exhibited the principles of Christianity in his daily life. So long as he was able to walk, he attended Jay Narain's College.

One day, when the Principal of Jay Narain's was conversing with the boys of the first class on death, one remarked, "Enoch is safe, he need not fear death, for he will go to heaven." The Principal asked, "Why do you think so?" The answer was, "Enoch is a true Chris-

tian, he lives according to the Gospel, his heart is in heaven, and therefore he will go there." Enoch seldom or never spoke of his own feelings, but he looked with calmness to his approaching end. Being asked, shortly before he died, how he felt, he replied, "I feel happy; I trust in Jesus;" and the Lord Jesus supported him unto the end. When he was buried, a number of lads from Jay Narain's attended his funeral, and they felt his death much. Thus another jewel was taken for the Saviour's crown.

Many of our orphans are now heads of families. Some of them have given us joy, others sorrow. The first whom I will introduce was an idle boy. His name was James; he was an able boy, yet always last in his class. I asked him several times how it came that he was always at the bottom; the answer was, "Master does not love me, therefore he puts me last." "But," I said, "I do love you, and yet you remain last when I examine." As the plant, so the tree. He grew up an idle lad, and, when he had learnt a trade, he proved an indolent workman. He complained greatly of low wages; but I never heard him complain of having done so little work.

In due time he married, and obtained an excellent wife; but he was a lazy husband. His wife exerted herself and became a school-teacher. Upon this James gave up his work and attended to the affairs of the house. But this lasted only a short time; fetching water, wood, and cooking the food did not suit him, so the wife had to earn the bread, cook the food, and he would eat it, but not work. Then the Native Christians began to interfere, and made James work, at least nominally; however, it was only nominally. He took to drinking, and fell deeper and deeper, till at last, having ruined himself and another family, he was expelled according to the rules of the Christian village.

During the Mutiny he suffered much; apostasy, however, he did not add to his many sins. He was seized by the rebels, a loaded musket pointed to his breast, and thus he was called upon to become a Mohammedan; but his reply was, "Wicked as I have been, and justly as I have been punished by my Christian brethren, in having been turned out of their community, I will not add to my other sins that of denying my Saviour; shoot me if you like!" They did not kill him, but kicked him about the room, and left him lying insensible on the floor.

In 1859, before I left India, he came begging of me to intercede for him, that he might be again received into the congregation; but I told him I saw as yet no signs of penitence in him. I promised, however, to bring the subject before the congregation. I did so, but the unanimous opinion was that James should not be received until he showed real signs of repentance. Subsequently he was received, and, on my return from England, I found him in full communion with his brethren.

From this time he was no longer a lazy man; but he did not survive long; the injuries he had sustained from the mutineers told on him. I saw him several times, and I believe him to have died a true

penitent, trusting in his Saviour. His noble wife is still a teacher at Benares.

The second boy may be termed a *covetous boy*. Such was Th——. At the beginning he was very promising, and helped me greatly among the orphans. We had a kind of revival among our boys, and Th——, being one of the chief leaders, divided the orphans into small parties, and they had regularly private prayers, morning and evening. Himself became a poet, and wrote some nice hymns; but a worm gnawed at the root of his spiritual life. His first wrong step was to sign Mr. S——'s name for the sum of a few rupees. He was dismissed, and joined another Mission. After various other changes he joined the Baptists, where he received the same salary as before, but, in addition to this, munshi's allowance. Subsequently he came into very straitened circumstances. He had married, and had three children, and nothing to live on. He came again to Benares, and his wife implored me to help them but once more, as they were starving. I helped them. Th—— was provided with work up country; he had a kind master and good pay; but soon after an opportunity presented itself which promised to increase his temporal prospects greatly. The lands of an idol temple were to be farmed out to the highest bidder, and these lands appeared to Th—— as the well-watered plains of Sodom appeared to Lot. Th—— became the farmer of the lands of an idol temple. The Christians warned him, but in vain. When the missionary heard of it, he told him that it was impossible for him to be head master of a Mission school, and at the same time the farmer of lands belonging to an idol temple; he must therefore relinquish the one or the other. His choice was soon made, he gave up his work in the school.

Th—— was now in his glory; but the hour of trial came—the Mutiny broke out, and I was told that his house was one of the first which was attacked by the mutineers. He was marked as the farmer of lands belonging to them; his house was set on fire; his wife, hearing a noise outside, went to see the cause, and was immediately cut down; the eldest girl, hearing a shriek, rushed after her mother and shared the same fate—the second girl likewise. Finding the house on fire, he took the youngest child in his arms, rushed out of the house, and was likewise cut down. No pity was shown to any. At that moment our troops came up; the rebels, valiant in attacking helpless women and children, saw them and fled; but the deed of darkness was done. The mother and her two little ones were dead; but Th—— and the youngest child were still alive. When Th—— returned to consciousness, he remembered his former kind master, and begged to be taken to his house. His wish was complied with. The Lord had visited him!

On my leaving India in 1859, he had, I was told, left his former master and friend; but, as far as I could hear, he was cured of his covetousness. I have not met him again; but the accounts I have received of him are good. Th—— is contented, humble, and quiet. The Lord is indeed gracious and long-suffering. The Good Shepherd

found His erring and lost sheep, though injured by the thorns among which it had strayed !

Another fall came through the love of drink.

L—— was an *ambitious* boy, clever, rather timid, and boyish. Having finished his studies, he expressed a wish to become a Native doctor, and Dr. Leckie very kindly took him in hand. He did very well ; but it was evident that he would never make a good doctor. His desire was to become a catechist.

One day he came to me, saying, “ The English come to India to make money, and then go home and live as gentlemen. I intend to do something similar. I shall become a writer, and when I have saved 1000 rupees I shall return home (Sigra), live like a gentleman, and make known the Gospel ; and if any one speaks to me about my work, I can say, ‘ It is true what you say, brother ; but I take no salary, and I do things as well as I can. ’ ”

He left Sigra, and soon obtained a writership. After a couple of years’ absence, he wrote to me that he had put by a third of the desired capital, and he hoped to earn the rest. But the Mutiny broke out. L—— made over his cash to his servant, a Hindu, to take care of it for him ; but he never saw the man again, nor his money either.

L——’s fellow-clerks all fled at the beginning of the outbreak ; he only remained with his master, and served him faithfully. They had to undergo many dangers and great difficulties ; but finally they both reached Cawnpore in safety. To L——’s great joy, he found his wife and child already there. His arrears of salary were all paid to him, and he thanked God for this new mercy. Meanwhile, tranquillity was restored, the several offices were reformed, and L—— was made head clerk, and was permitted to fill up the vacancies with Christian writers. I had several letters from him asking for men ; but I could only send him one, who is still at his post, and esteemed. By this promotion L—— found his salary trebled, and he was then nearer his great object than he ever had been, or ever will be. He had morning and evening prayers in his family—in the morning, himself and his family only ; but, in the evening, Hindus and Mohammedans and fellow-Christians joined him at prayer. I had great hopes of him ; but, alas ! my hope was soon blighted. Being at the head of the office, L—— was flattered, and, as he had some European blood in his veins, he passed for an East Indian. He was invited by the East Indians, and he, in return, invited them. At their dinner, liquor was freely used, and he imbibed a relish for drink. His master exercised great patience with him, but L—— was at length discharged.

I tried all I could to save him. I sent him money to come to Benares. He came with his wife ; he promised faithfully never to get drunk again ; but, before evening, his vows were broken, my endeavours to save him were in vain. His once excellent wife had fallen into the same sinful habit, and both live now disgraced and in abject poverty. Oh ! may our gracious Lord yet save them !

It has been frequently stated that gratitude is not a quality predominant in the Native character, and that the very words “ Thank

you "are not found in their language. There is some truth in this, but only some. Instead of "Thank you" they say "Salaam," or "Peace (be with you)." I could relate many instances of Native Christians and Hindus to show that there is gratitude among them. I will here relate one of a Native Christian lad.

His name was John Triloke. He was sent to the orphanage from Lucknow at the same time with Th——. He was upright, honourable, and trustworthy, but not always understood. In his ways and feelings he resembled more an Englishman than a Native. He could not bear to have his word doubted. He was affectionate, and I could rely on his word. Having finished his studies, he acted for some time as a teacher in our Mission. He then went to Agra; after this he obtained a situation in a Government school at Ajmeer on a salary of Rs. 40 a month. One day I received a long letter from him, telling me that his salary was Rs. 40, and that his wife Susan had proved to him that she could manage his household very well on Rs. 10 a month, and then he specified the various items of expense. I wondered what the end of the letter would be, for I was not anxious to know what the prices of rice, ghee, flour, &c., were at Ajmeer. The concluding paragraph explained the letter; it was, as nearly as I can recollect, as follows:—

"Having heard that our much-honoured and beloved mother (Mrs. Leupolt) is ill, and requires a change of air, we should be glad if she came here; the climate is good, and there are many English ladies and gentlemen here who would be glad to receive her; but, knowing that your purse is never very full, Susan and I have resolved upon placing Rs. 30 per month at the disposal of our honoured mother, so long as she requires the same. We do not want the money, and shall be glad if she will accept it, for we shall never forget the great kindness we received from her."

I thanked them for their very kind offer, but I told him that I could not accept of their kind and disinterested token of love and gratitude; at the same time, we were both much gratified by their offer, and highly appreciated their kindness.

Our Christians are occasionally blamed for looking out for increase of salary, and for desiring to better their circumstances. This, however, is not only the tendency of our Native Christians, but it is pretty general all over the world, and especially in India; yet there are many disinterested Christians both in Europe and in India.

In our Mission we have men who would receive double the salary they receive from us if they chose to leave the Mission; one of these was Terah Munshi.

Terah Munshi, as he was called, knew English, Urdu, and Hindi well; he was a good accountant and a capital logician; the latter quality he manifested already as a boy; he was, moreover, a good translator, and had the power of translating hymns, &c., into Hindustani, and very useful many of them have been in the schools, &c. Terah had more than one offer of good situations, but he accepted none. He had given his heart to the Lord and His work, and in the Lord's work he would live and die. He served in various departments of our Mission; his

last situation was that of head teacher in the Normal Lads' School. He was gentle, able, and willing to put his hand to any work, whether it belonged to his special duty or not, and few things were written by us to which Terah did not give the finishing touch. I consulted him frequently, as I could depend on his judgment. He was a genuine servant of Christ; but, alas! like many of the young men reared in our Orphan School, he was taken in the prime of life with consumption, and died after a short illness. He rests in peace; having lived in the fear and love of God, and died in the Lord, he now lives with the blessed.

An instance of *thorough faithfulness* is exhibited in S——, our Native pastor at Sigra. Though not a bright, clever lad, yet he was always high up in his class. We wished him to learn a trade. He became a tailor—and a very good one he was; but, although he worked hard all day, yet he found time for spiritual work in the evening; for he went into the villages in the vicinity of Sigra, and spoke to the people of Jesus; he influenced the orphan boys for good, instructed inquirers, and helped in the work wherever he could.

Seeing his faithfulness, we sent him once more to Jay Narain's College and Free School. He had but little talent for mathematics, yet one day, when a mathematical prize was given by the Principal for Christian lads, he obtained the prize. He acted up to Luther's maxim, "Well prayed is half studied." How much can be accomplished by faithfulness and earnest prayer! The Lord will bless both.

After he had finished his studies he was made a reader; from that office he was advanced to that of a catechist, and, knowing his faithfulness, we gave him an independent charge at Chunar.

When the Mutiny broke out, and Chunar was threatened, I wrote to him, telling him that he might take refuge in the fort. He thanked me for the permission, but added, "When the wolf is hovering round the flock, I think it the duty of the shepherd to remain with the sheep." He remained, and the Lord preserved him and them.

In 1858 some candidates were to be recommended for ordination, and in 1859 I took him and two other brethren to Calcutta to be ordained. S—— passed a good examination, and the Bishop expressed his satisfaction to me. Just as I was about to go to church to be present at his ordination, I happened to come in contact with a nail, and I was in a sad plight. S——, being near, I called out, "Alas, brother, my coat! Quickly once more exercise your old trade before you are ordained." Having thread and needles at hand, he set to work, and in a few minutes we were on our way to the cathedral, where he was ordained, January 24, 1859, for the Chunar station. As deacon, the Rev. D. S—— discharged his duty faithfully for some years. He was then admitted to priests' orders and removed to Benares, where I left him in 1872 as Native pastor.

The orphan girls' institution is also prospering. It is the great source from which the young men obtain their wives. The girls all learn to read and write. They have lessons in the Bible, in history, geography, and arithmetic, and are well skilled in needlework; some

also are skilful at the lace-pillow, and all the elder girls have in turn to attend to household affairs, such as grinding corn, cooking food, mending clothes, &c. I may mention an anecdote related by Mr. Fuchs:—

“On proceeding from Calcutta to Benares by steamer, there was among our fellow-passengers a young officer, who one day greatly commiserated us for having come to this country on so hopeless an errand as missionary work; for nowhere had the missionaries succeeded as yet in converting the Hindus. I replied that I had seen at Mirzapore in Calcutta a Native congregation, the sight of which had been most interesting to me, and I was sure of finding the same at Benares. Well, he said, it was true he had seen some so-called Native Christians that were going about begging—a few, the lowest of the low, lazy, unworthy individuals, without knowledge and conviction of the truth of Christianity; they had submitted to baptism in the hope of being fed by the English. The captain of the steamer overheard our conversation, but remained silent. At last, when I appealed to the reports of our missionaries, men of whose veracity there could be no doubt, the captain was requested to say whether he, from his long experience in India, could not confirm his statements. He confessed that he had never troubled himself about the matter, and was therefore unable to speak either for or against it.

“Some years elapsed, when I was unexpectedly saluted by Captain Berkley, who expressed great satisfaction at seeing me again. He gladly accepted an invitation from me for the following day, and came with his first mate. I availed myself gladly of this opportunity of showing him our work at Sigrā. His attention was first arrested by the orphan girls who were sitting in our verandah engaged in sewing, knitting, and crochet-work. Being able to speak Hindustani, he put some questions to them, which they answered satisfactorily without hesitation. The open, intelligent, and orderly appearance of the children, and the specimens of work which he saw, filled him with astonishment, so that he said he should never have believed it possible for Native girls to be thus far raised.

“Seeing next our neat church, the orphan houses, the Christian village, and the inside of some houses, and lastly seeing the number of women surrounded by children, he was deeply affected, and said, ‘Truly, this is the most interesting sight I have ever met with in India; when again I hear your work spoken of, I shall know what to say concerning it.’”

In conclusion I would only add that Naomi Sukhli (mentioned in the First Volume of my *Recollections*) is still living; she has now been the matron of this institution for thirty-four years. She has devoted a long life to the orphan girls, and discharged her duties faithfully. She is looked up to by the girls as a mother, and our young men take good care, when they are looking out for a wife, to gain the good-will of Sukhli Mamma. She is the great matchmaker in our Mission. As she is wise and discreet, why should she not look after the interests of the children with whom she is associated?

PROGRESS OF THE MISSION IN KIU-SHIU.

Letter from the Rev. H. Maundrell.

[In our November number appeared an interesting letter from Mr. Maundrell, relating his first visit to Kagoshima, and the gathering in there of its first-fruits as an out-station. The following shows the continued progress of the work at that place, and the commencement of a Mission at Saga.]

Nagasaki, Nov. 15th, 1879.

HAVE just returned from a visit to Saga, and I think I ought not to remain long without letting you know what a nice reception I met with there. As I have mentioned in former letters, four of the preparandi students are natives of Saga, viz., Paul Yoshidomi, Paul Morooka, John Ko, and John Mudzuka. It was a place, therefore, that I have always looked upon with interest and hope, and that I had long wished to visit, hoping that at the least, among the relatives and friends of the students, some would be found ready to listen to the Gospel message. This hope had been considerably strengthened of late by the fact that a teacher in one of the Government schools at Saga came to Nagasaki a few weeks ago for the express purpose of receiving baptism, having been taught the Truth by the students during last summer's vacation. He represented that there were not a few at Saga who were wishing to be instructed, and asked me to come there as soon as possible, and, in the meanwhile, to allow Paul Yoshidomi to precede me, to open a preaching-place. I left Nagasaki on Sunday morning, the 2nd inst., on board a small Japanese steamer called *Kiu-kawa-maru*, taking John Mudzuka San with me.

Our route lay round Cape Nomo to the south of Nagasaki, eastward to the Shimabara gulf, and then up this gulf, passing close to the foot of Shimabara mountain (which, to my regret, we did at midnight), to the mouth of the Ogawa river, at the extreme north of the gulf. We ascended this river some distance to a village called Wakatsu, where Paul Yoshidomi was waiting for us, and with whom we soon took jinrikishas to proceed to Saga. The country here is exceedingly flat—one vast rice-field—presenting a strong contrast to the hilly land of Nagasaki. It is one of the largest rice-fields in Kiu-Shiu. The town of Saga is situated in the middle of it, about five or six miles from Wakatsu. It was a delightful ride. Harvest was in full progress. A large portion of the rice was still standing; some was cut and lying on the ground, some cut and standing in sheaves; some had been already carried, and the ground already prepared for the next crop of wheat or beans. So quickly in succession does one crop follow another in Japan that the land has no time to get weedy. The country full of ripe corn, the busy harvesters, the level roads, and the beautiful autumn day, all contributed to make our ride most pleasant.

On arriving at Saga I was taken to the house of John Ko's father, who had very kindly placed two rooms at my disposal. Here, too, Paul Yoshidomi San had opened a preaching-place. John Ko's father and mother are really nice people, belonging to the old Samurai clan of Nabeshima, the Daimio of Saga, who has been in England, and has recently been made governor of the newly-annexed Loo-choo Islands, concerning which there is some unpleasantness sprung up between China and Japan. I could scarcely have obtained a better introduction into Japanese life than living under John Ko's father's roof afforded, and I am convinced that the more one sees of the Japanese

the more he is assured that the Samurai, whatever their faults may be, are, as a rule, by far the most educated and genteel families of the land.

I stayed at Saga a week, and had preaching every evening, at which from 150 to 200 persons were present. Happily my host's house was most elastic. The sides of my rooms were only screens, and, these being removed, two or three additional rooms were available. Old people and young alike came to hear the new doctrine. The parents and friends of the students were present regularly. I could not but see that the time has come for trying to begin a permanent work in Saga, for which the way has certainly been prepared.

On one day I visited a large Government school of 600 pupils. It is in this school that Kawasaki San, whom I have mentioned above as coming to Nagasaki for baptism, is teacher. Before going over the school I was asked to wait a few minutes in the visitors' room. Here the master and all the teachers assembled for a little chat. I was exceedingly pleased to find how extremely friendly they were disposed to be. They evidently knew all about our work at Nagasaki, and expressed their thankfulness for what had been done for the students from Saga. Similar schools to this are to be found now in every part of Japan. They are doing more to break down superstition, and to undermine the errors of Buddhism and Shintoism, than even the preaching of the missionaries. The only fear is that the rising generation will many of them be atheists, unless they be soon won to Christianity.

On my last day at Saga, Sunday, November 9th, I baptized five persons, viz., the brother of John Mudzuka, a teacher in a girls' school and his wife, called Mr. and Mrs. Nieyoshi, a medical student called Mine, and his sister. The latter has been promised for Mrs. Goodall's girls' school. I am sure you will agree with me that this little beginning at another important centre calls forth our thankfulness to God, as well as our prayers that it may go on and prosper. Let us hope that, as the natural soil of Saga is rich and well-watered, so the spiritual soil receiving the Divine seed, and watered by the Holy Spirit, may abound in a rich harvest of souls, and of faith and goodness to the praise and glory of God.

After spending a most happy week at Saga, John Mudzuka San and I left on Monday morning, the 10th inst., to return to Nagasaki by land. We left Paul Yoshidomi San behind for the present. Two new students, however, accompanied us, John Mudzuka San's brother and Paul Morooka San's nephew. These are come to Nagasaki to study with a view to future usefulness in connexion with the Mission, if found eligible. They make the third addition that Saga has given to our students during the year.

On our way back the weather was fine, though cold, and I enjoyed the walking that we had exceedingly. We passed through the villages of Takewo and Ureishino, along the old Sai-kai-do which the Dutch residents had to travel whenever they were privileged to pay a visit to the capital. At each of these villages there is a hot-spring. At the latter the water bubbles up nearly at boiling heat. At one small village, Nabeshima, a young man, who has frequently attended the Deshima services, has a school of 200 children, which he kindly showed us over. He seemed quite pleased to hear of the work at Saga, of which he is a native. We spent the night at Ureishino. The next morning we walked about fifteen miles to Sonogi, a large village on the north coast of the Omura bay, took passage on board a small steamer to Tokitsu, a similar village on the south side of this bay, and then walked to Nagasaki, reaching home about 6 p.m.

Dec. 10th.—Though, after my return from Saga, I would gladly have continued my work with the preparandi students without further interruption, yet a third visit to Kagoshima, before the close of the year and before the winter, was necessary, especially as Stephen Koba San had written to say that he had prepared more candidates for baptism. This time, leaving John Mudzuka San at home to pursue his studies in English with Mrs. Goodall, I took Paul Morooka San with me, as well as my teacher, the latter being a native of a part of the country I was wishing to visit. We left Nagasaki by the steamer *Chi-toshi-maru* ("the ship of a thousand years") on Saturday evening. Mrs. Maundrell was far from well, suffering from a severe cold, but I was able to leave her through the very kind care and assistance of Mrs. Goodall. We called, as usual, at Kumamoto, off which we lay the most of Sunday, reaching Kagoshima Monday evening, just in time to go ashore before it was dark. There were two passengers from Nagasaki in the saloon besides myself, Japanese. They were strangers, but knew English more or less. We were thrown together a good deal, and I was anxious to find out more about them, for they evidently knew me better than I did them. I was amused at their reticence on the subject of Christianity. One told me that he had been in Worcester Cathedral, and that he had studied six months in America under a Unitarian, hinting that both in England and America there were many Unitarians!

This led to a long talk on the Divinity of our Lord, and my friend seemed somewhat sorry that he had so far revealed that he knew anything of the foreign religion. I never found out who my friends were till one day, walking along one of the streets of Kagoshima with Captain Aldrich, R.N., I met them again, and they greeted Captain Aldrich warmly. They were the Government directors of the New Dock and Iron Foundry at Nagasaki. When this dock was opened, every foreign resident in Nagasaki received an invitation to be present at the ceremony, except the missionaries; these were purposely uninvited, because the director of the dock, Mr. Watanabe, is opposed to Christian teaching—the very gentleman that I have mentioned above as my fellow-passenger!

On reaching Stephen Koba San's house—the Society's preaching-place—I was glad to receive a telegram to say that Mrs. Maundrell was better, and that another passport had been sent to me by post. The one that I brought with me would expire in four or five days only. It has been very refreshing to spend some days with Stephen Koba San. He seems to be working nicely. The little shed at the back of the house, which was used as a wash-house and store-room, he has converted into a school. In this there is now a day-school for children, of whom there are about twenty coming regularly, and also a night-school for young men whose daily tasks do not admit of their coming for instruction at any other time. Noah Murata San, one of the elderly men whom I baptized on my former visit, takes the day-school under Stephen Koba San, at the small sum of \$4 per month. For the present such a teacher will do, but, as the work advances, a more competent one will be desirable. The night-school has already borne fruit. Among the twelve baptisms that I had this time at Kagoshima were five young men who have been reading the Gospels with Stephen Koba San at this school. The rest were the wife and four children of Noah Murata, and the wife and child of Peter Ikeda.

I had first of all fixed Thursday, 17th, for the baptisms of these persons—the departure on the evening of that day of the *Chi-toshi-maru* not allowing me, if I wished to return by her, to remain longer.

But another telegram from Nagasaki assured me that I might well allow the *Chi-toshi-maru* to leave without me, and venture to remain over a Sunday, and then return by land, if the weather was fine. In case of bad weather, I happily had another string to the bow. Captain Aldrich, of H.M.S. *Sylvia*, intended to call at Kataura, a small bay about twenty miles from Kagoshima, the latter end of the following week, on his return to Nagasaki, and kindly promised me a passage if I would meet him there. Under these circumstances I was glad to stay on. It gave me more time with Stephen Koba San, and enabled me to spend a happy Sunday among the Christians, when the persons mentioned above were baptized, and Paul Morooka, Stephen Koba, Kabayama, Abraham Yamakura, Noah Murata, Isaac Yamakura, Mary Okatsu, the wife of Stephen Yoshii, and Peter Ikeda partook of the Holy Communion. Stephen Yoshii San, whom I always regard as the "firstfruits" of Kagoshima, was obliged to leave by the *Chi-toshi-maru* for Osaka. On the evening of Sunday there was a crowded room, and I could not help feeling sorry that it was my last evening at Kagoshima, for some months at least. It was the ending of a very pleasant week—pleasant in more ways than one.

In addition to the joy of the work, and of further intercourse with Stephen Koba, whose cheerful disposition makes him an agreeable companion, there was, for Kagoshima, the rare occurrence of a British man-of-war in harbour, the captain and officers of which, through their frequent attendance with their crew at the English Church at Nagasaki, are so well known to me, and not a few of whom take a deep and sympathizing interest in our work. It was a real pleasure to see Captain Aldrich and Dr. Hart take a lively interest in the little day-school, to accompany them, together with Stephen Koba San and Paul Morooka San, to the late Daimio's cotton mill, and then, on their return, to see them enjoy a cup of tea on the second floor of the Society's preaching-house, in this extreme out-of-the-way part of Japan—I may almost say, of the world.

The weather seemed to threaten all Sunday night, and I was doubtful of being able to venture back overland. On Monday morning, however, though it rained occasionally, the weather looked promising. We accordingly left Kagoshima in a small steamer about 10 a.m., and reached Kajiki, at the north of the Kagoshima gulf, a little before mid-day. Stephen Koba San accompanied us a few miles on the road towards the interior, and then we parted—he to return to Kagoshima, and Paul Morooka San, Iwasaki San, and I, to walk to our first night's halting-place. Our road for about ten miles was one made by a former Daimio of Satsuma, very good in some places, and lined on each side with a row of fir-trees, which I believe is the mark of a Daimio's road throughout Japan. In some places, however, the heavy rains have so washed away the soil (which in this part of Japan is particularly soft) that the road is from fifteen to twenty feet below the country on either side. In such places, the road, during heavy rains, must be converted into a river's bed. We arrived very late at our resting-place, and had some difficulty in procuring a house. In this part of Japan there are no inns—in fact, it is evident that the Satsuma province is now far behind those parts of the empire adjacent to the open ports in everything characteristic of foreign influence. The cotton mill is an exception.

Our second day's journey was particularly interesting. In the morning we met the Governor of Kagoshima. He had been making a tour of his province, and was returning. He was a little surprised, I think, to meet me, but after explanations we passed on, he wishing me a pleasant journey.

For some distance we had most charming scenery by the banks of the upper part of the Sendai river, which has made its way through some rocky mountains that here and there rise almost perpendicularly from its banks. We lunched at a village called Yoshida, and then began to climb the range of mountains that were formerly the boundary between Satsuma, Higo, and Hiuga. We were again benighted, and it was with some difficulty that, without lanterns, we succeeded in reaching the first village, after descending the mountains on the Higo side, called Okuba. We were to have ridden, but at Yoshida there were only two horses—enough for our baggage. The rice-fields in the valleys, the river and mountain scenery, and the beautifully fine day made our walk very pleasant, though I was thoroughly tired by the time we reached Okuba about eight o'clock. Here again there was no inn, but some kind family gave us the use of one side of their house. The next morning we reached Hitoyoshi, a large town, to which Saigo retired after his unsuccessful attempt to get possession of the castle of Kumamoto, and which, during the struggle that ensued, was burnt to the ground. It is now rebuilt, and, for an inland town, is of considerable importance. The country around it is peculiarly irregular and mountainous, though a good deal of rice is grown in the valleys.

Our route hence was by water, down a river that so winds in and out amongst the mountains that one cannot see more than a few hundred yards of it at a time, for a distance of forty miles. We were favoured with another lovely day for this river excursion, one which I would not have missed for a good deal. The river abounds in rapids to within a few miles of the sea, and I felt somewhat nervous as I stepped into the boat at Hitoyoshi, and saw the water surging between innumerable boulders. As soon, however, as the boatman had taken us down the first rapid, fear was quite vanquished by the delightfully dexterous way in which he guided and manœuvred the boat, which he did by standing at its prow and working an oar in front, instead of behind, as is usually done. This oar is only used for piloting the boat amongst the rocks, no further impetus being required than the force of the stream, except at intervals here and there. It took us from ten in the morning to seven o'clock in the evening to come down this river to Yatsu-shiro, a town on the sea coast. Three days are required to ascend it. From Yatsu-shiro we proceeded the following day by jinrikishas, which here are again available, the country being flat, and the roads good. Happily, on reaching the port of Kumamoto, we heard of the *Kuon-maru* as about to sail on the morrow. The next morning, therefore, we went on board, and reached Nagasaki the same evening.

Mr. Maundrell has since forwarded the following letter which he had received from Stephen Koba. It has a very special interest as being the first communication from a Japanese Christian agent of the C.M.S. ever printed in the Society's publications:—

Letter from Stephen Koba.

Kagoshima, Jan. 5th, 1880.

MY DEAR FRIEND,—I received your telegram twice, and your letter once, for which I thank you very much.

Kunichio-maru arrived here a few days ago, and, on account of bad weather, Mrs. Maundrell's box reached me to-day. It was filled with many

things, both of most handsome works and of sweetest products. Please tell Mrs. Maundrell and Mrs. Goodall my thousand thanks for them. I need not, of course, to say all the Christians will be very glad with them. I found in the box a under-garment with the name *Mora Oka*, which I think there was

made some mistake, and I fancy it should have been written *Murata* instead of *Mora Oka*. Please tell me it soon.

I am very glad to say I had here a merry Christmas and a happy New Year. On the Christmas Day, at ten o'clock a.m., the morning service was begun by a joyful hymn, and I read the prayers and the lessons appointed for that day. After a hymn was again sung, I preached the first part of the second chapter of St. Luke.

The little house was filled by those who rejoiced much in the Lord.

Another hymn and a short prayer followed, and the service came to a conclusion. There were six and thirty attendants, of which twenty were children.

In the afternoon I gave to the Sunday scholars something like *manjiu*,* with which they were very glad.

In the evening the little Church again met together. They brought money, and took meal with a little wine. Stephen Yoshii San, having returned fortunately from Osaka early in the morning at that day, joined us at the meeting, and spake, for a time, of the grace of God upon him, with the state of the Deshima Church, which, I think, much encouraged us. With the hymn, "*Yesu ware wo ai su*," and a short

prayer, the meeting was ended. Their number was twenty. I think, indeed, it was the happiest day which I ever spent.

On the Sunday after Christmas Day, the New Year's Day and yesterday, we had nice services regularly.

As the people of Kagoshima hold the New Year according to *Kiureki* (old reckoning), it looks as if there has come a new year in Kencho,† and some schools only. Notwithstanding, the Christians here held it partly at this time, and at another time they will also hold it again. Therefore, though I shut the school at the twentieth day in last month, yet I am to open it again from to-morrow.

I am very thankful to say the Christians in Kagoshima, with the exception of a very few persons, are all attending regularly on every Sunday, and the number of Sunday scholars is increasing more and more. It encourages us very much. Please pray God, and thank Him for us.


With my kind regards to you and Mrs. Maundrell, and Mrs. Goodall, and Mr. and Mrs. Andrews, and the students in the College, and all the family of the Lord in Nagasaki.

Very faithfully yours,
STEPHEN KOBAYASHI.

* Cooked cakes.

† Government House.

CEYLON: THE WORK OF THE MISSION.

OR the past three or four years the name CEYLON at the head of an article in the *Intelligencer* has been suggestive of conflict, not with Buddhism and devil-worship, but with ecclesiastical theories and doctrinal errors within the Church of England. We earnestly trust that, as a result of the recent interposition of the Five Prelates, this may soon cease to be the case. Not but that the battle must be as strenuously fought as ever when the necessity arises; but we may hope, at least, that the warfare will absorb less of our space. But, let it not be forgotten, all this time the Church Missionary Society's Mission in Ceylon has been carried forward; and we can hardly say that its progress has been at all checked, excepting that the development of the Native Church has been somewhat retarded by the long delay in ordaining the Singhalese candidates for the ministry. In order, therefore, to remind our friends of the practical work of evangelization that is going on, we subjoin three of the Reports which have lately reached us. The first is the Annual Report, presented to the Conference of C.M.S. Missionaries in

the Island, of what is called the South Ceylon Mission, in which is comprised all the Society's work except that in the Jaffna Peninsula in the extreme north. Next comes the Annual Report of the Local Committee of the Tamil Cooiy Mission, which gives gratifying evidence of the zealous efforts made by that Committee to relieve the Society of the extra expense thrown upon it in connexion with this Mission in the last year or two. The generous readiness of the catechists to draw less pay rather than let the work suffer will be noted with especial pleasure and thankfulness, and the account of the effects of Romanizing teaching on the mind of a young Singhalese will be read with no less pain. The third communication is an interesting journal of a preaching tour made last year by the Rev. J. Ireland Jones in a district which has come prominently into notice in connexion with recent controversies.

Report of the South Ceylon Mission for 1879.

The Sub-Committee appointed to draw up a general statement of the progress of the South Ceylon Mission have heard the reports presented by the missionaries in charge of the various stations, and are thankful to record that, under the Divine blessing, there has been progress in every branch of the work. The total number of baptisms during the year was 407. Of this number 181 were adult converts from Hinduism and Buddhism. The names of a large number of candidates for baptism are still on the lists, and many of these will, we trust, be received into the visible Church after receiving further instruction. A few converts from Romanism were also received into the Church. There has also been a marked increase in the average attendance at public worship.

The Kandian Itinerancy, under the superintendence of Mr. Coles, has prospered, and the Gospel has been preached to upwards of 100,000 persons in the villages of the Central, North Central, and North-Western Provinces. Talam-pitia continues to be the brightest spot in this portion of the Mission. A new church was built at Hewadiwela, mainly by the efforts of the people in supplying materials and personal labour. The appointment of Mr. Jones to the Seven and Four Korles will enable the work to be done more thoroughly than was possible when Mr. Coles laboured single-handed in this large district.

The Tamil Cooiy Mission has suffered from the want of funds, consequent upon the general depression in the island, and also from the missionary staff having been temporarily short-

handed. Notwithstanding these drawbacks, the work has progressed, and has been accompanied by many tokens of God's blessing. There were eighty-six baptisms during the period under review, of which forty-one were those of adults, chiefly of the cooly class. There are 202 candidates for baptism under instruction. Services are held on Sundays in sixty-eight places, and, considering the distance which the people have often to walk, the attendance has been very good.

Trinity College, Kandy, has maintained its position under Mr. T. Dunn, and the number of pupils in the Upper School has increased. The College is now affiliated to the Calcutta University up to the standard for the B.A. degree.

The Colombo Tamil Mission has been encouraging. There were thirty-nine baptisms during the year, of whom twenty-two were adults. The Native Christians have subscribed more largely to the Native Church and other funds, and show other signs of vitality. The boarding-schools at Borella have been carried on efficiently. Large numbers of heathen in Colombo, as well as in the Galle and Negombo branches of this Mission, have had the Gospel preached to them.

In the Cotta district the schools have been increasingly successful. In forty-six schools instruction has been given to 2577 pupils, being an increase of 188 pupils on the preceding year. The Girls' Boarding-school continues to flourish, and it is an interesting fact that one-fifth of the girls who have passed through this school are now

engaged as schoolmistresses in Mission and Government schools. We notice that, in a letter to the missionary of the station, the Director of Public Instruction offered his "sincere congratulation at the results achieved" at the Cotta Boys' English School. From a missionary point of view, it is a matter for deep thankfulness that the schools in this district yielded twenty-four converts to Christianity during the year.

The students of the Preparandi Class under Mr. Jones's care passed a satisfactory examination. Three of them have since been appointed as catechists or readers.

The good hand of the Lord has been upon the labourers in the Badagama district. Twenty-seven adults and twenty-three children have been baptized, and the Gospel message has been carried to every part of the district. There have been some bright examples of spiritual life among the Christians,

though there have also been cases needing the exercise of discipline.

It appears from the various reports that the Church Committees and District Councils have met frequently, and that increased experience of their working shows that, on the whole, they have justified the opinion formed of them at their commencement, viz., that they were likely to prove of the greatest value in the development of the Native Church.

We would close with a recognition of the grace given to the great body of our Native Christians, which has manifested itself in firm adherence to the teaching of God's Word and the Protestant principles of our Reformed Church, and in their resolution not to be led away from the liberty wherewith Christ has made them free.

DAVID WOOD.
A. R. CAVALIER.
T. DUNN.

Report of the Tamil Cooiy Mission Committee for 1879.

In presenting the twenty-fourth Report of the Tamil Cooiy Mission, the Committee feel that, while there has been much in the past year to cause anxiety and try their faith, there has also been much cause for thankfulness for the gracious manner in which the Lord of Missions has been pleased to assist them. The year began with anticipations of encouragement and progress. The difficulties which, during the previous three years, had so severely tried us, seemed to a great extent to be removed. The staff of catechists was at its full strength, and they were working actively in faith and hope. The deficiency in superintendence had been supplied, and for the first time in the history of the Mission three missionaries were in the field. The funds alone called for any anxiety. But there was hope that, when sufficient time had been allowed for the missionaries to become acquainted with their new districts, support would be freely given, and a prosperous year was anticipated.

The result has not fulfilled these expectations. The very severe and general depression which followed the failure of the spring coffee-blossom, and the great scarcity of money during the year, have affected all religious institutions, and it would have been remarkable if the Tamil Cooiy Mission

had not felt its influence. Funds have at times been so short as to cause the Committee the gravest fears, and, but for the very generous aid continued by the Church Missionary Society, it would have been necessary seriously to reduce the number of catechists.

Nor has the superintendence of the Mission been so thorough as was anticipated. The refusal of a licence to the Rev. W. P. Schaffter by the Bishop of the diocese deprived us of the ministerial aid which Mr. Schaffter would otherwise have given; and the state of his health necessitated a change to Tinnevely during the early part of the year, and his return to England before its close. The Rev. W. E. Rowlands had for many years been working in Colombo, and, before removing to the Cooiy Mission, had arranged to go home for a few months during 1879. There was urgent need for his return, and when he left we had no reason to suppose that, during his absence, the Mission would be further weakened by the loss of Mr. Schaffter. But for a short time the whole of the superintendence and secretariat work have again fallen on one missionary. This will not continue long. Mr. Rowlands will be here again (n.v.) early in February, and the C.M.S. Committee have appointed the Rev. V. W. Harcourt to succeed Mr. Schaffter.

In the last Report we asked for Rs. 18,000 for the general purposes of the Mission and Rs. 2000 for schools, to be contributed during 1879. These figures were based on the estimates for work then actually being carried on, and the Committee were most anxious that the missionaries' hands should be strengthened by maintaining the full staff of Native agents. They thought it would be safe to estimate for an income of Rs. 20,000 after the Church Missionary Society had so fully supplied the want of missionary superintendence. Only half that amount has, however, been received. The ordinary income was Rs. 9524 : 52, and the expenditure Rs. 18,168 : 83. We have also received Rs. 1128 : 51 for schools and other special purposes, making the total received from Europeans Rs. 10,653 : 03.

While the Committee deplore the deficiency, and deeply regret that it should have been necessary so far to fall back on the liberality of the Church Missionary Society, they do not regard the lack of funds this year as indicating a want of friendliness, or that the Mission will not in future be as well supported as it has been in the past. We have been passing through a severe financial crisis in Ceylon, which has been felt by almost every one. The losses which have been incurred have compelled proprietors to reduce expenses to the lowest point, and they have been unable to allow estate subscriptions as formerly. The scarcity of money has prevented many of our oldest and best supporters from aiding us during the past year. An analysis of the subscriptions received shows that, while there is a considerable decrease in the number of subscribing estates, there has been an increase in the number of private subscriptions, which are the best index of the regard in which the Mission is held. When we take into account the extent and severity of the depression which has existed, it is, we feel, most encouraging to find that the income is still in excess of the annual receipts up to 1875, since which time there have been special reasons to account for the increase.

But while the best thanks of the Committee and the missionaries are due to those friends who have so generously assisted us, we cannot conceal the very

grave nature of the difficulties in which we have been placed, and the anxiety this causes as to the future. In 1878 the Church Missionary Society advanced a sum of Rs. 6200 as a loan to meet our losses. During the past year they have allowed us to draw on them for a further sum of Rs. 8504, making a total of Rs. 14,704. But in July last they decided to discontinue any further aid of this kind from the 1st September, and intimated that the Tamil Cooiy Mission must from that date revert to its old status, and depend entirely on local funds for the maintenance of its Native agency, the Church Missionary Society continuing as before to defray all the expenses of the European missionaries and the Native assistant missionary. Representations were made to the Society of the causes which rendered it impossible at that time to collect sufficient money locally, and they agreed, though somewhat reluctantly, to continue their aid till the end of the year.

A special meeting of the Committee was then held to consider what steps could be taken to meet the emergency when the C.M.S. aid was withdrawn. After very full consideration it was resolved to reduce the number of catechists from thirty-nine to twenty-seven; to cut off the allowances for batta, medicine, and all extras, and to allow only the salaries; also to discontinue all grants for schools. A special appeal for funds was also prepared and circulated. The reductions brought down the estimated expenditure to Rs. 11,435, to which office expenses and some allowances for travelling would have to be added. But the Sub-Committee appointed to consider the question were unable to recommend a greater expenditure than Rs. 9000 to Rs. 10,000, which sum they thought would be as much as we could feel sure of receiving in 1880. It seemed, therefore, necessary to reduce the expenditure within this figure; but as it would be impossible to work the whole area even moderately well with such a staff as could be employed for that amount, they very reluctantly decided to propose that the catechists should be temporarily withdrawn from certain districts in which we had not received the support required to pay them.

It was only under pressure of stern necessity that this step was provi-

sionally assented to. But our way was soon made plain. For several weeks the receipts had been almost nil, and our faith was put to a severe test. We were expending about Rs. 1500 monthly, and yet week after week passed away without anything considerable being received, and there was but a small balance in the bank. The meeting at which the Sub-Committee thought of withdrawal was held on Monday afternoon. That very evening a letter, wholly unexpected, was received enclosing cheques for Rs. 214 towards the support of an additional catechist in one of the places which it was thought necessary to leave, and promising similar help next year. The following morning a letter came from a lady in another district we were about to give up, enclosing a cheque for Rs. 155, which she had collected there. This was followed the next day by a letter from a gentleman promising, if crops are at all favourable next year, to increase the usual subscription of Rs. 40 to Rs. 500, chiefly for a third district which was to have been left. As these letters were entirely unexpected, and came at such an opportune moment, without the senders having any idea of the step which was proposed, the Committee felt they were a clear indication of their duty. They could not have left any district, even temporarily, without loss to the Christian converts in it. They could not, without much sorrow, even contemplate doing so. And they humbly thank God for such timely and gracious guidance. They resolved not to withdraw from any part of the field, but to trust Him whose are the silver and the gold, in His own time and way, to supply the wants of the Mission. Still it was felt that the most rigid economy must be enforced, and the first proposal to reduce the number of catechists to twenty-seven was decided on.

A few days later the catechists were assembled in Kandy at their bi-monthly meeting, when Mr. Cavalier, in conveying to them the resolution of the Committee, suggested an alternative course. It was to the following effect:—

"It seems to me that another way may be suggested by which the difficulty would be met. It will require great exercise of self-denial, of brotherly love, and of faith. But with these it may be done. I mean that the cate-

chists may, if they like, tell the Committee that, in order that the work may not suffer, and that none of their number may be thrown out of employment, they will be content to receive a fair division of whatever income may be received next year, up to the amount of their salaries. We do not expect more than Rs. 10,000. Such a resolution would probably mean the voluntary surrender of Rs. 4 or Rs. 5 monthly—perhaps more—by every catechist, and it would be a hard struggle for you. But it is possible. It is not asked. The Committee ask me to reduce your number. But if you think this plan better, I am sure they will gladly consent to the change; and I can promise that whatever income is received during the year will be divided amongst you to the full amount, if possible, of your salaries."

They asked for time to think it over. They fully realized the gravity of the question. They are not highly paid, and could ill afford the loss. Many men who are not so well educated receive nearly double their pay as conductors and clerks, and have allowances in addition. A catechist, with his wife and family to support and children to educate, and who must maintain a respectable position, cannot spare much out of the usual salary of Rs. 28. But to their honour be it said that, when they met the next day, *there were only two who did not readily elect to receive a much lower and uncertain amount of pay rather than that the Mission should suffer through a reduced staff, or any of their number should be thrown out of employment.*

We are, however, thankful to say that this trial will not now be laid upon them. Very urgent representations were made to the Church Missionary Society, and they were again asked, in view of the depression existing here, to grant further assistance. On the understanding that every effort will be made here, and that we shall only resort to them when absolutely necessary, they have consented to continue their help for another year. While the Committee recognize the good hand of God in this concession, and are thus relieved from the necessity of making the reductions contemplated, they also feel that the Church Missionary Society have already treated the Mission in a most liberal manner; and it would be

unfair, in the face of the many demands on the Society's funds, for the Tamil Cooiy Mission to draw a cent more than they are absolutely obliged to do. They therefore appeal most strongly to their friends in Ceylon, and ask that, if possible, the whole sum required for their Native agency may this year be contributed in the island.

During the year there have been 48 adult and 70 infant baptisms, and there are now 202 under instruction who wish for baptism. Some of these cases have been very encouraging. We do not as a rule speak of individual instances amongst young converts. But it is sometimes well to do so. One of those baptized had been a conjurer and fortune teller, who had gained a good deal of money by consulting heathen sacred writings to fix on lucky days, and foretell the results of business transactions, legal proceedings, &c. After a few conversations with the catechist, he gave up this mode of life, opened a bazaar in which a living could be earned, and shortly afterwards sent the book which he had used as an oracle in fortune-telling to the missionary at Kandy. He manifested an earnest desire for baptism, and went frequently to the catechist for instruction. The proofs he had given of earnestness, and the intelligent grasp he seemed to have of the leading doctrines of the Gospel, together with his profession of faith in Christ as his Saviour, seemed to justify a shorter probation than usual, and he was baptized after three months' preparation.

In the early part of the year a catechist was conversing with a man belonging to the thief caste. The man seemed much impressed, acknowledged the sinfulness of his life, and asked if God would forgive him. He professed faith in Christ as his Saviour, promised to give up stealing, and asked the catechist to see him often. He has since shown a marked improvement in his conduct, and been very regular in attending services. We hope he will soon be baptized.

The number of baptized persons on our lists is—867 adults and 428 children. Total, 1295. This is 101 less than at the commencement of the year. Our numbers constantly fluctuate, as so many go to and return from India. The average attendance of Christians

at services on Sundays has been—adults 548, children 219. Regular or occasional services are held in sixty-eight different places. Certain centres are chosen, in which baptism and the Communion are administered by the missionaries as often as circumstances will permit, and we can testify to the heartiness of these services, which we often find really profitable and enjoyable.

We recently met with an instance which showed how necessary it has been for the missionaries to maintain the distinctively Protestant character of the Mission. An intelligent young man, with a good knowledge of English, attracted attention by his peculiar position when kneeling to receive the Holy Communion. The missionary was struck with what seemed to be a great want of reverence, and thought he was staring about the church out of curiosity, until he was told that it was not so. After the service he asked the communicant why he bowed in such an unusual manner. The answer, given as exactly as possible from memory, was—"In the same way that we are told to kneel to do reverence to the priest, so we are taught to bow to do reverence to the Sacrament." In reply to further questions, he said that he meant by "priest," "a man who offers a sacrifice," and that the sacrifice offered in the Communion was "**GOD HIMSELF**"—(repeated with great solemnity)—and he further said, with regard to the elements, "I do not believe it is bread and wine after the prayer. It is changed to the body and blood." The authority he quoted for this view was, "Did not our Lord say, 'This is My body?'" The reply was, "Yes—but have you ever seen a photograph? If I were to take up a photograph and say, 'This is my father,' what should you understand? Would you infer that the photograph was actually my father's own body and spirit, or that it was his likeness—a memorial of him, to represent his body?" His attention was then drawn to the fact that our Lord used those words previous to His death, before His body was wounded or His blood shed, and when He could not (to speak with reverence) have held His own body and blood in His hand. The rubric at the end of the Communion Service in the Prayer Book was also read, which declares that by the kneeling "no adoration

is intended or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore may

not be adored; for that were idolatry, to be abhorred of all faithful Christians."

This young man had been carefully instructed by a clergyman belonging to the Church of England in Ceylon.

TEN DAYS IN THE KURUNEGALA DISTRICT.

By the Rev. J. Ireland Jones.

[Kurunegala is the place alluded to in the "Advice" of the Five Prelates on the Ceylon difficulties, to which the Bishop refused to license the Rev. J. Ireland Jones. The Society's friends will like to see what kind of missionary work is carried on in that neighbourhood. The following account touches only one part of the district—viz., Talampitiya and adjoining villages.]

On Friday, December 13th, I left Kurunegala by coach at 6 a.m., and at Malpitiya found Paul and another of the Christians. A hot walk of an hour and a half across the paddy-fields brought us to Talampitiya.

Just after arriving there, I heard of the serious illness of one of the Christians, and went to see him, having about a mile's further walk to his house. His case seemed beyond any skill of mine, and I could only speak a few words of sympathy and comfort, and have prayer with him and his friends.

In the evening the people assembled at Daniel's house, and we had a very pleasant and profitable gathering. Those present were questioned on Scripture subjects and doctrines, and several answered exceedingly well.

Heavy rain came on, and we had some little difficulty in getting to the hill-top, where my residence was for the time being. The paths were full of water, and the night intensely dark. The rain, too, had beaten down the jungle so much that Paul feared he had lost the way. I had foreseen the coming storm, and urged the people to repair the roof of my quarters: with some difficulty I had got this done before starting for Daniel's meeting. If it had not been for this, my bed and all my goods and chattels would have been thoroughly soaked.

My quarters are not very grand; I live in one room of the mud-house which is being built for the schoolmaster. The walls on three sides are rough mud, thrust into the interstices of pieces of bamboo tied across, and forming a large *plaid*. The fourth side consists of three cross-bars without mud, the bars being six to nine inches apart,

giving the place the appearance of a prisoner's cage. The door-frame, doorless, is on this side. Beyond is an open shed, in the far end of which the cooking goes on—the operation, however, being concealed by a mat hung across. The smoke at times is bad enough, giving me a choking sensation not conducive to conversation. My floor is sand and dust, and it is rather difficult to keep things clean, or to kneel down in prayer with any comfort.

Saturday, 14th.—In the morning went to a village near, and assembled twenty people or so in the shed opposite to a house. Solomon read part of Acts xvii., and spoke of the unknown God. Frederick followed, repeating part of Isa. xlv., and speaking of the folly of idolatry. I then spoke, showing how conscience asserted the existence of that Creator whom Buddhism ignored. Samuel confirmed what I said by pointing to a long string of offerings made to gods, which hung just above my head. The people listened very attentively, and one to whom I had often previously spoken afterwards expressed his determination to hesitate no longer, but to prepare for baptism.

In the afternoon we assembled at Paul's house. It was a rather remarkable meeting. Teachers at a distance had heard of my visit, and, including myself, there were present nine preachers or teachers of the Gospel—most of them good and efficient men. There was a good gathering of the people, and a catechetical examination was carried on for two or three hours with a good deal of interest and spirit. Some of the women gave very good answers.

Sunday, 15th.—The people were rather slow in assembling for service, but by

degrees a goodly number came together. I took the service, with the exception of the lessons, and preached on John i. 29. In the middle of the service Bartholomew Potuhara, once a Buddhist priest, baptized by me some fourteen years since, now a schoolmaster—his school being about six miles from here—arrived with his boys and the Aratchie of his village. It was a great pleasure to see him again.

It was one o'clock before I got any breakfast, and I was feeling rather faint. Immediately after it I went to have some talk with Bartholomew about his school, &c., and, on his leaving, the Aratchie began to consult me about his troubles. A relative, a young girl, had gone off with a low-caste man. The Aratchie and some others had brought a case against the man for forcible abduction, but, as the girl herself said she had gone willingly, the case resulted in the Aratchie and several others being sent to jail as a punishment for false accusation. To add to their distress, when released from jail, the dhobies of the village declared they had lost caste, and refused to wash for them! He now wanted my advice as to the best means of recovering his caste and removing the stain. I told him the best thing he could do was to make the best of a bad job, and get the young people decently married by the registrar. This, however, did not suit him. Could he not *compel* the dhobies by law to wash for him? No, I said, the law could take no cognizance of such matters. "Oh!" he said, "in the time of the kings there was an easy way of settling such things—we would just shoot the fellow, or knife him, and that would be an end of it." I said, "Yes, but under the English government the man who did that would have to take a *further* step, and that would be to the gallows!" There is very little doubt what he would do if there were not the fear of this before his eyes. Eventually he thought it *would be well for him to become a Christian, as Christians did not regard caste!*

On his leaving, we walked a mile across the paddy-fields to Abraham's house. Several buffaloes were tethered by the path, and looked as if tempted to toss us into the mud; but they did not go beyond fierce and frightened looks. We saw the poor sick man: he was nearly insensible, and moaning

sadly. I prayed with his relatives. The meeting at Abraham's house was fairly attended, and the answering on the Lord's Prayer very fair. Samuel first questioned them on it, and I then led them on to a fuller understanding of "Our Father," by reference to John i. 12, Gal. iii. 26, Rom. viii. 16, 1 John v. 1. Petrus answered remarkably well. Got in just at nightfall. Letters from home, and several Island letters sent to me from Kurunegala, were awaiting our arrival, and were a great treat in the jungle.

Monday, 16th.—Up very early, my first thought being of the probable death of our poor patient, and of the glorious change from suffering and poverty to the Father's kingdom. While dressing, heard of his death. The people say he was not a man of much energy, owing to physical weakness; but they believe him to have been sound and sincere in faith.

It is not easy to obtain much privacy or much spare time here. A mat hung in the door-frame is my sign of wish to be by myself; but this morning, while at my ablutions, one visitor walked in. I did not, however, detain him very long, not caring to remain any time in a state of very literal dishabille. My servant thought he might follow suit; but I treated him less ceremoniously, telling him I did not want him in my room while dressing.

We started early for a village at some distance. On our way, picked up a man who has been an inquirer for some time—a rather original character. He once went on pilgrimage to Anuradhapura with his parents, but, on arriving there, stoutly refused to worship the Bo tree (2000 years old), which was the centre of attraction. The father endeavoured to force him to reverence, but his reply was:—"There is a cocoa-nut tree near our house at home; if I worshipped it, there might be some sense in it, as I could get cocoa-nuts from it; but from *this* I can get nothing. I won't worship." On another occasion, years ago, I heard him and some other boys laughing over their exploits. They had been stoning an image of Buddha till they succeeded in breaking off its nose! He now seemed pretty serious, and said he could no longer postpone receiving baptism. He was very useful to-day, for the fields were full of water, and fre-

quently he hoisted me on to his back—no light weight—and marched across the bad places. I made him and the others laugh by telling them of a less fortunate attempt at a similar mode of getting across a river many years ago. A catechist volunteered to carry me over on his back; he stood in the water, and I was to mount on the bank. I was young then in more senses than one, so, with a good spring, I vaulted on to his back. If I had simply hung round his neck, like a sack of wheat, it would probably have been all right, but, as it was, the sudden descent of ten or eleven stone on to his back was more than he was prepared for; he went headlong into the water, and I over his head, to the no small discomfiture of both.

To-day our gathering was neither very large nor very attentive. Among the children playing about were a boy and girl as brown as berries, but with beautiful golden hair—the too frequent sign of the unholy lives of godless Europeans; but here I was assured there was no reason to suspect that both parents were not Natives.

We preached for some time, but it was not till near the close that any remark was made from the other side. Then a young man, an ordinary cultivator, naked to the waist, began to question. It would have greatly interested friends in England to have heard the philosophical and metaphysical discussion which followed. He began by asking whether the Christian Scriptures did not teach that God breathed into man's nostrils the breath of life, and from that led on the subject to God's having no body, &c. One objection raised was that, if God were a being without body or members, He could not punish; without hands He could not strike. Samuel replied with an argument I had before heard him use:—"With what hands does the lightning strike?" The man was quiet and reasonable in his objections, and we had in our replies a better opportunity of delivering our message than we probably otherwise should have had.

About two o'clock I buried the man who died yesterday—my first burial here, where I have baptized many. After the funeral I assembled the Christians in the church, and had a very profitable time with them. I spoke of

the resurrection, with its glories of heaven and its joys; then on the loss of the heathen, through their blindness and ignorance; the responsibility which rested on the Christians regarding them; the sorrow of meeting some before the throne who would lay their souls' loss on our neglect; the joy of meeting others who would ascribe their salvation, under God, to our efforts to bring them to Christ.

December 17th, Tuesday.—We had arranged to preach at Gammana, a village about a mile and a half distant, and were rather a large party when starting, as a good many of the Christians wished to go with us. When we reached the village we succeeded in gathering a considerable number of people, but they were very careless and indifferent. Samuel spoke very well, his knowledge of Buddhism making his address exceedingly interesting, but on this audience it fell almost flat. It was late when we got to the hill-top; my cup of tea for breakfast was ready just at two o'clock, but, thank God, I was not feeling much tired, though the intense heat was very trying. Very heavy rain prevented our getting out in the evening. A few of the people came up, and I had much conversation with them. Closed the evening by getting my students to read to the people an answer to a Buddhist tract, written to disprove Christianity.

Wednesday, 18th.—Went to a village at the foot of the hill, and had a dozen or fourteen listeners. One was a very old man, and he spoke of his wish to be baptized. Another elderly man, himself not yet baptized, offered to instruct him. One young man in this village seems really in earnest. He is a devil priest. Speaking to-day of conscience he said, "I never now go to utter charms, or beat the devil ceremony-drum, without a great fear and sorrow arising in my heart, as I know I am acting against God's will, and displeasing Him." He came to my lodging and remained for a long time receiving instruction. I spoke of the change which instruction would make in their lads if they would send them to school and have them taught. The reply was, that was just what the people feared; if the boys were influenced by what they learned at school, they would cease to steal, and the profit which the pa-

rents now received from their thefts would be lost to them !

December 18th, Wednesday.—In the afternoon went to Simeon's house. He is an aged man, and it is a great pleasure to witness his warmth and heartiness. There was a large gathering of Christians. The subject, not announced beforehand, was the Apostles' Creed. It was repeated by each one separately, with very few and slight mistakes, and with great reverence. I was delighted and thankful as I listened to young and old repeating earnestly those great truths. Samuel questioned them, and their answers showed an intelligent knowledge of what they had been repeating. All seemed encouraged and cheered. How great the change since I first came here, when there was not one Christian in the village ! While waiting for the people to assemble, a dwarf, well known as an accomplished devil priest, and his attendant, came in, and we set before them the way of life in Christ. In the evening, spent some time examining my students.

Thursday, 19th.—I was feeling so much out of sorts to-day that I did not venture away from my own quarters. Jungle food is what one can get, and sometimes disagrees. I spent my morning chiefly in writing. There was a thick mist all over the country, making everything damp and unpleasant, but we had one or two visitors. One of the old Christians spoke of the efforts made by the Native headmen to get rid of Christianity. I got Solomon to read to them the account of Nero and Trajan's persecutions. In the middle of the day a baby was brought for baptism. After the ceremony the people were catechized for an hour or more on baptism, its meaning, institution, &c. As this was to be my last meeting for the present in this village, I spoke to them at the end of the need of keeping up and extending their knowledge, and working together, as members of one body, for the good of the whole. They said they had no doubt about the work prospering, and that, if such visits could be more frequent, there would be large accessions from among the heathen. I have very little doubt that adherents might soon be counted by hundreds, though how many of them would come from right motives is a question.

Friday, 20th.—Had a short meeting

and prayer in the church with a few of the people who came early to the hill-top. Made arrangements for starting. After breakfast, again assembled the people, and had prayer with them. Started about noon with four baggage coolies and one or two people. I wish I could give a sketch of the train as it went in single file through the paddy-fields. When they were passed, we began to climb the Rottu Pille hill. The jungle was very thick, and so low that we had sometimes difficulty in creeping under it. The baggage coolies were often almost at a loss how to get on. The road swarmed with leeches. I have hardly ever seen so many ; but as my boots and the legs of my companions were well smeared with lime-juice, we escaped much annoyance from them. After a time the road widened, and the remainder of our journey was performed with very little trouble. Just as we again entered the paddy-fields we passed a large white ants' hill. A look of terror came over the face of the leading coolie as he passed, and he cried out, "Cobra, cobra !" A large one was just emerging from a hole. It was at once attacked with sticks and killed ; it was about five feet long. It was hardly despatched when another snake came out, and it shared the same fate. I remarked it was a good sign, for we had come to destroy the old serpent, the devil, and his works. One of my companions recalled the promise, "The seed of the woman shall bruise the serpent's head."

Reached the Hewadivela school about two o'clock. The people here are not as hearty as at Talampitiya, and both knowledge and zeal seem to have decreased. Solomon gave a lecture on the Sakwala (Buddhist cosmogony). In the evening, when more people came together, I read with them 1 Thess. i., and spoke of the need of "serving the living God, as well as turning from idols," and then letting the Word of God sound out from them ; we then concluded with prayer. I slept but little : a cock, nearly over my head, I suppose mistook the moonlight for dawn, and crowed most persistently. A dog invaded the hearth, near which an old man was sleeping, and a sharp blow with a stick, and sharper yell, were the result. My companions, too, who lay about the floor in all directions,

were uneasy, and I certainly did not enjoy a very pleasant night's rest.

Saturday, 21st.—One inconvenience of jungle-work is the difficulty of getting a bath, except in public. Here there is a deep hole formed by a falling stream, and in a secluded place, so I enjoyed immensely an early swim. The place, however, swarmed with leeches, and I did not escape their attentions. Some were so small as to escape detection till they succeeded in drawing blood.

We assembled at the site of the proposed church, and I laid the foundation stone, with the prayer that God would raise up a holy temple to His glory. Returning to the school, we read 1 Chron. xxviii. and xxix., and I spoke at some length on their privileges and duties as Christians; we then read Psalms xcv., xvi., cxvii., cxxii., and closed with prayer.

Sunday, 22nd.—The bell was rung at 7.30, and a considerable number of men soon made their appearance—I suppose about twenty-five in all. We had singing and prayer, and then read Matt. xvii. The catechist questioned them, and some very fair answers were given.

In the afternoon there was a well-attended service, a good many women being present. The school was well filled. I preached on the Marriage Supper (Matt. xxii. 1–14). They were very clear as to the meaning of the absence of the wedding garment. I got one leading man to come in the evening, as

he had been frequently absent from service. His explanations brought up the fact that a good many divisions and bickerings existed; still further, that the Native headman fixed *Sundays* for deciding questions of boundaries, &c., so that the Christians had to choose between attending church and suffering serious wrong. I advised them to write a respectful letter, begging that this should be discontinued, and recommending that, in case that was not attended to, a copy of the letter should be sent to the Government agent for the province. I at the same time pointed out that, where the question lay between obedience to God and obedience to man, no fear of injury or loss should be allowed to weigh with them.

Monday, 23rd.—We were up before daylight, and after a cup of cocoa, and prayer with the people, we started. I have never seen the sky more beautiful, and the distant hills stood out against it clear and sharp. The heavy dew on the rice-fields made marching anything but pleasant. The paddy stood four feet or so high, and brushing through it was enough to wet one thoroughly. About two hours' tramp brought us to the railway at Rambukana, where I changed clothes and got a cup of tea. At twelve noon reached Colombo, and by five was back again at Cotta, very thankful for preserving mercies, and for the opportunities which had been granted of preaching Christ.

CENTENARY OF THE INTRODUCTION OF CHRISTIANITY INTO TINNEVELLY.

(From the *Madras Times*.)



ON Tuesday, January 20th, the Centenary of the introduction of Christianity into Tinnevelly was celebrated at Palamcottah. The proceedings of the day commenced with the administration of the Holy Communion in the C.M.S. Mission Church at 7 a.m.

The Lord Bishop of Madras officiated, assisted by Bishops Caldwell and Sargent and two Native chaplains. An excellent and most appropriate sermon, on St. John xvii. 4, was preached by the Rev. S. Morley, the Domestic Chaplain. All the European missionaries and most of the Native clergy connected with the S.P.G. and C.M.S. were present. At 11 a.m. the "Centenary meeting" was held. Bishop Gell presided. The church was filled with Native Christians, a great number of them leading men from all parts of the province. A hymn having been sung and prayer offered, Bishop Gell, in a short, effective speech, referred to the surpassing

interest of the occasion, dwelling on the foundation and development of the Christian Church in general, and mentioning in particular the progress of the Church in Tinnevely during the first century of its existence. By some that progress might be regarded as unreasonably and unaccountably slow. But God's ways are not as man's ways.

Bishop Caldwell then addressed the assembly. He said,—

"We celebrate this year the Centenary of the establishment of the Tinnevely Mission. Its beginnings were small, and for a long period it made but little progress, though in latter times it has risen to the first rank amongst India Missions. It was in 1780 that it took an organized shape by the formation in Palamcottah of a small congregation. The founder of the Mission was Swartz, the most memorable name in the history of South Indian Missions. Swartz's earliest station, after some preliminary labour at Tranquebar, was Trichinopoly, and it was whilst he was connected with that station that he began to take an interest in Tinnevely. The first notice of Palamcottah in Swartz's journals was in 1771, when the nucleus of a congregation was formed by the baptism of a young heathen accountant by a Christian sergeant, without waiting for Swartz's approval. Swartz visited Palamcottah several times before 1780, and, in one of his visits, baptized a Brahman widow called Clorinda, by whom afterwards a little church in the fort was built—the first church erected in connexion with the Tinnevely Mission. A document of great interest has been preserved in connexion with 1780. It is the first Tinnevely church register, containing the names of the members of the congregation in Palamcottah. I found this register many years ago in Tanjore. The congregation in Palamcottah was then the only one in Tinnevely, and the number of members enrolled in it was forty. When we look around us now, although we see much still remains to be done, especially amongst the higher classes, have we not much reason to thank God and take courage? The caste and condition of eighteen persons included in this list of forty are not mentioned, but we know that the remaining twenty-two belonged to thirteen different castes. Nothing could more strikingly illustrate the infantile condition of the Mission at that time. It gathered but 'one of a city and two of a family' into the Good Shepherd's fold. It is natural that many of those persons, of whom nothing is known but their names, should sometimes be regarded now as mere waifs and strays. But there was one family at least, consisting of six souls, of whom this could not be said. They were Vellalas. The father, one Devasagayam, is described as a poet, and amongst his children there was a son called Vedanayagam, who became a much more celebrated poet than his father. This was the Tanjore poet, Vedanayaga Sastriyar, who left Tinnevely for Tanjore when twelve years of age, and who, during his long life, enriched Tamil Christian literature with a multitude of poetical compositions. Many of his lyrics are still sung in our churches, especially on festival occasions, and they are still more frequently sung at marriages and prayer-meetings.

"In 1783 Swartz dedicated the little church in Palamcottah to the worship of God. From this time the congregation gradually increased. An able catechist, called Satyanathan, afterwards ordained, was appointed to the new station, by whom several congregations were established in places in the country, and at length Swartz considered it desirable that a European missionary should be appointed. This was done in 1791, when Jaenicke came to reside here, and was so much struck with the prospects of usefulness that presented themselves on every hand that he uttered the remarkable prediction, 'There is every reason to hope that at a future period

Christianity will prevail in the Tinnevely country.' Jaenicke suffered so much from hill fever that he was never able to stay long in Palamcotta at a time. He died in 1800 at Tanjore, but before he died—in 1797—that movement commenced amongst the Shanars, in the neighbourhood of what is now the village of Mudalur, which afterwards extended through the country, and has produced such remarkable results.

"In the first years of the century Tinnevely was visited by Gericke, perhaps the most eminent of Swartz's successors. When the movement towards Christianity among the Shanars, in the villages in the south-east, assumed remarkable dimensions, Gericke himself seems to have baptized 1300 souls in the course of his tour, and Satyanathan baptized twice that number before the end of 1802. Kohlhoff visited the district in 1803. From 1806 till 1809, the Mission was under the management of a missionary of the London Missionary Society called Rengeltaube, who generally resided in Palamcotta, and who at the same time founded the Mission in Travancore. 1811 was a disastrous year for Tinnevely and the Tinnevely Mission. The district was devastated by a pestilential fever, owing to long-continued, unseasonable rain. The new Christians baptized by Gericke and Satyanathan having been left without due pastoral care, a considerable portion of them—at least a third—were driven back by their fears to the worship of their ancient demons.

"The first visit of a Bishop to Tinnevely was in March, 1816, when Bishop Middleton, the first Bishop of Calcutta, visited Palamcotta. He was only like a bird of passage on his way from Madras, *via* Cochin, to Bombay; still his visit formed an epoch in the history of the Mission. At his last stage before reaching Palamcotta, he received three deputations. One was, as usual, from the Native official of the neighbourhood; another was from thirty or forty Brahmins from the Tinnevely temple, representing to him that the allowances they received from Government for their temple services were so small that they and their religion were in danger of being starved, and requesting the Bishop to intercede with Government on their behalf. The next deputation was one which the Bishop received with much pleasure. It was from thirty representatives of the Native Christian community in Tinnevely, and especially of Palamcotta, headed by their Native pastor. The Bishop's writer acted as interpreter, and this writer was a son of Satyanathan, whose converts most of those people were. The Bishop remembered that before he came to India he had read a sermon by the same Satyanathan, published in the proceedings of the Christian Knowledge Society. In Palamcotta the Bishop visited the school and the little Mission Church in the fort. The English service was held in the house of the Collector. A few days afterwards, on passing through the Ayamboly pass, he received a deputation from the Christians belonging to Rengeltaube's Mission in Travancore, who were then said to number 800 souls.

"Mr. Hough, the author of the *History of Christianity in India*—then recently appointed a chaplain on the Madras establishment—reached Palamcotta towards the end of the same year, 1816, and his labours mark an epoch in Tinnevely Christianity of the highest importance. He must be regarded as the second father of the Tinnevely Mission. The land on which this building stands was originally purchased by Mr. Hough. The Mission-house now inhabited by Bishop Sargent was originally his house, but he succeeded in purchasing a piece of land adjoining it, on which he erected two schools—one English, one Tamil. In 1817, at the request of the Madras Committee of the Christian Knowledge Society, Mr. Hough visited all the stations of the Society in the rural districts. His account appeared in the only report

ever published by that Committee—a very interesting report, of which Mr. Hough's communication was the most interesting part. This account did more than anything else to awaken an interest in Tinnevelly. Indirectly it led to the establishment in Tinnevelly of the C.M.S. Mission, in the person of Rhenius—in 1820—and ultimately to the resuscitation of the old Mission in 1829—or rather in 1835—in the person of Rosen. Rosen, like Rhenius, was in Lutheran orders. Rhenius came at first to assist Hough. In reality, however, he succeeded him in his work, for Hough left in March, shortly after Rhenius's arrival. The two Missions were Hough's two children, the older and younger, and Swartz's two grandchildren. Hough seems to have crossed his hands, like Jacob, in giving his parting blessing to his two children, for the younger outstripped the elder. From 1820 the Church Missionary Society's Mission was never without a supply of European missionaries, whereas the succession of the missionaries of the S.P.G. dates only from 1835. Since then each of the Societies has pursued its course independently of the other. The lines have been different, but almost parallel—certainly not antagonistic—and it may be permitted to an old missionary of the older Society to hope that that older Society is not now so much behind the younger as it was at one time. Till lately two-thirds of all the Christianity and Christian agency in Tinnevelly belonged to the C.M.S., and only one-third to the S.P.G. At present the difference, it will be seen, is not by any means so great. May God bless both the Societies, and make each of them, like each of Jacob's two grandsons, the father of a multitude! The following is a summary of the statistics of the two Societies, as made up to the 30th June, 1879; the S.P.G. statistics include Ramnad:—

	No. of Villages occupied.	No. of Native Ministers.	Baptized.	Unbaptized.	Total of Baptized and Unbaptized.	Communicants.	Contributions from Native Christians.		
C.M.S.	875	58	34,484	19,052	53,536	8,378	24,498	3	5
S.P.G.	631	31	24,719	19,350	44,069	4,887	13,066	13	2
Total...	1,506	89	59,203	38,402	97,605	13,265	37,554	16	7

“Who could have predicted in 1780 that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only missionaries in the country at that time were in Lutheran orders. He would have needed no assistants in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European missionaries of either of our two Societies present, for the C.M.S. had not then come into existence, and the S.P.G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no Native clergy present, and probably only one Native agent. Who can predict what the state of things will be in Tinnevelly in 1980? If in the first 100 years of the history of the Tinnevelly Mission it has grown from 40 souls to 59,203—to give the number of the baptized alone—by the end of the second 100 years nearly the whole of

Tinnevelly should be converted to Christ. It is useless, however, to attempt to predict what may or may not be witnessed here in so far distant a future as 1980. The future is in God's hands, but hitherto we have always found that the future takes its rise out of the past. The past, the present, and the future are under the government of one and the same Divine Ruler. All power is given to our blessed Saviour in heaven and in earth, and, in sending His disciples to all lands, He has promised to be with them always, even unto the end of the world."

FRERE TOWN.

Report of the Rev. A. Menzies.

[The Annual Letters of Mr. Menzies, Mr. Streeter, and Mr. Handford, give an encouraging account of our Mombasa Mission. We subjoin that of the former. Mr. Streeter's will appear in the *Gleaner*.]

Freretown, Feb. 4th, 1880.

IT is impossible to review the past half-year of our new work in this infant settlement and not be deeply moved to give heartfelt thanks and praise to the merciful Lord, the bountiful Giver of all our good gifts. The health of our little band of workers has been preserved. We have all been strong to labour. There has been no interruption to the daily routine of work. To me this has been exceedingly delightful, having had so many interruptions from ill-health on the West Coast.

Steady, quiet improvement is a truthful description of both the spiritual and temporal condition during the period under review. The Lord has given us peace among ourselves, and the blessed bond of brotherhood has been granted to the people also in a large measure. Exceptional cases there have been and ever will be, very grievous indeed; but it is acknowledged that these cases are fewer and not so frequent, and this is a good sign. Our Sabbath services are fairly well attended, the average being 270 in the morning and 250 in the afternoon. The freed slaves and the Bombay Africans now meet for Divine worship under the same roof, and the service is partly in English and partly in Kiswahili. The English tongue, however, is gradually disappearing, as I can now read Kiswahili pretty well, and my sermons are always translated by Mr. David into Kiswahili, chiefly for the benefit of the freed slaves, who do not know any English at all. During the week this class of our people is taught Kiswahili hymns, and they already know the General Confession, the

Thanksgiving, and the Lord's Prayer, the Apostles' Creed, and the Benediction. This is a great help to them in the service. And since the month of November some more special efforts have been made to teach the people to read Kiswahili, and with very encouraging results. The eagerness of a goodly proportion to learn is very cheering to us, and we hope in twelve months thirty or forty will be able to read some simple Kiswahili book. A very large class, averaging ninety, continues to meet for special Christian teaching at eight o'clock on Sunday morning. They learn texts from the Old and New Testament Scriptures and Dr. Watts's Simple Catechism, an admirable compendium of wholesome doctrine, which has been translated into Kiswahili for them by Mr. David. I come in towards the close and give an address for twenty minutes, and I shall indeed be thankful when, without the chilling intervention of an interpreter, I shall be able to declare to them in their strange tongue the Gospel of the grace of God.

The freed slaves are industrious and hard-working. It is no uncommon sight to see the husband and wife together in the field, morning and evening, turning up the ground with large heavy hoes, and they prefer these to the lighter jambes, because they do the work more thoroughly. Many of the women have been very eager to learn to sew, that they might make their husbands' clothes, and, if we could provide them with soap and good fresh water in abundance, they would wash and keep both their clothes and

their persons clean, which is far from being the case at present—mainly, I believe, because of the scarcity of water.

Our Christmas season went off very pleasantly. The invitations to joy and thankfulness commenced at one o'clock in the morning by Mr. Handford and the school children singing hymns and anthems under our windows in the clear starlight. Their voices sounded very sweet in the stillness of the night, and we could hear them far away, singing at the other Mission-houses, after they had left us. The school chapel was decorated very prettily with branches of the cocoa, palm, and other evergreens, with some pretty flowers that bloom at Christmas. We had a very hearty service, with a sermon, at ten o'clock, and in the evening a magic lantern exhibition, which excited quite a lively and intelligent interest, and great numbers of the people were present. Mr. Handford had shown the same slides last year, but this did not make any difference; they were quite glad to see them again, and too thankful we should be if some kind friend would send us

two dozen judiciously-chosen coloured Scripture scenes for the magic lantern.

Concerning baptism, there have been eight infants admitted into Christ's visible Church, but no adults. We hope, however, to have the joy of baptizing ten or twelve at Easter, and there may be others whom the Lord Himself will bring forward.

The day after Christmas there were four couples married in the church. The building was crowded with spectators. Many, too, from Mombasa came and stood in the verandah outside. The ceremony was performed in Kiswahili—my first attempt to read the language in public. The Lord helped me. This exhibition of a Christian marriage service—the joining of hands in a holy and solemn covenant, with prayer to God to bless the union—certainly seemed to make a deep impression for good on those who witnessed it, so different as it must be from anything of the kind among the Swahilis. May it please God to strengthen our settlement by every such marriage solemnized among us after this Christian manner!

THE DAY OF INTERCESSION, 1880.



CELEBRATED traveller in Abyssinia records an interesting fact respecting the flight of birds of prey in those regions. When he shot a wild beast, and birds of different sorts came down to feed upon it, he noticed that they always came in the same order. First came the black and white

crow; then the buzzard, then the small vulture, then the very large vulture, and last of all the Marabou stock—a bird which, with its beautiful plumage, soars at an enormous height, and so has the farther to come to dinner. Each class of these keeps its own altitude, it seems, as they fly one above another, no bigger than specks to look at, or poise themselves on outspread wings, intent on the world beneath them. What an enviable power is theirs! what a delicious height do they attain in that land of drought and malaria! Could Livingstone only have won such a look-out, baffled and fever-stricken as he was, when tracing the watercourses of Africa, his precious life might have been spared.

It is not given to man to fly, but there are heights in the realm of the mind, in the region of its desires and affections, in which the soul may expatiate, and in which some men surpass others, as notably as these birds out-soar their fellows.

First, here is to be seen the white and black crow that can never rise

above the earth to escape from its heat and turmoil; then here are men whose hearts are touched by grace to strive after a purer atmosphere; and here are men who seek (why not?) to have their conversation in heaven, tied though they often are, "and bound with the chain of their sins"—in whom "the joy of the Lord is their strength." And as in desire, so in *prayer*, each of these has his sphere and scope. Some rise but a little way from earth, seeking only temporal mercies; others are really concerned about their soul, and pray earnestly for salvation; others pray not only for themselves, but for their fellow-creatures, for the spread of the Gospel throughout the world, and for the Redeemer's kingdom. Cannot we help each other to do this? We are prone to draw each other downwards, quick, like these birds, to obey the signal. Cannot we help each other to rise? is there not a point attainable from which, supported on the wings of faith, and looking out on the wide world, we may pray in our Saviour's words, "Thy kingdom come, Thy will be done in earth as it is in heaven"? The Church believes that there is, and, in the approach of Ascension Day, our Bishops earnestly call upon us to unite again in intercession for Missions—for men, for money, and for a blessing. Great encouragement is given us to do so, from the help vouchsafed already in answer to prayer.

It will be observed that the Day of Intercession has been transferred from November to Spring, which may possibly throw out some arrangements; but what season can be more appropriate than this in which David's prophecy was fulfilled in Christ, "*Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men, yea, for the rebellious also*, that the Lord God might dwell among them"? Let us unite in prayer during the week by the gracious help of God's Spirit, in the hope of furthering this great purpose.

Yazham, Norfolk, April, 1880.

W. COWPER JOHNSON.

THE FRANCES RIDLEY HAVERGAL CHURCH MISSIONARY MEMORIAL FUND.

7, The Paragon, Blackheath, S.E., Feb. 28th, 1880.

DEAR SIRS,—The response to the proposal to raise a Special Church Missionary Fund as a tribute of remembrance to the late Miss Frances Ridley Havergal has been most ready and generous. The amount raised now exceeds 1900*l*. But even this noble sum cannot be rightly estimated, unless it is borne in mind that it represents the distinct offerings, as nearly as we can calculate, of some 12,000 contributors. Many also of the letters accompanying the contributions indicate that even the smallest offerings "have cost" the givers "something," and are literally expressions of heart-gratitude to "The Sweet Singer" who stimulated so many to the consecrated life, and whose voice, in her Royal Books, still

Rings on with holy influence deep and strong.

We hope that others will yet "cast in their mite," bearing in mind the

twofold object of the fund affords scope for the expenditure of almost any amount that could be raised.

We think, therefore, that it will be desirable to keep the subscription list open for a few months longer. Meanwhile, to enable the Society to take immediate steps, we enclose a cheque on account for 1800*l.*, to be expended, in the terms of the subscription form, in "the training and employment of Native Bible-women, and in the translation and circulation in India, and (should the Fund allow) other Mission fields, of suitable and selected portions of Frances Ridley Havergal's books, whereby 'she, being dead, may yet speak.'"

We may add that we have reason to believe that if the expenditure of the Fund were extended over a *term of years*, and some special report of the work accomplished now and then issued, many friends would be found to give an *annual* contribution. If any effort on our part can further this or any other suggestion that may occur to you, we need scarcely say we shall be most glad to be of service.

We remain, dear Sirs, yours sincerely,

CHARLES BULLOCK, *Hon. Secretary.*

CHARLES DOUGLAS FOX, *Hon. Treasurer.*

To the Committee of

The Church Missionary Society.

[*.* We may add that about 150*l.* has been paid to the Society direct in addition to the above.—ED.]

THE C.M.S. IN NORFOLK.

To the Editor.

Swanton Morley, April 10th, 1880.

DEAR MR. EDITOR,—In the little paper upon "How the C.M.S. is Worked in Norfolk," which you have thought it well to print in the April *Intelligencer*, your printer has translated my private symbols "81 S. and 25 M." into "81 subscribers and 25 members." It should have been "81 Sermons and 25 Meetings." Pray correct the ludicrous error.

In so doing, will you kindly add to the paper, that our organization has once more proved itself, under the Divine blessing, equal to the occasion? Our returns of income have risen *this year*, under the pressure of our good Society's deep necessities, from 3879*l.*—sent up on March 31st, 1879—to 4629*l.* in 1880.

The increase in the tenth year of our working *now* comes out at 1500*l.*, or within a few pounds of 50 per cent. I am sure you know that I do not write thus, save in humble heartfelt gratitude to the great Head of the Church, who has thus far helped us with His gracious blessing.

I have always felt certain, and increasingly feel, that the true solution of our financial difficulties lies in the covering of the whole land with some machinery such as we use, modified as local circumstances may require. I rejoice that our Suffolk neighbours are adopting the idea.

Is it not time for us all to learn, to double our subscriptions, and redouble our work, when our God has so evidently heard our poor prayers, and answered them far beyond our expectations? There is much land still to be occupied at home, in the basis of operation, as well as abroad, in the actual field of work.

ED. LOMBE.

[*.* The printer made the mistake in three places. In two of these it was noticed and corrected, but inadvertently not in the third.—ED.]

RECORDS OF THE MISSIONS.

NORTH INDIA MISSION.

(Continued.)



SEVERAL Annual Reports, not received at the time of going to press with our April number, have come to hand. A few extracts from these will complete our present review of the North India Mission. The Punjab will be taken separately.

The first extracts we give are from the Annual Letter of the Rev. Hermann Hoernle, of Mirat, and refer respectively to (1) the weaver family of seven persons, whose conversion and baptism he recorded in his Report for 1877 (see *Intelligencer*, June, 1878, page 368); (2) to the visitation of the Mission by the Bishop of Calcutta, to the account of which are subjoined some remarks written by the Bishop in the Mission Record Book.

From Report of Rev. Hermann Hoernle, Mirat.

You will remember the case of the weaver family whom I baptized about three years ago in this village, and two years ago of another family, drawn into the Gospel-net in the like manner. I am glad to say they are getting on well. The latter family has emigrated to Annfield, Dehra Doon, where they have joined themselves to the little Christian colony located there, under the supervision of my father. The first family are still living in their native village, and are doing well. They are looked after by our catechist, Thomas Suleiman, stationed near to them at Polkun, who pays them occasional visits, and gives them spiritual instruction and counsel. I am very thankful that I was enabled in their case to stick firmly to my original intention, which, in fact, I made a *conditio sine quâ non* at the time of their baptism, viz., that they would have to stay where they were, and that I would not remove them, but that they would have to live and work in their accustomed position and place as before. It is my settled conviction, from personal experience and from much thought and consideration of what I have seen and heard, that the former practice of helping Native converts too readily and too indiscriminately in getting their livelihood—in fact, of *providing* for them from the beginning has been a huge mistake, at least in India and under present circumstances.

I am very glad, therefore, to find that the weaver [above referred to], with

his family and that of his son-in-law, seem to be getting on very well in their native village, working at their trade, and supporting themselves as they used to do before. Persecution and annoyance have ceased, and he is now on the most friendly footing with the people in the village. I asked one of the head men there, on my last visit, how it was that they were now quite reconciled to this Christian. He answered, "Well, you see, first we were all very angry with him for forsaking us and taking up with the Sahibs, and we annoyed him in every possible way; we threatened him with many things, and even ill-treated him, because we did not wish him to get the high hand over us. But when we saw that nothing came of it; that he did not assume in any way to be better than we, or to lord it over us; when he bore and suffered everything in silence and with a smile on his lip; when he did not retaliate nor lay any complaint against us, but went his way quietly and lived peaceably—why, then we felt that it was no use persecuting him, and became again friends as in former times." I replied, "Yes, I am very glad to see that good fellowship exists again amongst you, and I hope that you will be just in your hearts, and acknowledge that there must be something in that religion which can teach such patience and forbearance to such an ignorant man as this man is." "Yes," said another man, "he never gets angry; that's what astonishes us. He is certainly better than we are."

A most important and interesting event this year was the visitation by our esteemed Bishop, the Metropolitan of India. Bishop Johnson came here in

the end of last September, and held a confirmation and a distribution of prizes in the High School.

Remarks written by the Bishop of Calcutta in the Mirat Mission Record Book, Sept. 1879.

"The Mission under the superintendence of the Rev. J. G. Hermann Hoernle is doing very interesting work, and seems to attract a fair amount of sympathy from the civil and military residents of the station.

"On Friday, the 26th, at 8 a.m., I distributed the prizes at the Anglo-Vernacular High School, and have made some remarks upon the institution in the school visitors' book.

"On Saturday, 27th, at 4 p.m., I held a confirmation at the Mission Church, where forty-three candidates were presented, and they seemed to be in earnest.

"I delivered two addresses, which were interpreted for me by Mr. L. Jeremy, the master of the High School. The confirmation was followed by a social gathering in the Mission compound. A very hearty feeling prevailed, and it was satisfactory to know that the providing and arranging the entertainment was conducted entirely by the Natives themselves.

"On Sunday, the 28th, I was present at the celebration of the Holy Communion; 107 communicants partook.

"I visited the boys' boarding-house, and was much pleased with the arrangements. Mr. Hoernle tells me that he is anxious to erect a boarding-school for girls, and I trust that his efforts may be successful. I am glad to leave Rs. 100

with him for this or for any other purpose connected with the Mission.

Commenting generally upon the condition and prospects of this Mission, the one prominent remark I have to make is, that there is evidently work here for two or three additional European agents. The harvest is ripe, but it cannot be gathered in, only because Mr. Hoernle, the one European missionary, has to sustain single-handed the labours of every department. A thorough competent European to carry on the work of educating promising young men for Mission agents, and another to take up the special evangelistic work, would still leave Mr. Hoernle with as much as any one man can efficiently do.

"Such an accession of strength would, I doubt not, result very speedily in a large accession of converts, and in such consolidation of the Mission as would secure the prospect of permanent growth.

"I fear that this addition to the European staff can hardly be supplied at present, but I think it well to record what seems to me to be the only thing required for the advancement of Christ's kingdom in this place. May God, who, we trust, is drawing the hearts of the Natives towards Him, supply, in His own good time, all that is needful for the gathering them into His fold."

Mr. Hoernle's Report also chronicles eight adult baptisms during the year. One of the baptized is the son-in-law of the old weaver mentioned above, who showed much hostility towards his father-in-law on the latter's baptism. Another is the brother of a man baptized three or four years ago. "It is thus encouraging," says Mr. Hoernle, "to see that the example of one leads to imitation by his relatives." Mr. Hoernle also reports favourably of the educational progress, particularly at the Anglo-Vernacular High School under his supervision. During the year, two out of three candidates from this school passed the Calcutta University Examination, and four candidates passed the Provincial examination held by the Government. These successes bring the school into favour, and say much for the ability and zeal of the head-master, Mr. Lazarus Jeremy.

The next Report is from Mr. Hoernle's venerable father, the Rev. C. T. Hoernle, who, as mentioned in our last number, is now on the point of retiring:—

Report of Rev. C. T. Hoernle, Dehra Doon.

*Annfield, Dehra Doon,
January 20th, 1880.*

When I wrote you my last Annual Letter, I thought it was really the last; yet here I am, still in the Lord's vineyard, labouring for its extension, after the measure of strength which He vouchsafes day by day.

My last letter was written on an evangelistic tour beyond the Sawalic range of hills between the rivers Ganga and Jumna, and forwarded on the 12th February, 1879. Shortly afterwards, i.e. on the 23rd of that month, the rest of the inquirers mentioned in that letter were received into the fold of Christ's Church by baptism. They consisted of nine adults (six men and three women) and two children. The whole accession to our Christian community of Annfield, under the remarkable circumstances then mentioned, was thirty-nine. A few more who were under instruction could not be received. Those that were have done well so far, though joy is here always mixed with fear.

The Bishop of Calcutta's visitation from the 21st to the 25th August was a season of interest and spiritual strengthening to this Church in the wilderness, notwithstanding the almost incessant heavy showers of rain, and the great heat in the Doon at that time. I had to be here to assist the Bishop, and was agreeably surprised how well and cheerfully his Lordship bore these missionary fatigues, and the personal discomforts involved at an isolated station like Annfield, and in such a state of weather. On Friday, the 22nd, his Lordship held a confirmation of sixty-six Native candidates in the usual order of such ceremonies; his two addresses were interpreted by me, and prayers read by the Native pastor. The children sang their confirmation hymns sweetly. The act of laying on of hands by the Bishop was solemn and impressive, and will be long remembered by the candidates and the congregation.

The next day his Lordship availed himself of a few hours' cessation of the rain to visit the three Christian villages, and inspect their cemetery.

Sunday, the 24th August, was the chief day of the Bishop's visit, when

our Native pastor, J. Richard, was ordained priest in the midst of his flock. It was really a solemn service, the congregation attending to a man, though it was raining. I was so glad they had the opportunity of witnessing this time their pastor's second and chief ordination. Deacon's orders he had received by Bishop Milman at Mussoorie five years ago. The ordination sermon was preached, and the Litany read, in Hindustani by me. The prescribed questions were solemnly put to, and as solemnly answered by, the candidate. I have no doubt the Lord's presence was felt by all of us. At the Holy Communion which followed, 162 persons partook. It was the largest communion we ever had at Annfield.

I may here add a few words regarding pastor J. Richard. I was glad the Bishop expressed himself pleased with all he saw and heard of him during his visit, and have every reason to concur with his Lordship's good opinion. Richard is not, as I have remarked before, a man of letters. He never had a theological or other education, properly so called, and understands only his own language, Hindustani, which he reads and writes well in the vernacular and Roman character; but he has done much in self-instruction, and has gathered a large amount of practical knowledge and experience since he joined Annfield in 1868. He thoroughly knows every family of his now large congregation—men, women, and children—and their secular and spiritual condition. He exercises great influence among them, and enjoys their confidence. His walk and conversation are exemplary; his preaching and teaching to the point, and understood by the people. I have often listened to his sermons and addresses with pleasure and edification.

Our Church Committee has been reorganized so as to suit present circumstances and future needs, and to be in harmony with the constitution and working of the Native Church Council of the North-West Provinces. This committee of churchwardens will assist the pastor with their advice, and participate in the secular duties connected with the pastor's office.

The mysterious wave of malarious fever which overran the whole of North

India, carrying off multitudes of the people in cities and villages, laying others who escaped death prostrate for a length of time, if not for life, and which broke only at the foot of the Himalayas, reached the Dehra Doon in the middle of September; and from that time to the middle of November, though its ravages were less severe than in the plains, caused great anxiety and suffering among the people. Our Christian villages had their full share. There was a time when scarcely a family had not one or more of its members lying prostrate. When the repeated attacks of the malignant fever were at their height, it was necessary to close the school for

a few weeks, as so many children were ill, and others, who were spared, had to attend on the fever-stricken father or mother, or brothers and sisters. It was again a hard time for the poor people. By the help of Jesus, their Divine Physician, and timely use of medicine, which the Native pastor was enabled to give them, the wave passed over, and the state of health is greatly improved; but several children and adults succumbed, and others are still reduced to a state of great weakness, rendering it uncertain whether they will not, after all, be the arrear-victims of the dreadful malady.

Mr. Erhardt's Report, respecting the Orphanage and Christian village at Secundra, will be found particularly interesting:—

From Report of Rev. J. Erhardt, Secundra.

We have had a year of scarcity, and this, coming after the famine, made it doubly hard for the Natives as well as the Orphanage. It is altogether owing to the kind assistance granted by the Committee of the Indian Famine Relief Fund, before our leaving, and again in the middle of the year, that we have got through without a very heavy deficit.

During this year the Lord has sent us 218 children. From this we conclude He must have blessings in store for us. On Christmas Eve we had 500 plates set out, and by the kind interest of the ladies in the station we could put something into each.

The work among our numerous charge has been very encouraging. The new comers have fallen nicely into our ways, and behaved so well, that it is a pleasure to work among them. Some sixty-nine have been baptized. I only wish you, or any of the friends of the Lord's little ones, could have seen with what zeal and earnestness they committed the Lord's Prayer and the Commandments to memory, and how eagerly they listened to the explanation. I baptized generally some ten or twelve at the same time, and it was quite touching when the bigger ones stood round the font, and answered with earnest looks and faces, how, by God's help, they would keep the Commandments and be Christ's faithful soldiers and servants. What the cause is I do not know, but there is no doubt about the fact, that the children of the last year are of a decidedly

better class of people than orphans generally sent in. There is no Sweeper and no Dhobi, none of the lowest castes, but a good number of Brahmins and Syads. I am not a caste man, in a religious point of view, but there is something about many of these children, call it gentlemanlike or ladylike, which clearly shows they come from better families. However, we make no difference. Our chief desire is to lead every one to the Good Shepherd of souls.

Some sixty-seven are being prepared for confirmation. They are a nice set of boys and girls, and one can see that our labour on them has not been in vain. We expect the Bishop in December.

Among our elder boys, youths from sixteen upwards, the Lord has been pleased to give us much encouragement. They are partly apprentices, monitors, medical and normal school students, and school teachers. We are thankful that there are pious and conscientious youths among them.

It has been a great joy to us that, in December last year, another of our former orphans has been accounted worthy of becoming a minister of Christ. It is Yaqub Alli, now transferred to the Punjab.

We at Secundra, by the mercy of our Heavenly Father, have had an exceptionally healthy year, but we have been only like an oasis in the midst of a vast tract of country visited by the most fatal epidemic we have had in these parts. For hundreds of miles east,

north, and south of us, commencing at our very gate, thousands have been carried off by a deadly fever. The brethren went on with their work nothing daunted, though every now and then one or the other took the fever, who had to come in for being cured. There was encouragement in preaching then. They thought a new spirit of inquiry had come among the people, gainsaying had ceased, and the crowds eagerly listened to the Gospel message. But where are these crowds now? Alas! they are no more. Whole villages have died out. Those that suffered least have lost half of the inhabitants. When I was out in some of the very villages where the brethren had been in October and November, I found them half depopulated. When I asked for the people, the short answer was, "Dead!" The survivors even looked hardly alive. Silently they sat about staring vacantly into the world, as if they cared no more for this life; and what struck us very much at the same time was—there were no children; they had disappeared as well.

Next we come down into Bengal, whence we have received the Rev. E. Droese's Report of the Bhagalpur Mission. We extract one interesting portion of it relative to a new work among a peculiar sect of Hindus, the *Satgurus*, in the neighbourhood of Sahibgunj:—

From Report of Rev. E. Droese.

Baptisms.—About the middle of the year two *Satgurus* and one orthodox Hindu, friendly to the sect—all three pretty well to do, respectable cultivators—were baptized; and in the latter part of the year several *Satgurus* and one household of orthodox Hindus declared their willingness to join the Christian Church; and several months later, viz. in the beginning of the current year, twenty-one souls, children included, and, two Sundays after, four more adults and two children were, through baptism, received into the Church of Christ. Thus the little Church, counting three members, has, within less than one year, increased to tenfold the number, and there are some fifteen or sixteen more, almost all adults, who all along have joined in our daily and Sunday services, and otherwise been instructed and prepared for baptism, and would have been baptized along with the others, if it was not for the perverseness of one of our first three converts—a man of much weight and in-

The hand of the Lord has been very hard upon those districts. Oh that they would learn righteousness!

The Roxburgh colporteurs have worked very diligently, and travelled far, but the result is poor compared with other years—only about half. The whole country is impoverished to an extent incomprehensible in Europe. When the epidemic raged, I got salaams through the colporteurs saying whether I would not send them medicine instead of books, that they might recover; they would buy books afterwards.

Our little Native community, consisting of the families of our teachers in school and workshops, have given us joy by their quiet and steady Christian behaviour. The Word of God dwelleth richly among them, and not in vain. The head man, Mr. Osmond, a former orphan himself, is my right hand in the workshops. For many years he has taken the lead in the village, and his influence for good has been great. He also is an unpaid agent, and a very valuable one.

fluence in the village, who is against any accessions to the little flock for the present. The twenty-seven who have joined the Church have done so contrary to this man's wishes, saying that they felt they must be baptized, and that, if God's Spirit prompted them, they must mind that more than the word of a man. It certainly speaks well for these people that, notwithstanding the persecutions they have to bear from outside enemies, and notwithstanding the displeasure and threats of an (for the present) enemy inside the camp, they came forth in order to join the people of God.

One man was especially bitter against our few Native Christian converts and *Satgurus* friends of theirs. This man did cause us great trouble and anxiety. About the end of the last cold weather, the missionary spoke to the man seriously about his having returned to idolatry. Soon after, the man got ill, and was confined to his bed for several months. When he felt that he would

not get over his illness, he called for an elderly Satgurua woman, who, amongst the people of the village, goes by the appellation of Bhaktin (English, a saint). He told her he was sure he would soon die, and he expressed his sorrow at having been such a bitter enemy to the people who believed in Jesus, and said, "Now tell me all you have learnt from Miss-i-baba (meaning the missionary's daughter) about Jesus Christ and His religion." The good old woman told him all she knew, and kept with the man to attend on him in his weak and helpless state. Some ten or twelve days after, he said one morning to the woman, "Sister, to-day I shall die. I know I shall die and go to hell, for I am a child of hell." A few hours after, the man became unconscious, and the people came to take the body away to the Ganges, according to Hindu fashion, but the man revived before he could be taken away. Soon after he seemed to be dead again, and the same thing happened a third time. On his reviving the third time, the Satgurua woman said to him, "Brother, how is this? You wish to die, and you said you would die to-day, and you have died three times, and yet you live still! How is this?" "Oh!" he replied, "the matter is that, when my soul is about to leave my body, then it sees dark, dreadful hell, and gets frightened, and comes back. Oh! how can I die?" After a while he said, "But now I know what I shall do. Go, there is my *lota* (brass drinking-vessel), cleanse that with your own hands, for you are as good as a Christian (that from the lips of a Hindu means as impure as a casteless Christian); cleanse that *lota* well, so that the old touch (means idolatrous Hindu touch) may go off, and then go and draw water with that *lota* from the Christian well with your own hands, and bring me the water. I will drink it from your hands, and then I shall be able to die (in peace)." The woman did as he wished, and he drank the water from her hand, and thus broke his caste, and broke thus with Hinduism. That drink of water was to the poor fellow the only baptism it was possible for him to obtain. He then asked the Satgurua woman to go and call in his father, mother, brother, and his wife and children. He first turned to his wife and said, "When I am dead, then go and join the Christians, and

have my children brought up as Christians. My son, my son, you by no means let him be brought up as a Hindu." To his parents he also imploringly said, "Oh, go and join the Christians; don't remain as I was. I was a child of hell all my life; be ye not like that." His brother he exhorted in a similar manner. Soon after he expired, and he was then taken to the Ganges. The only three Christians of the village were on a two-days' business expedition at the time, and all that could be done for the poor man was done by that Satgurua woman.

The singular circumstances attending the death of this man made a deep impression on many of the people in the village, and from amongst these are the converts who were lately baptized. The Satgurua woman was, of course, amongst those that were baptized. It may be interesting to you to know a little more about this good woman, now a happy Christian, thank God! She is above middle age, but is, for a Hindu woman, still wonderfully active and strong. She has had to pass through severe trials. Her husband died when she was still a young woman. Her only daughter, soon after she had been well married, disappeared, and no one knows what became of her—whether she was carried off by some wicked people, or eaten by a tiger or crocodile—no one can tell. After this awful trial for a Hindu mother, the Hindu faqir, who founded the sect of Satguruas, appeared in the neighbourhood of her village, and she became a member of that sect. She went into the matter heart and soul, and earned for herself the title of Bhaktin (viz. saint). On our coming into contact with the Satgurua people, she was from among the women the first who took decidedly to us; and it was she who, as mentioned in some former Report, told the missionary's daughter, "Oh! no fear of our ever going back from this new way of salvation. Ten years God has made us to suffer for these things, and should we now go back? No, never; we will keep to this way until death." Last year, after the two converts had returned from Bhagalpur, where they had been baptized, she made up her mind to be baptized whenever the missionary would have a baptism at her village, and this she told her brother, with

whose family she lived. He forbade her ever to think of such a thing, and told her never any more to join in any Christian worship whatever. The first Sunday after this, she said in the morning that she would go and attend prayers with the Christian brethren. The brother told her that if she did so she must not return to his house any more. She replied, "Well, I will go, and God will take care of me." "Then put off," her brother said, "that necklace and the other silver ornaments. These have been bought with my money." She took off her trinkets, and put all before her brother; and when she turned to go she said, "And you will let that boy go with me. I have brought him up, and I am his mother, and who will care for him when I am gone away?" The boy then ran to her and said, "Yes, I go with you; I will never leave you—you are my mother." The father, however, would not listen, and told his sister to get out of his house without delay, and the boy he told to stay where he was. Then there was an affecting scene—the boy crying to go with his aunt, and his aunt, falling at her brother's feet, and begging with tears and every demonstration of grief, as Hindu women well know how to put forth and to make tell. All was in vain. The father of the boy remained relentless. The time for worship was at hand, and so the poor woman tore herself away from the boy, struggling not to be separated from his aunt thus turned out. She then went to live with the mother of one of the

Christians, and, with the help of the Native Christian brethren and a few rupees that were due to her from some people, she built for herself a little hut on some ground belonging to one of the Christians. The brother remained very bitter for some time. After the death, however, of the man above alluded to, he gave up his enmity to the truth in Jesus, and began to join others in being prepared for baptism, and was baptized, together with his sister, his wife, and children, a few Sundays ago; and his sister lives now again in her former homestead. This woman is a person of much tact, and bears an excellent character among the people of the village, and even bitter enemies can say nothing worse against her than that she has renounced caste, and now tries all she can to make other people do the same thing. Since she is baptized she looks very happy, and, as before, so does she now her best in order to induce others to worship Christ as the Saviour from sin and hell. Some time before her baptism, she had commenced learning to read, taking lessons as she from time to time could from those of our Native readers who had to go in order to conduct the Sunday services for the people. Now that the missionary's tent is here, she comes to be taught by the missionary's daughter, and is making some progress. Her object in learning to read is to be capable of reading God's Word by herself, "for then," as she expresses herself, "I shall be able to learn God's will, and perform my daily devotions also when no teacher is near."

We have also a Report from the Rev. B. H. Skelton, on both Azimgarh, his own station, and Gorakhpur, of which he had charge during the absence in Europe of the Rev. H. Stern; but space will not allow of its insertion now. Intelligence has since come to hand of the arrival of Mr. Stern at Gorakhpur on March 5th last. He experienced a very remarkable but well-deserved reception. He reached the station in the evening, and found all the Mission buildings illuminated; besides which fireworks were let off in honour of the occasion. The compound was crowded, non-Christians vying with Christians in their eagerness to offer a hearty welcome to their old and well-tried friend. At a public meeting held two days afterwards, an address was presented to the missionary, and a fine Cashmere shawl to Mrs. Stern, who saw Gorakhpur for the first time. Subsequently the Christian villagers of Basharatpur gave them, if possible, a still more enthusiastic welcome. "We look back," writes Mr. Stern, "on these few days with grateful but humble hearts, and we take courage in the consciousness that our labour of love is not, and will not be, in vain in the Lord."

THE MONTH.



OUR motto for this year's anniversary should be, "The Lord hath done great things for us, whereof we are glad"; or the text for May 4th in the *Church Missionary Almanack*, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." We will scrupulously observe the old custom of not anticipating the financial statement at the Annual Meeting; but after what we said last month concerning the Deficiency Fund, it is permissible to mention this much—that it has been more than sufficient to wipe out the deficits of 1877-78 and 1878-79; while the year's ordinary income has met the year's expenditure. This is a result far beyond what any of us dared to hope; and the position is in marked contrast with almost all the other Societies. A special Sub-Committee which has been sitting for many hours week after week during the past four months, examining the causes of the recent difficulties, and planning measures of retrenchment, has found itself, with deep thankfulness, able to apply its recommendations not to the liquidation of past adverse balances, but to the future policy of the Society; and while the necessity for watchful economy is in no wise lessened by the unexpectedly satisfactory position with which the new year starts, the generous response of the Society's friends to the appeal issued in January may well encourage us to enlarged expectations of what they are prepared to do for the Lord's work when its requirements are plainly put before them.

WE have already announced that the Bishop of Rochester will (D.V.) preach the Annual Sermon at St. Bride's on Monday evening, May 3rd. The address at the Breakfast on Tuesday morning is to be given by Canon Garbett. Lord Chichester will, we trust, take his old place at the Meeting on Tuesday morning; and among the speakers, it is hoped, will be the Bishop of Gloucester and Bristol, the Bishop-designate of Liverpool, Archdeacon Kirkby, the Rev. W. Hooper, the Rev. J. R. Wolfe; the Rev. C. F. Warren, who has just arrived from Japan; and the Rev. C. T. Wilson, from Central Africa. At the Evening Meeting Mr. Stevenson Blackwood is to preside, and Archdeacon Kirkby, the Rev. A. E. Moule, and the Rev. W. Doyle of Manchester, are to be the speakers.

It will be seen from the Selections from the Committee Minutes in this number that negotiations have been going on with the Bishop of Colombo, with a view to the application in detail to the circumstances of the Ceylon Mission of the principles laid down in the Advice of the Five Prelates. In addition to the letters referred to in the Minutes, personal conferences have been held with the Bishop; and although in some respects the future cannot be contemplated without some measure of anxiety, we are thankful to be able to state that arrangements have been agreed to regarding licences to the Society's missionaries which will, we trust, enable its work to be carried on without let or hindrance as in former times.

THE Day of Intercession appointed by the Archbishops and Bishops, the Tuesday before Ascension Day, falls this year on the day of the Society's Anniversary. The Committee, as we have before mentioned, propose the

following Tuesday, May 11th, as the day to be observed by the Society's friends. Papers can be obtained at the Church Missionary House. We trust that united thanksgiving and prayer, from all parts of the country and the world, may on both days, and during the intervening week, ascend unto the God and Father of our Ascended Lord and Saviour. There will be the usual Communion Service at St. Dunstan's for the Committee and their friends, at which the address will be given by the Rev. G. E. Moule, the Bishop-designate for China in succession to Bishop Russell.

THE Rev. C. T. Wilson arrived in London on April 14th, and Mr. Felkin and the Waganda chiefs on April 21st, all well.

THE Bishop of Auckland, N.Z., has appointed the Rev. Wiremu Pomare, one of the C.M.S. Maori clergy, and "minister of the Ngatiwhatua tribe," to be one of his chaplains.

WE regret to hear of the death, on March 5th, of the Rev. Joseph Cornelius, one of the ablest of the C.M.S. Native Tamil clergy in South India. He was employed for some years in the North Tinnevely Itinerancy, under Ragland, D. Fenn, and Meadows, and was ordained, with Mr. Sattthianadhan, in 1859. Latterly he had been engaged at Madras, superintending the Society's vernacular schools there. He was the translator of the S.P.C.K. Commentary on the Gospels into Tamil.

ON February, 1st, the Bishop of Saskatchewan ordained Mr. John Sinclair, the Society's catechist (of mixed descent, we think) at the Stanley station on English River, to which station he is now re-appointed. Ten years ago he was a student under the Bishop (then Archdeacon McLean) at St. John's College, Manitoba.

THE new Bishop of Jerusalem, Dr. Barclay, landed at Jaffa on Feb. 1st, and arrived at Jerusalem on the 3rd. He was received with great honour, not only by the Protestant clergy and congregations, "Hebrew, German, and Arabic," but by the English, German, and American Consuls, the Pasha of Jaffa, the Chief Rabbi of the Jews at Jerusalem, and even by many Mohammedans.

AN Auxiliary Association of the C.M.S. has been formed at Lagos, and a remittance for 180l., the contributions of the first year, has been received. The bulk of this is subscribed by Native Christians.

THE Annual Letters from the Revs. R. W. Stewart and L. Lloyd of Fuhchow give a painful account of continued opposition and persecution on the part of the Chinese authorities. Yet the past year has exceeded all previous years in the number of baptisms, 400 having been admitted to the Church. Ung-kung, the well-known tailor of Ang-long, who has been so remarkably blessed in his efforts for the conversion of his countrymen, is dead.

INTERESTING Reports have been received from the Lahore Divinity School, the Medical Mission in Kashmir, the Sindh missionaries, and the Revs. R. Bateman and F. H. Baring. When the Umritsur and Peshawar Reports arrive, we shall hope to give them all in proper order.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, March 8th, 1880.—A Report was presented by the Ceylon Sub-Committee, recommending a Resolution to be adopted on the Advice of the Five Prelates, which, after full consideration, was adopted as follows,—“That this Committee offer their cordial thanks to his Grace the Archbishop of Canterbury, and to the Prelates associated with him, for the trouble they have taken in preparing the valuable document which they have drawn up on the Ceylon difficulties; and, while gratefully receiving the suggestions therein offered to the Society, they desire to express their conviction that they will be able cheerfully to act upon them.”

A letter was read from the Bishop of Colombo, dated Brighton, March 6th, stating the conditions on which he would now be prepared to ordain and license members of the Society. The letter was referred to the Ceylon Sub-Committee.

Tuesday, May 11th (the Tuesday after Ascension Day), being the day already fixed upon by the Committee to be recommended for observance by the Society's friends as a Day of Intercession for Foreign Missions,—(being one of the days suggested for that purpose by the Archbishops and Bishops),—it was agreed that the Committee should observe it in the usual way.

The Rev. Hugh Horsley, having returned home on sick-leave from the Tinnevely Mission, was introduced to the Committee, and conversation was held with him on the Itinerating Mission in the northern part of the Province of Tinnevely, with which he had been connected for the last six years. Mr. Horsley referred to the growing Native Church under Native pastors now existing in North Tinnevely (the district where, some years ago, the Missionaries Ragland, Fenn, and Meadows carried on their devoted itinerating labours), and to the accession of converts being made to the Native Church from time to time. He also referred to the way in which his own itinerating work was carried on alongside of the work of the Native Church, and to the benefits resulting from such an itinerancy. He also referred to an interesting conversion which had recently taken place in the Society's Anglo-Vernacular School at Strivilliputtur within his own itinerating district, and pleaded for the establishment of several such Anglo-Vernacular Schools under suitable Native Christian teachers in large towns in North Tinnevely.

Committee of Correspondence, March 16th.—A letter was read from the Chairman of the South American Missionary Society inquiring whether some of the men whom the Church Missionary Society was unable to employ at present for want of funds might not be available for some of the posts for which the South American Missionary Society had means, but was unable to secure suitable men. The Committee expressed their sympathy with and interest in the work of the South American Missionary Society, and directed the Secretaries to communicate with the authorities of that Society with a view to ascertaining the exact nature of the posts for which labourers are wanted, and to consider whether they could suggest a plan for meeting their wishes.

The Secretaries reported that the British and Foreign Bible Society had consented to print 1000 copies of the Chipewyan New Testament in syllabic characters for the use of Indians in connexion with the Society's Mission at rk Factory.

The Secretaries reported that the Society for Promoting Christian Knowledge had made a grant of 15*l.*, and the Religious Tract Society a grant of 10*l.*, to the Rev. W. Dening of Hakodati, to replace the books, &c., destroyed in the recent fire.

General Committee (Special), March 16th.—The Ceylon Sub-Committee reported that they had carefully considered the letter from the Bishop of Colombo of March 5th, referred to them by the General Committee, and now recommended a draft letter as an answer to the same, which was considered and adopted. The letter stated that the Committee were "unable to regard the Bishop's proposals in the light in which he represented them," inasmuch as "they could not acknowledge the right of a Bishop of the Church of England to impose any other 'conditions' for receiving candidates for licence and ordination than such as are recognized by the Church of England"; and it expressed the hope that his Lordship would "feel himself bound, like all other Bishops in whose Dioceses the Society was labouring, freely to receive its Missionaries without requiring any conditions but those so recognized." At the same time, expressing the Committee's "anxiety to do all in their power to restore the harmony that used to prevail in the Diocese of Colombo," it proceeded to answer the Bishop's inquiries "with every desire to meet his wishes in a conciliatory spirit."

The Henry Venn Fund Sub-Committee reported the amount of contributions and interest on that account during the year, and recommended the following grants:—To the Sierra Leone Native Church, 100*l.* (voted last year, but not drawn), now to be used for the Sherbro Mission; to the Bishop and Pastorate Council of the Sierra Leone Church, 90*l.*; to the Niger Church Fund, to be administered under Bishop Crowther's direction, 100*l.*; to the Mauritius Native Church Council, 30*l.*; to the Tinnevely Provincial Church Council, 40*l.*; to the Travancore Provincial Church Council, 20*l.*; to the Sierra Leone Native Missionary Association, 100*l.*; to the Gorakpur Native Missionary Association, 15*l.*; to the Punjab Native Missionary Association, 20*l.*; to the Meerut Native Missionary Society, 10*l.*; to the Native Missionary Association connected with the Telugu Provincial Council, 15*l.*; to the Cotta Church Missionary Association, 15*l.*; to the Tamil Cooiy Missionary Society, 10*l.*; to the Chinese Missionary Association at Fuh-Chow, 40*l.* The Report and recommendations were adopted.

A letter was read from the Rev. G. M. Gordon, dated January 24th, 1880, referring to his acceptance of an invitation which Bishop French had given him to accompany him on a journey to Quetta and Candahar, and asking the wishes of the Committee as to the advisableness of his spending the hot weather, for the sake of health, on the high plateaux of Afghanistan. The Committee cordially acquiesced in Mr. Gordon taking some suitable change in the hot weather, if his health should need it; but directed that he be earnestly urged to use great caution as to exposing himself in unsettled parts of Afghanistan, both for his own sake and on account of political complications that might ensue.

Committee of Correspondence, April 6th.—A Report was presented by the Ceylon Sub-Committee, communicating further correspondence with the Bishop of Colombo, and recommending drafts of letters to be forwarded to him, which were approved.

A letter was read from the Bishop of Athabasca, dated Fort Simpson, Mackenzie River, November, 1879, expressing his thankfulness at the arrival

of the Rev. V. Sim and Mr. Spendlove, and suggesting that Mr. Sim be appointed to assist Archdeacon McDonald in the Tukudh Mission. The Committee gladly sanctioned this arrangement.

The Secretaries reported that the Rev. W. P. Schaffter, who had laboured in connexion with the Society since 1861, for several years in South India, and last year for a short time in Ceylon, whence he had returned owing to the failure of his health, had been appointed to the Vicarage of Maryport. The Committee expressed their appreciation of the zeal and devotedness which Mr. Schaffter had displayed in the service of the Society, and the pleasure with which they heard of his appointment to the important living of Maryport.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From March 12th to April 14th, 1880.

Yoruba.—Rev. C. H. V. Gollmer (Annual Letter); Mr. J. Luke (Journal Extracts, Leke, May 24th to Dec. 31st, 1879); Mr. C. N. Young (Journal for quarter ending Dec. 31st, 1879); 1st Report of Lagos Auxiliary Association, 1879; Rev. J. Johnson (Report for 1879); Mr. S. Doherty (Journal, Aug. 10th to Sept. 12th, 1879); Mr. J. A. Sunday (Journal, May, 1879, to Feb. 1880); Mr. S. W. Allen (Journal Extracts, Aremo, half-year ending June 30th, 1879); Rev. D. Olubi (Journal Extracts, Kudeti, half-year ending June 30th, 1879); Mr. J. Okusende (Journal Extracts, half-year ending June 30th, 1879); Mr. S. Johnson (Journal, Oke, half-year ending June 30th, 1879); Mr. W. George (Journal, Kemta, 1879); Mr. J. A. Williams (Journal, Abeokuta, 1879).

Nyanza.—Rev. C. T. Wilson, Khartum, Feb. 18th, 23rd—Suakim, March 17th, 1880; Mr. R. W. Felkin, Khartum, Feb. 18th, 1880—Suakim, March 18th, 21st, and 22nd; Mr. A. J. Copplestone, Uyui, Jan. 24th, 1880; Mr. C. Stokes, Zanzibar, March 8th, 1880.

Mediterranean.—Rev. J. Zeller (Annual Letter); Report of Bishop Gobat's Orphanage, Mount Zion.

Panjab.—Report of Sindh Mission, 1879.

North India.—Rev. B. H. Skelton, Rev. J. Erhardt, Rev. G. B. Durrant, Rev. E. Droese (Annual Letters).

South India.—Rev. J. D. Thomas (Annual Letter); *Madras C.M. Record*, March, 1880, containing Rev. J. Cornelius's Report of Vernacular Schools for 1879; Rev. F. N. Alexander, Report of Ellore District, 1879; Bishop Sargent's Visit to Dohnavur.

Ceylon.—Report (24th Ann.) of Tamil Cooily Mission, 1879; Report of Ceylon Mission, 1879.

Mauritius.—Report of Mauritius C.M. Association, 1879.

China.—Rev. L. Lloyd (Report of Foochow, 1879); Rev. R. W. Stewart (Annual Letter); Rev. W. H. Collins (Journal of Evangelistic Work in connexion with the Famine Distribution).

New Zealand.—Revs. J. Matthews, J. McWilliam, and B. Y. Ashwell (Ann. Letters).

N. W. America.—Rev. J. Settee, Sen., Rev. T. Vincent, Ven. Archdeacon Cowley (Annual Letters).

N. Pacific.—Rev. A. J. Hall (Account of Visit to the South of Fort Rupert, Feb. 19th to March 6th, 1880); Mr. W. Duncan, Rev. W. H. Collison (Annual Letters).

NOTES OF THE MONTH.

DECEASE OF MISSIONARIES.

South India.—The Rev. J. Cornelius, Native, died at Madras on March 5.

RETURN HOME OF MISSIONARIES.

Japan.—The Rev. C. F. Warren left Osaka on Feb. 3rd, and arrived in England on April 8.

Nyanza.—The Rev. C. T. Wilson left Rubaga on June 14, 1879, and arrived in London on April 14, 1880.—Mr. R. W. Felkin left Rubaga on May 17, 1879, and arrived in London on May 20, 1880.

Punjab.—The Rev. C. P. Nugent left Kurrachee on March 12, and arrived in England on April 20.

DEPARTURE OF MISSIONARIES.

Ceylon.—The Rev. W. E. Rowlands left England in January last for Colombo.

Contribution List.

In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Arlesey.....	5 6 1	St. Paul.....	3 19 6
Bedford.....	98 18 11	Cumberland: Aikton: St. Andrew's.....	23 10 9
Cliffgrave.....	5 14 8	Camerton.....	4 6 9
Clifton.....	14 0 8	Carlisle.....	755 3 0
Dunstable.....	25 14 9	Crosthwaite (Keswick).....	26 5 9
Henlow.....	11 15 7	Cum Whittou.....	1 1 0
Luton.....	47 13 1	Maryport.....	4 4 9
Sandy.....	75 11 1	Penrith.....	126 4 7
Shillington.....	3 7 6	Silloth: Parish Church.....	11 12 3
Woburn.....	39 4 2	Christ Church.....	20 1 11
Berkshire: North Berks.....	4 3 0	Whitehaven.....	173 4 7
Farington.....	37 9 6	Wigton.....	57 9 3
Hungerford.....	11 13 6	Workington.....	13 11 9
Lamborne, &c.....	24 17 0	Derbyshire: County Fund.....	300 0 0
Newbury.....	131 4 1	Ashbourne and Dove Valley.....	208 5 7
Wallingford.....	100 17 5	Bakewell, &c.....	98 3 10
West Hendred.....	29 4 0	Bradley.....	6 15 4
Windsor and Eton.....	143 0 0	Chesterfield, &c.....	103 13 6
Winkfield.....	75 8 2	Derby and South Derbyshire.....	649 17 1
Wokingham.....	11 5 7	North-West Derbyshire.....	80 1 0
Bristol.....	355 3 3	Osmaston.....	53 10 1
Kingsdown: St. Matthew's.....	22 0 0	Penrith.....	3 5 1
Portsmouth.....	10 7 0	Swanwick.....	5 0 0
Buckinghamshire: Ashenden.....	2 14 0	Winshall.....	50 10 4
Aylesbury.....	29 2 4	Devonshire: Braunton.....	1 1 0
Bledlow.....	3 14 7	Bucks Mills: St. Ann's.....	4 7 1
Buckingham, &c.....	55 1 6	Devon and Exeter.....	1200 0 0
Cheham, &c.....	82 0 2	Devonport.....	68 16 11
Deichet.....	10 0 0	Halwill.....	1 13 9
Great Missenden.....	23 16 10	Kentisbury.....	1 15 6
Little Horwood.....	3 10 0	Pilton.....	5 5 0
Loudwater.....	5 3 7	Plymouth and South-West Devon.....	102 10 11
Penn.....	2 2 8	Shillingford.....	3 4 0
Sannderton.....	7 0 6	Silverton.....	1 17 6
Stoney Stratford.....	98 12 5	Stonehouse.....	32 5 2
Upton-cum-Chalvey.....	32 5 6	Tavistock: St. Paul's.....	7 10 6
Wendover.....	19 1 0	Tawstock.....	16 2 6
Winalow.....	12 14 11	Totnes and Bridgetown.....	14 11 4
Woburn.....	785 1 10	Westleigh.....	2 15 6
Cambridge, &c.....	36 0 0	Dorsetshire: Allington and Bridport.....	44 10 2
Cheshire:	156 17 2	Blandford.....	29 14 8
Altrincham: St. John-the-Evangelist.....	487 0 1	Burton Bradstock.....	6 10 0
Birkenhead.....	94 2 3	Cerne Abbas.....	18 1 8
Chester.....	1 10 0	Compton Valence.....	2 17 4
Cloughton: Christ Church.....	10 8 5	Critchill.....	10 13 1
Crews: Christ Church.....	33 9 1	Dorchester, &c.....	263 18 0
Dakinfield: St. Mark's.....	6 16 9	Durweston.....	10 11 6
Grappenhall.....	11 0 7	Haselbury Bryan.....	1 14 0
Great Budworth.....	32 13 3	Houghton.....	19 18 1
Knuttsford.....	39 16 3	Long Bredy, &c.....	37 3 11
Lostock Gralam.....	7 19 9	Melcombe Bingham.....	34 16 8
Macclesfield.....	33 0 0	Osborne.....	5 12 6
Middlewich.....	20 2 11	Okeford Fitzpaine.....	8 10 6
Neston.....	62 4 3	Poole.....	56 16 4
Northwich.....	29 0 2	Portland.....	18 12 5
Runcorn.....	23 19 6	St. John's.....	15 7 2
Stockport.....	7 7 0	St. Peter's.....	4 10 0
Tot.....	13 0 8	Sherborne.....	37 14 10
Wharton.....	8 6 6	Stalbridge.....	35 6 8
Winsford.....	47 19 9	Stoke Abbott.....	5 6 6
Woodford.....	1 11 8	Toller Fratrum.....	1 0 0
Cornwall: Altarnum.....	2 0 0	Weymouth, &c.....	318 12 7
Bodmin.....	1 15 0	Wimborne.....	81 15 4
Crowan.....	17 17 6	Durham: Darlington.....	124 15 4
Cury and Gunwalloe.....	16 0	St. Cuthbert's.....	10 0
Egloskerry.....	44 8 8	Durham.....	17 4 0
Fowey.....	22 10 5	Gateshead.....	124 0 0
Lanest.....	8 4 6	Shildon.....	4 1 8
Lanncoston.....	58 4 0	Sunderland, &c.....	293 14 8
Padstow.....	30 5 1	Essex: Chelmsford, &c.....	518 10 1
Penwarris.....	24 5 9	Colchester and East Essex.....	351 4 9
Penzance.....	6 7 1	East Ham.....	5 12 0
Powder, Deanery of.....	9 0 0	East Thurrock.....	9 7 0
Redruth.....	20 0 10	Grays.....	14 1 0
St. Columb Minor.....		Great Maplestead.....	9 3 0
St. Day.....		Leyton.....	3 1 0
St. Mawgon-in-Pydar.....		Theydon Bois.....	9 14 6
		Thorpe-le-Soken.....	32 11 9

Walthamstow	66 11 6	All Saints', Hatcham Park	21 17 8
Wanstead	66 18 0	St. John's	13 13 1
West Ham, &c.	77 2 8	East Kent	1364 17 1
Woodford Wells	46 6 0	Egerton	6 2 2
Gloucestershire : Almondsbury	5 5 0	Eythorne	34 18 3
Bibury	12 6	Forest Hill : Christ Church	33 13 0
Charlton Kings	33 4 2	Gravesend : St. James	13 4 10
Cirencester	26 4 11	Greenwich	104 10 6
Gloucester, &c.	325 18 2	Holy Trinity	6 1 6
Hatherop	11 15 4	Parish Church, St. Mary's	33 12 10
Longborough	12 0 0	Hadlow	6 7 9
Naunton	18 12 7	Kippington	13 15 4
Saintbury	1 11 11	Knockholt	10 15 2
Stroud	100 12 8	Lamorbey	16 17 9
Tewkesbury, &c.	23 10 0	Lee	176 4 9
Twigworth	2 6 0	Murston	11 18 8
Uley and Vicinity	149 1 2	Rochester, &c.	297 1 0
Wapley	3 1 3	Sandgate	7 0 0
Hampshire : Alverstoke	11 10 0	Sevenoaks, &c.	41 16 5
Baughurst	13 14 5	Sidcup	21 10 0
Bishop's Waltham : New Town	19 2 10	Sittingbourne : Deanery	41 19 6
Bransgore	20 11 5	St. Michael's	29 16 0
Buriton	4 6 0	South Kent	111 18 3
Droxford	10 15 8	Stockbury	9 6 4
East Hants	60 15 1	Strood	23 9 6
Eastney Juvenile Association	7 1 9	Sydenham : Holy Trinity	63 4 6
East Tisted	27 11 6	Tonbridge	135 7 10
Emsworth	150 0 0	St. Stephen's Juvenile Assoc.	7 12 10
Froxfield	3 18 0	Westerham	40 7 9
Gosport : St. Matthew's	43 3 0	Wittersham	6 0 6
Kingsley and Binsted	14 7 6	Woolwich, &c.	11 19 0
Lymington	9 12 0	Lancashire : Blackburn	336 2 6
Meon Valley	26 3 5	Blackpool : Christ Church	49 12 6
North Hants	13 7 5	Bolton : St. George's	51 10 5
North Waltham	9 18 4	St. Paul's	8 5 10
Overton	33 18 8	Bolton-le-Moors	238 3 9
Penton	22 6 6	Cartmel	64 19 7
Petersfield	17 13 9	Cheetham Hill : St. Luke's	4 1 0
Portsea : St. John's	8 5 4	Chorley	20 5 2
Southampton, &c.	440 16 6	Church	1 11 6
Swanmore	14 4 3	Clitheroe	71 13 2
Whitchurch	14 1 8	Douglas	13 6 0
Winchester and Central Hants	592 1 6	East Crompton	1 15 0
Wykeham	4 1 0	Eccleston, &c.	7 2 7
Isle of Wight : Newport : St. Thomas's ..	52 7 9	Horwich	53 12 6
Oakfield : St. John's	31 19 5	Lancaster	101 8 8
Ryde	68 8 8	Liverpool, &c.	936 0 9
St. James's	27 4 9	St. Mary Magdalene	8 17 0
St. Lawrence	116 4 0	Manchester, &c.	3088 19 11
Sandown	9 7 0	Marton	8 11 0
Ventnor	7 0 0	Mossley : St. George's	33 17 6
West Cowes : Holy Trinity	23 13 2	Oldham : St. Andrew's	10 10 0
Channel Islands : Jersey	148 0 8	Pennington	3 10 6
Herefordshire	324 18 11	Preston	637 0 8
Dillwyn	2 0 0	Rawtenstall	24 13 0
Hertfordshire : Bovington, &c.	17 19 3	Skelmersdale	7 11 0
Boxmoor	7 13 0	The Fylde	168 19 2
Codicote	6 15 6	Trawdon	3 11 1
East Hertfordshire	1158 14 5	Tunstead	20 2 6
Hitchin	4 1 0	Ulverstone, &c.	75 1 4
Kings Langley	24 2 6	Whittle-le-Woods	18 3 5
Rickmansworth	13 10 0	Wigan : St. Catherine's	3 9 8
St. Alban's	54 2 10	St. Thomas'	3 3 0
St. Mary's (for India)	3 3 0	Leicestershire : Ashby-de-la Zouch ..	178 7 9
Sandridge	19 15 10	Bitteswell	4 10 0
Serratt	14 14 6	Bottesford	19 4
Watford : St. Andrew's	34 10 9	Foxton	4 18 0
Wheatthampstead	2 2 0	Hinckley, &c.	100 6 0
Huntingdonshire	537 8 5	Leicester, &c.	331 14 5
Hamerton	1 7 4	Melton Mowbray	103 3 0
St. Ives	1 12 0	Juvenile Assoc.	7 17 0
Kent : Beckenham : Christ Church	27 18 8	Red Mile	2 3 6
St. Mary's, Shortlands	46 10 10	Lincolnshire : Alford	64 17 6
St. Paul's	50 13 8	Barton-upon-Humber	106 13 6
Belvedere Ladies	32 18 8	Blyborough	8 12 0
Bexley Heath	12 0 0	Boston	260 0 0
Bickley	13 3 8	Cabourne	9 2 8
Blackheath : St. John's	244 3 5	Caistor and Vicinity	18 1 6
Brockley : St. Peter's	12 9 2	Croft	2 2 0
Chatham : St. Paul's	8 6 4	Donington	1 5 6
Chevening	2 11 5	Gainsborough	15 0 0
Chislehurst, &c.	145 0 4	Holbeach and Fleet	16 8 5
Dartford	20 14 3	Lincoln	332 7 10
Deuton	3 5 0	Long Sutton	6 12 9
Deptford : St. Nicholas	12 6 3	Louth : Holy Trinity	430 10 10

Market Rasen.....	14	4	3	St. Paul's, Onslow Square.....	284	15	6
Osbourny.....	4	15	0	Shepherd's Bush: St. Simon's.....	8	5	3
Redbourne.....	12	0	0	Somers Town: Christ Church.....	14	5	3
Sempringham.....	1	3	0	Southall: St. John's.....	20	1	11
Slanford.....	39	5	0	Southgate.....	36	14	7
Spilsby.....	9	16	0	S. W. London.....	1	1	0
Stamford.....	219	15	10	Spitalfields: Christ Church.....	47	11	5
Wainfleet.....	6	2	6	Spital Square: St. Mary's.....	13	11	5
Walesby.....	6	0	6	Spring Grove: Isleworth, St. Mary's.....	29	6	3
Willoughton.....	18	0	0	Staines.....	15	10	6
Isle of Man.....	312	6	10	Stanwell.....	5	1	0
Middlesex: City of London:				Teddington.....	15	1	3
St. Andrew's-by-the-Wardrobe, &c.....	23	16	5	Tottenham: St. Paul's.....	11	6	6
St. Bartholomew-the-Less.....	3	9	5	Turnham Green.....	8	14	9
St. Dunstan's-in-the-West, &c.....	46	13	2	Upper Chelsea: St. Jude's.....	14	1	1
St. Mary Aldermary.....	18	13	11	St. Saviour's.....	24	16	0
St. Stephen's, Coleman Street.....	48	4	1	Uxbridge.....	10	0	0
Tower District.....	24	9	9	Westminster: St. Andrew's.....	17	8	3
Ashford.....	5	1	3	Christ Church.....	61	8	1
Bethnal Green: St. Jude's.....	1	18	0	St. James.....	28	19	0
Blombury: St. George's.....	34	6	0	St. Matthew's.....	4	3	6
Chelsea: Old Church.....	19	18	6	Whitechapel: St. Mary's.....	76	3	0
Christ Church.....	10	0	0	Monmouthshire: Chepstow.....	7	16	6
St. John's.....	21	5	2	Llanvaplwy.....	1	3	0
Chiswick: St. Paul's, Grove Park.....	11	16	6	Maehen.....	2	9	9
Clerkenwell: St. Peter's Martyrs' Memorial Church.....	11	13	6	Monmouth.....	3	17	0
Ealing: St. John.....	19	8	1	Newport.....	16	1	9
St. Mary.....	2	0	0	Pontypool.....	10	8	0
East Twickenham: St. Stephen's.....	57	9	0	Rhymney.....	16	6	7
Episcopal Jews' Chapel.....	10	1	4	Usk.....	12	6	7
Feltham.....	2	17	4	Norfolk: Burnham, District of.....	68	13	3
Finchley: Parish Church.....	20	19	6	Earl Soham.....	5	19	7
Christ Church.....	15	17	10	Fishley.....	30	4	7
Foundling Hospital.....	4	2	0	Great Massingham.....	2	2	0
Fulham.....	20	19	6	Norfolk.....	2381	11	2
St. John's.....	62	15	9	Poringland.....	1	6	0
Great Stanmore.....	30	1	1	Redenhall.....	89	12	2
Hammermith: St. Matthew's, West Kensington Park.....	15	14	2	Weeting.....	5	14	6
Hampstead.....	480	18	6	Yarmouth, &c.....	114	13	7
Hanwell.....	1	1	9	Northamptonshire: Burton Latimer.....	28	2	9
Harefield.....	10	17	4	Creaton.....	1	7	0
Harrow.....	22	18	9	East Farndon.....	6	1	6
Harrow Weald.....	16	16	0	Higham Ferrers.....	7	12	4
Haverstock Hill: St. Andrew's.....	2	2	0	Kettering, &c.....	64	10	0
Hendon.....	40	6	11	Long Buckley.....	25	0	0
Highbury Rise: St. Anne's.....	4	15	2	Loppington.....	2	2	2
St. Michael's.....	45	0	0	Northampton.....	255	6	11
Holloway: St. James.....	234	19	4	Oundle.....	169	3	8
Hornsey: Christ Church.....	27	10	1	Peterborough.....	329	15	7
Crouch Hill: Holy Trinity.....	12	6	8	Stanwick.....	5	16	4
Ironmongers' Almshouses.....	6	9	3	Towcester.....	6	19	6
Isleworth.....	44	0	6	Wellingborough.....	9	10	0
Islington.....	878	17	11	Northumberland: Corbridge.....	64	0	0
Conference Hall, by S.S. Bagster, Esq.....	5	1	10	Newcastle and South Northumberland.....	473	12	10
St. Clement's.....	16	0	11	North Northumberland.....	89	5	2
St. David's.....	4	12	3	Nottinghamshire: Bawtry.....	6	11	1
Kensington: St. Mary Abbott's.....	69	16	6	Elton.....	3	10	0
Kilburn: Holy Trinity Juvenile Assoc.....	13	3	6	Mansfield.....	32	5	1
Limehouse: St. Anne's.....	45	13	11	Newark.....	131	9	0
Littleton.....	5	10	9	Norwell.....	1	4	0
Lower Edmonton.....	6	6	6	Nottingham, &c.....	252	16	2
Maida Vale: Emmanuel Church.....	103	2	5	Ossington.....	5	0	6
Mayfair: Christ Church.....	7	16	0	Retford.....	74	15	0
New Brentford.....	11	11	7	Southwell.....	49	5	0
New Southgate: St. Paul's.....	23	7	2	Worksop.....	24	7	3
N. E. London.....	154	17	2	Oxfordshire:			
Paddington: St. John's.....	94	15	8	Banbury and North Oxfordshire.....	72	9	9
Pentonville: St. James's.....	34	1	6	Brize Norton.....	1	11	6
Pimlico: Eaton Chapel.....	95	15	2	Eynsham.....	6	18	11
Pinzer.....	7	10	0	Henley-on-Thames.....	26	4	6
Poplar: St. Matthias.....	22	4	6	Hoseley.....	2	11	1
Portman Chapel.....	347	0	11	Oxford, &c.....	651	18	5
St. John's, Fitzroy Square, Juv. Assoc.....	12	5	10	Thame.....	43	16	6
St. John's Wood and Neighbourhood.....	29	16	7	Rutlandshire: Oakham.....	119	16	3
St. Mark's, Hamilton Terrace.....	85	7	11	Shropshire: Annecroft.....	8	7	0
St. Marylebone: All Souls'.....	79	13	6	Ash.....	2	18	0
Brunswick Chapel.....	2	0	0	Cheshwardine.....	16	3	0
Parish Church.....	16	16	3	Hinstock.....	14	11	10
Quebec Chapel.....	118	0	6	Kemberton.....	1	10	0
St. Mary's.....	9	11	7	Ludlow.....	26	5	0
St. Thomas, Portman Square.....	5	15	0	Newport.....	10	9	6
Trinity Church.....	55	12	7	North West Shropshire.....	25	10	6
St. Pancras: Parish Church.....	102	18	10	Oswestry.....	90	11	0
				Salatyn.....	3	2	10
				Shropshire.....	306	2	10

Silvinton	1	1	0	Camberwell, &c.	103	3	0
Wellington : St. George's	2	10	0	Ladies' Association	326	10	2
Wem	93	10	11	Christ Church	17	13	1
Somersetshire : Bath, &c.	274	17	9	St. Saviour's	24	15	10
Blackford	5	15	6	Carshalton	15	0	2
Brent Knoll	8	15	6	Clapham Park : All Saints'	10	14	3
Bridgwater, &c.	4	15	0	Dorking and Neighbourhood	128	9	8
Burnham	6	13	0	Egham	3	2	0
Cheddar	3	5	0	Epsom	83	7	2
Chipstable	3	5	3	Farnham	117	19	4
Compton Bishop, &c.	17	3	5	Gipsy Hill : Christ Church	51	7	1
Crewkerne and Ilminster	135	18	0	Godstone	19	4	6
Curry Rivel	6	10	0	Guildford, &c.	425	12	3
Freshford	11	10	0	Ham	7	3	0
Frome	74	11	8	Herne Hill : St. Paul's	55	14	2
Glastonbury : St. Benedict	8	3	6	Horne	13	1	9
Keynham	29	0	0	Kennington Road : St. Philip's	18	7	2
Luccombe	8	1	6	Kingston and Vicinity	35	18	5
Martock	22	5	11	Kingston Hill : St. Paul's	25	1	9
Midsomer Norton	17	5	6	Lambeth : Emmanuel Church	7	2	9
Polden Hill	40	16	6	St. Andrew's	11	6	6
Queen Camel and Vicinity	26	14	2	St. Thomas's	11	6	8
Somerton, &c.	19	18	9	St. John's, Waterloo Road	25	6	4
Stoke Trister	2	13	0	Limpfield	23	6	1
Taunton, &c.	171	18	9	Lingfield	14	7	1
Wellington	10	14	4	Merton	11	4	0
Wells	91	2	7	Mitcham	84	14	9
Yarlington	1	14	3	Norbiton : St. Peter's	74	16	6
Yeovil	82	2	1	Penge	132	6	5
Staffordshire : Alstonfield	13	14	8	Holy Trinity	38	6	6
Bloxwich	25	6	8	Redhill and Neighbourhood	57	8	1
Burslem	21	2	11	Richmond	57	0	4
Burton-on-Trent	40	13	8	St. Matthew's, New Kent Road	12	17	9
Christ Church	37	14	7	South Norwood	39	9	3
Bushbury	41	16	9	Southwark : St. George the Martyr	25	1	9
Cannock	18	2	8	St. Peter's	4	19	0
Handsworth : Trinity Church	52	17	4	St. Stephen's	6	11	7
Hanley, Borough of	14	6	5	Stoke	1	14	0
Lichfield	62	3	2	Streatham : Christ Church	15	0	3
Newcastle-under-Lyme : Parish Church	20	12	5	Tooting	19	8	3
St. George's	34	3	6	Tulse Hill : Holy Trinity	12	10	10
Rolleston	25	14	6	Upper Norwood : St. Paul's	40	10	0
Rugeley : St. Augustine's	6	13	10	Wallington	56	11	6
Stadford	113	3	10	Walton-on-Thames	13	16	8
Stoke-on-Trent	10	10	0	Walworth : St. Mark's	10	15	0
Tunstall	20	10	3	Yorktown	21	18	5
Walsall	94	13	4	Sussex : Brighton	1821	16	5
Warslow	1	13	6	Broadwater and Worthing	217	10	5
Wednesbury : St. John's	2	6	9	Burgess Hill	17	17	9
West Bromwich : Holy Trinity	90	14	7	Chichester, &c.	112	13	4
Wolverhampton : St. George's	4	6	9	Cowfold	11	14	6
St. James's	13	1	1	Crowhurst	7	1	0
St. Paul's	48	1	3	Eastbourne	17	18	1
St. Philip's (Penn.)	40	0	0	Hastings, &c.	793	17	2
Wordsley	11	0	0	Horsted Keynes	15	15	3
Suffolk : Aldringham	48	3	8	Lewes	263	18	7
Beccles, &c.	129	19	1	Linch	4	1	0
Bildeston	14	1	6	Littlehampton	9	17	2
Bungay	10	0	0	Northiam	24	11	0
Bures	16	8	11	Petworth	48	4	6
Darsham	1	2	0	Rye	26	14	0
East Suffolk and Ipswich	611	15	11	Stedham	3	2	0
Halesworth	241	5	9	Stonegate	11	5	9
Hoxne	68	6	0	Wadhurst	27	11	0
Lowestoft	83	6	3	Warwickshire : Arrow	17	14	11
Palgrave	9	8	1	Birmingham	666	11	10
Stratford and Farnham	2	3	9	Brailes	23	19	8
Sudbury	120	0	0	Claverton and Rowington	3	11	11
West Suffolk	302	10	3	Coleshill	18	15	6
Wetherden	14	1	2	Coventry	213	5	4
Wrentham	23	1	0	Exhall-cum-Wixford	6	6	10
Surrey : Addlestone	34	16	0	Fenny Compton	17	6	6
Balham and Upper Tooting	73	8	1	Kenilworth	59	7	7
Battersea : St. Mary's	87	14	11	Leamington	100	0	0
Beddington	45	7	0	Marton	7	9	4
Bermondsey : Parish Church	16	1	6	Nuneaton	27	17	3
Christ Church	14	0	8	Rugby	76	5	0
St. James's	20	0	0	Salford Priors	8	15	4
Bishop Sumner's Mission Church Sun- day School	3	3	4	Southam	10	9	2
Blindley Heath	7	2	9	Stockingford	19	14	9
Brixton : Christ Church	141	15	0	Stretton-on-Dunsmore	9	4	2
St. Saviour's	13	0	0	Studley	8	7	6
St. Matthew's	86	13	2	Temple Grafton	4	6	11
Juvenile Association	9	19	7	Warwick, &c.	54	4	3
				Wincoke	1	18	1

Wolston.....	12	19	8
Westmoreland: Ambleside.....	50	0	0
Juvenile Association.....	5	14	5
Appleby.....	10	9	0
Bampton.....	8	3	6
Brough.....	20	14	10
Burton.....	26	4	8
Kendal.....	303	3	1
Levens.....	32	0	3
North Windermere.....	67	19	4
Windermere: Parish Church.....	12	4	6
Wilts: Calne.....	41	13	2
Chippenham and Neighbourhood.....	23	19	9
St. Paul's.....	70	10	4
Devizes.....	77	2	11
Malmesbury, &c.....	70	0	0
Marlborough.....	36	14	3
Salisbury.....	207	7	4
Swindon.....	5	7	
Trowbridge.....	93	11	3
West Ashton.....	5	4	0
Winkfield.....	18	8	0
Worcestershire: Abberley.....	29	2	6
Blackheath.....	18	7	6
Birta Morton.....	4	11	6
Bromsgrove.....	51	2	10
Cleeve Prior.....	10	13	6
Cookley.....	31	5	2
Droitwich: St. Peter's.....	2	2	0
Evesham.....	2	5	0
Great Malvern.....	178	0	7
Halesowen.....	50	8	7
Langley.....	4	1	5
Redditch.....	20	1	4
Romsey.....	4	15	5
Stourbridge.....	108	15	1
Stourport.....	48	19	2
Tenbury.....	5	4	3
Wolverley.....	52	6	10
Worcester.....	205	7	2
Yorkshire: Allertonthorpe.....	4	9	10
Austwick.....	15	8	0
Ardley.....	3	0	0
Aston.....	21	3	0
Barnsley.....	140	10	0
Bampton and Speeton.....	5	17	1
Bemham: St. Margaret's.....	13	16	4
Beverley.....	106	4	3
Bolton and Bolland.....	7	13	4
Bingley.....	24	16	8
Bradford.....	386	17	4
Parish Church.....	9	2	6
Bradford.....	18	3	0
Bridlington Quay.....	118	12	0
Calverley.....	187	0	9
Clapham.....	19	19	9
Cleveland.....	108	14	9
Clifford.....	9	18	0
Dewsbury.....	24	2	0
Doncaster.....	309	9	2
Driffield.....	100	18	5
Eberston.....	11	8	6
Eccleall.....	2	8	1
Giggleswick.....	20	9	3
Gimborough.....	1	1	0
Gomersal.....	7	15	0
Grosmont and South Cleveland.....	22	1	2
Huddesley.....	15	3	4
Halifax.....	519	3	6
Hampthwaite.....	14	7	9
Harrogate.....	348	18	3
Heckmondwike.....	8	6	3
Hasley: Parish Church.....	1	11	6
Holmescroft.....	39	7	11
Hooton Pagnell.....	5	9	8
Huddersfield.....	692	12	10
Hull.....	473	11	4
St. Thomas.....	13	10	3
Ilkley.....	64	15	1
Knaresborough.....	203	16	3
Langton.....	1	13	2
Leeds.....	2	12	2
Leeds.....	806	10	9
Malton and Ryedale.....	83	15	5
Morley.....	2	7	6

Northallerton.....	1	1	0
North Cave, &c.....	17	11	0
North Otterington.....	1	2	10
Otley.....	66	1	5
Pocklington and Neighbourhood.....	49	2	7
Pontefract.....	177	16	1
Raskelf.....	3	8	9
Ravenfield.....	17	0	0
Richmond.....	63	6	2
Ripley.....	40	9	0
Ripon.....	350	0	0
Roundhay.....	1	14	4
Rotherham.....	270	1	5
Rylstone-with-Conistone.....	7	13	2
Scarborough.....	105	14	10
Selby District.....	55	4	3
St. James's.....	2	13	2
Settle.....	5	5	0
Sheffield.....	2311	18	3
Skipton.....	9	1	1
Snaith and Neighbourhood.....	71	17	6
Sutton-in-Craven.....	14	10	8
Tankersley.....	24	4	0
Thirsk.....	70	9	5
Thornton-in-Lonsdale.....	15	14	11
Upper Armley.....	11	7	5
Wakefield.....	79	1	7
St. Mary's.....	5	12	10
Whitby.....	96	10	4
Woodside.....	17	4	3
York.....	900	0	0

ASSOCIATIONS IN WALES.

Anglesea: Llangefni: Parish Church.....	4	0	0
Brecon: Builth.....	13	13	4
Brecknockshire: Glasbury.....	15	9	
Llanelli.....	9	18	7
Cardiganshire: Llandysall.....	42	4	1
Carmarthenshire: Carmarthen.....	53	9	2
Llandilo.....	17	4	11
Carnarvonshire: Carnarvon.....	92	4	6
Bangor.....	1	0	0
Glanogwen: Christ Church.....	3	0	0
Lleyn and Eifronydd Deaneries.....	18	9	6
Denbighshire: Bodvri, &c.....	10	4	0
Bryn Malley.....	11	4	6
Chirk.....	38	11	1
Denbigh.....	32	10	2
Gresford.....	1	5	0
Henllan.....	11	2	8
Isycoed.....	11	2	6
Llanrhialadr-yn-Kinmerch.....	11	3	0
Rhosymedre.....	1	16	0
Ruabon.....	2	4	8
Wrexham.....	42	10	9
Flintshire: Bistre.....	6	11	9
Caerwys.....	3	3	4
Cefn.....	9	1	10
Holywell.....	33	5	11
Hope.....	7	7	6
Mold.....	35	0	2
St. Asaph.....	26	4	6
Tremeirchion.....	6	0	0
Glamorganshire: Canton.....	2	0	11
Cardiff: St. John's.....	101	18	3
Cwm Avon.....	7	9	6
Swansea.....	64	6	9
Merionethshire: Llangower.....	1	5	6
Montgomeryshire: Aberdovey.....	5	5	0
Buttington.....	17	3	3
Newtown.....	4	0	0
Trelystan-with-Leighton.....	3	11	6
Welshpool.....	48	6	0
Pembrokeshire: Haverfordwest.....	63	1	11
Johnston-with-Steynton.....	5	5	0
Robeston Wathen.....	9	0	0
Radnorshire: Llanfangel-Nontmelan.....	1	0	0
Lianguillo.....	3	15	0

SCOTLAND.

Annan: St. John's.....	33	0	0
Edinburgh Auxiliary.....	47	13	8
Glasgow: St. Jude's.....	65	7	0
St. Silas'.....	66	3	9

IRELAND.

Belfast.....	60	0	0
Meath: Clonmel.....	5	0	0

BENEFACTIONS.

A. J. R.....	5	5	0
Anonymous Friend.....	2000	0	0
An Invalid's Thankoffering for a Missionary's Visit.....	5	0	0
Arkwright, J. C., Esq., Prince's Gate.....	25	0	0
Beynon, Mr. John, Port Eynon, by Rev. W. Melland (Thankoffering for Special Mercies received during the last 40 years).....	30	0	0
Birchall, Mrs., Slaidburn.....	50	0	0
Bowden, Mrs., Tunbridge Wells.....	200	0	0
Brooke, Sir Wm. De Capell, Bart., Market Harborough.....	10	0	0
Brown & Co., Messrs. W., Old Broad St.....	10	10	0
Cairns, Miss, Merlewood.....	5	0	0
Cornwall, late Rev. W. A.....	5	0	0
Crabb, R. H., Esq., Chelmsford.....	200	0	0
Daehwood, Rev. Chas. J., Billington.....	10	10	0
Denison, Lady, East Sheen.....	5	0	0
Deverell, Mrs., Cosham.....	25	0	0
Donation by the Dying Wish of the late Frances Ridley Havergal.....	20	0	0
E. S. (Thankoffering).....	5	0	0
E. S. (for China).....	5	0	0
E. S. N.....	200	0	0
Farrer, Miss G., Stoke Ferry.....	20	0	0
Foster, E. Bird, Esq.....	100	0	0
From a Sewing Society in Northumberland.....	5	6	8
Goldsmith, Rev. Malcolm G., Madras.....	100	0	0
Gurney Mrs. Russell, Orme Square.....	25	0	0
Hawes, Mrs., Narberth.....	10	0	0
Hubbard, W. E., Esq., Horsham.....	500	0	0
"In Memoriam," Mrs. Walter Allnut, Glastonbury.....	5	0	0
J. B.....	50	0	0
J. F. C.....	10	0	0
J. R.....	5	0	0
L. H.....	5	0	0
L. & S. B.....	15	0	0
Lloyd, Rev. S. Z., Stourport.....	5	0	0
Lumsden, Mrs., Lower Berkeley Street.....	5	0	0
Lush, Miss C. M., Carlton Square.....	10	10	0
M. J.....	50	0	0
Morris, Miss, Colney Hatch.....	5	0	0
N. N.....	10	0	0
Noble, John, Esq.....	10	10	0
Norman, R. M., Esq., Jermyn Street.....	5	0	0
Rowley, Rev. W. W., Weston-super-Mare.....	5	0	0
S. A.....	100	0	0
"Sale of Silver Salver".....	25	15	2
Sellwood, Binford, Esq.....	100	0	0
Sellwood, Frank, Esq.....	100	0	0
Shepherd, Rev. Clement C. W., Guildford.....	5	0	0
Stevenson, J., Esq., Malvern.....	5	0	0
Terry, Mrs. J. B.....	5	0	0
T. G.....	10	0	0
Thankoffering for continued Mercies.....	25	0	0
Thornton, John, Esq., Onslow Gardens.....	100	0	0
Vale, W., Esq., Edington.....	100	0	0
Venn, E. G., Ipswich.....	5	0	0
Wainwright, Wm., Esq., Woking.....	25	0	0
Whidborne, Mrs. Anna E., Torquay.....	15	0	0
Wightman, Mrs. L., East Dulwich.....	100	0	0
Woolton, C., Esq.....	52	10	0
Wright, Miss, Derby.....	30	0	0
X. Y. Z., by Rev. S. G. Harris.....	25	0	0

COLLECTIONS.

Andrews, Miss Elizabeth, Edgbaston.....	1	1	6
An Old Missionary Box.....	15	0	0
Arnott, Miss Alice A., Missionary Box.....	14	0	0
Barnett, Miss, Cradley.....	13	0	0
Bermondsey: St. Andrew's Sunday-sch., by Rev. J. W. Davidson.....	2	5	7
Boys' Home, Regent's Park Road, by Rev. T. Turner.....	5	5	0
Bromwich, West, Sunday-school Miss. Boxes.....	2	8	0

Burges, Miss M. E., New Wandsworth.....	1	0	7
Burgess, Miss, Weaverham, Miss. Boxes.....	1	15	11
Clerkenwell: St. James' Sunday-school, by T. Wilkins, Esq.....	8	2	3
Cranham Boyd School, by Thos. Boyd, Esq.....	1	15	7
Dalston: All Saints' Ragged School, by Mr. H. O. Eves (3 years).....	2	6	4
Fines, late Mrs., Grandchild.....	1	17	9
Fisher, Miss, Alma Street.....	19	4	0
Friend to the last, "per Ella," Miss. Box.....	1	0	0
Garrett, Mrs. L., Snape, Miss. Box.....	4	4	6
Ganthorp, Miss.....	14	0	0
George, Miss, Cirencester, Miss. Box.....	15	0	0
Groome, Mrs. R., Monk Soham.....	1	17	9
Hall, Rev. A., Vancouver's Island, Miss. Box.....	1	1	0
Havard, Master and Miss Lewis.....	1	5	0
Hudson, Miss, Leeds.....	4	5	0
Hutchinson, Miss Winifred, Samner Place.....	14	3	0
Large, Master J. A.....	1	1	0
Lingfield Sunday-school, by E. V. E. Bryan, Birthday Gift.....	10	1	0
Lisson Grove: St. Paul's Sunday-school.....	10	0	0
Masterman, Misses C. and M., Sunday-school Classes.....	10	0	0
Mitchell, Mrs., Miss. Box.....	2	17	6
Montgomery, Miss Lucy, Cornwall Gardens, Miss. Box.....	3	0	0
Mould, Miss, Great Easton.....	1	18	0
National Society's Training College, Battersea, by Mr. Wm. Abigail.....	14	0	0
Nunn, Miss A., Stanstead Rectory, Birthday Gift, Miss. Box.....	2	6	6
St. Clement Dances' Sunday-schools, Girls' Bible-classes, by F. M. Ponder, Esq.....	13	1	0
St. Mary-le-Strand, Sunday-school.....	1	4	0
St. Pancras: St. Mark's, Regent's Park.....	1	6	0
Sibley, Mr. C., Miss. Box and Card.....	14	2	0
Southwark: St. Saviour's Sunday-school.....	4	6	6
Tower Street Mission School, Seven Dials, by Wm. Frohlich, Jun., Esq.....	1	6	4
Tucker, Miss L. E., Carlton Hill.....	6	13	0
Vine, Miss C., Highbury Hill.....	10	6	0
Watson, Miss Louisa, Westbourne Park.....	4	13	0
West, Miss F. T., Red Hill, Miss. Box.....	2	13	6
Whittington, Rev. R., Children, Guildford Street, Miss. Box.....	1	5	6
Winscom, Miss, Collected at Malvern in 1878-79.....	4	10	0

LEGACIES.

Appleby, late Mrs. Sarah: Exor., C. E. Appleby, Esq.....	50	0	0
Lawrence, late B., Esq. (Interest).....	4	5	6
Manbey, late Mrs. T. M.: Exor. and Extrixes, R. K. J. Newman, Esq., Mrs. E. J. Newman, and Miss E. S. Newman.....	100	0	0
Matthew, late Miss, of Speen Hill, Newbury: Exors., R. Fisher, Esq., and W. Fisher, Esq.....	50	0	0
Paget, late John: Exors., J. T. Halton, Esq., Jno. Wood, Esq., and S. W. Paget, Esq.....	50	0	0
Price, late A. F., Esq.: Extrix and Exor., Mrs. Ann Price and Chas. Browne, Esq.....	100	0	0
Procter, late Anne: Exor., A. Thomas, Esq.....	200	0	0
Price, late Miss Eliza, of Meole Brace: Exors., R. Campbell, Esq., and G. O. Harrison, Esq.....	5	0	0
Searle, late Mr. G. F. S.: Exor. and Extrixes, E. E. Lewis, Esq., Miss S. E. Howell, and Miss F. Howell.....	90	0	0
Straghan, late Miss E., of Bristol: Exor., Rev. J. C. Moody.....	90	0	0
Symes, late John Coles, Esq.: Exor., W. S. T. Sandelands, Esq.....	800	0	0

FOREIGN CONTRIBUTIONS.

Africa: Sierra Leone Grammar School.....	5	0	0
America: Canada Memorial Church Missionary Society.....	10	0	0
New Brunswick: St. John's.....	25	7	0

Australia : New South Wales.....	130	0	0
France : Mentone : Christ Church.....	11	0	0
Paris.....	23	8	0

ALEXANDRA GIRLS' SCHOOL FUND.

Friend at Catsfield, by Miss Hayley.....	10	0	0
Jones, W. C., Esq., Warrington.....	500	0	0

VICTORIA NYANZA MISSION FUND.

Stockwell : St. Andrew's Sunday-school and Church Services.....	6	19	0
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DEFICIENCY FUND.

A. E. M.....	2	0	0
A Friend.....	25	0	0
Ditto, Huddersfield.....	2	0	0
Ditto.....	500	0	0
Alexander, Rev. E. F., Croydon.....	10	0	0
Alford, Stephen S., Esq., Haverstock Hill.....	1	1	0
Amberley, by C. M. Playne, Esq.....	25	0	0
A Missionary.....	5	0	0
A Missionary's Widow and Daughter.....	3	0	0
Anonymous, by Rev. W. H. Barlow.....	100	0	0
Ditto.....	5	0	0
Ditto.....	1	10	0
Ditto.....	5	0	0
A Nursery Missionary Box.....	18	6	0
A Piece of Plate.....	5	14	0
Arnold, M. A. (coll.), by Miss Pelham.....	12	0	0
A Sacrifice of Thanksgiving.....	10	10	0
A Subscriber of Fifty Years.....	150	0	0
A Widow's Thankoffering.....	2	3	0
A Wolverhampton Curate.....	5	0	0
Bailey, Miss (coll.).....	10	0	0
Barton, Miss E., Croydon.....	10	0	0
B. B., Hertford.....	10	0	0
B. D., by Miss Carr.....	5	0	0
Belfast.....	10	10	0
Bevan, Rev. and Mrs. D. B., Thankoffering for a Special Mercy received.....	15	0	0
Bible-class at Christ Church, Sowerby Bridge.....	2	2	0
Bickersteth, Rev. E. H.....	200	0	0
Birmingham : St. George's, Edgbaston.....	101	14	6
Birthday Gift, by Miss E. Fullagar.....	1	8	6
Blake, Dr. C. Paget, R.N., St. Budeaux.....	1	1	0
Blake, Mrs., ditto.....	1	1	0
B. N. D.....	2	0	0
Bosanquet, Mrs., Ramsgate.....	10	0	0
Bournemouth : Holy Trinity.....	106	6	0
Boyton.....	1	10	1
Bristol, by E. W. Bird, Esq.....	67	18	4
Brook, Miss, Huddersfield.....	10	0	0
Brown, Miss, Broadstairs, a further don.....	5	0	0
Bryan, Mrs., Brighton.....	5	0	0
Buckingham, &c.....	5	0	0
Burnfoot, Mr. and Mrs., Malcolm.....	5	0	0
Cambridge, &c.....	256	18	9
Cantab.....	10	0	0
Carus, Rev. Canon, Merton.....	10	0	0
C. A. S., Thankoffering for Great Mercies lately received.....	1	0	0
Castle Eden : St. James', by Rev. C. R. Bird.....	5	2	7
C. C., Thankoffering.....	1	10	0
C. E.....	4	0	0
Chalgrave Sunday-school, by Miss E. Hodgson.....	12	0	0
Chapman, Mrs. M.....	5	0	0
Charlesworth, Miss F. M., Hanover Sq.....	1	1	0
Chipping Campden, by Rev. D. L. Pit- cairn.....	6	0	0
Clarke, Mrs.....	4	0	0
Clarke, T., Esq.....	5	0	0
Class of Young Men at Parson's Green.....	10	0	0
Clayton, Rev. Canon, Stanhope.....	10	10	0
Clutton, Miss H., York.....	5	0	0
Cobb, Rev. C. F., Tunbridge Wells (2nd don.).....	50	0	0
Collected by Mrs. R. P. Greaves, from Compton.....	3	18	0
Collected by Members of a Working Party, by Miss Gates, Brighton.....	5	13	8
Collett, Miss.....	10	0	0
Cookley.....	16	0	0

Cooper, F., Esq., Bath.....	20	0	0
Corbie, Mrs.....	10	0	0
Crosse, Mrs., Braganstown.....	10	0	0
Crowe, Chas. S., Esq., N. W. America, by Rev. R. Phair.....	15	0	0
Crump, Misses, Holloway.....	10	0	0
C. S. T.....	5	5	0
Dalton, Herbert, Esq., Tunbridge Wells.....	200	0	0
Delap, Miss M., Belgium.....	19	10	0
Devon and Exeter.....	18	0	0
Dewe, Rev. F. J., High Ashurst.....	2	2	0
Donald, M. H., Esq., Stanwix.....	1	1	0
Donald, Mrs., ditto.....	1	1	0
Double Subscription, by Mrs. W. Hayee.....	1	0	0
Dunkirk, by Rev. W. J. Springett.....	3	9	9
Dury, Rev. Theo., Harrogate.....	5	0	0
East Claydon, by Rev. A. L. Smith.....	13	10	2
E. B. (additional).....	10	0	0
E. E. C., Easter Offering.....	1	0	0
E. J. S. H.....	5	0	0
E. K. P.....	1	0	0
E. M.....	5	0	0
Esther, Thankoffering.....	1	0	0
Evans, Miss, by Miss Carr.....	5	0	0
F. A.....	1	0	0
Fell, Rev. J. E., Acton.....	5	0	0
Ferguson, Mrs., Miss. Box.....	2	14	6
F. G.....	2	0	0
Finch, Mrs., Rutland Gate.....	5	0	0
Fletcher, W. H., Esq., Bowling.....	10	0	0
F. M.....	1	0	0
F. N.....	15	0	0
Forester, Lady, by Mrs. Jennings.....	5	0	0
Fox, C. Douglas, Esq.....	10	10	0
Frere Town, E. Africa, by J. R. Streeter, Esq.....	18	0	0
Friend.....	3	0	0
Friend.....	2	2	0
Friend.....	1	0	0
Friend.....	2	0	0
Friend.....	5	0	0
Friend, by Miss L. E. Tucker.....	1	0	0
Friend at Birkenhead, by Mrs. Gathorne.....	5	0	0
Friend, Bridlington Quay.....	10	0	0
Friend, Isle of Thanet.....	2	2	0
From a Friend.....	10	0	0
From a Member of the Free Church of Scotland.....	1	0	0
From Whitby, by Miss Akenhead.....	5	0	0
Gal. vi. 10.....	10	0	0
Gale, Miss.....	2	2	0
Geidt, Rev. B., Margate.....	10	0	0
Goe, Rev. F. F.....	25	0	0
Goe, Mrs.....	25	0	0
Goodden, Rev. C. C., Montacute.....	1	1	0
Goodnestone and Graveney : Rev. W. J. Springett.....	2	8	6
Gosport : St. Matthew's.....	8	4	3
Great Malvern : Christ Church.....	1	0	0
Greenside : Rev. C., Thorpe Bassett.....	5	0	0
G. X. H.....	3	10	0
Hadfield, Mrs., Brownhill.....	5	0	0
Haldane, Alexander, Esq.....	10	0	0
Hammond, Mrs. A. R., Corfu.....	3	0	0
Hammond, Miss, ditto.....	10	0	0
Hampstead.....	270	0	0
Harbert, T. W., Esq., Emsworth.....	1	0	0
Harper, Rev. T. W.....	10	0	0
Harrison, Miss E.....	1	1	0
H. B. R.....	1	1	0
H. C.....	2	2	0
H. D.....	15	0	0
Hereford : Ladies' Working Party.....	10	13	9
Herne Hill.....	1	12	9
Heworth : by Rev. G. E. Gardner.....	3	1	6
H. H.....	1	10	0
Hillyer, Mrs. & Miss, Leap Year Offering.....	10	0	0
H. M.....	1	0	0
Hoare, Rev. J. G., Canterbury.....	10	0	0
Hodgson, Mrs. C., York.....	2	0	0
Hollings, J., Esq., Frimby.....	10	10	0
Hollymount, Ireland.....	7	7	0
Howley, T., Esq.....	2	2	0
Hudson, Miss.....	3	0	0
Ibbetson, Rev. J., Darlington.....	3	0	0

Islington: Holy Trinity, per E. Stock, Esq.	3 18 1	Rand, Mrs., Manningham Thorpe	5 0 0
I. D. A.	10 0	Reader of Marching Orders	5 0 0
I. H. B.	5 0 0	Reading: Greyfriars Church	15 14 6
I. M. M.	1 1 0	Redford, Rev. F., Silloth	5 0 0
J. H. G., Ashton-on-Mersey, by Miss Wilson	2 0 0	Redhill, &c.	113 12 0
J. P.	100 0 0	Rendham, by Rev. G. Ensor	11 3 10
J. W. B., Thankoffering for Great Mercies	5 0 0	St. Bride's, Fleet Street	17 0 9
Kelly, Col. and Mrs., Nice	5 0 0	St. Marylebone: All Souls', by Miss Hardy	1 0 0
Keewick: St. John's	1 10 0	Sale of Coins	10 10 8
Kilburn: St. Mary's, by A. B. Wyon, Esq.	1 0 0	Sale of Old Lace	3 1 3
King, Miss G., Westbourne Park	5 0 0	Scarborough	31 10 0
King, Hon. Mrs. Locke, Weybridge	10 0 0	S. C. F.	2 0 0
Kingdon, Mrs.	2 0 0	Schwarz, Miss H., Kornthal	1 5 0
Kingdon, Mrs., Clarius	19 10	Scott, Rev. John	75 0 0
Kingdon, Mrs. L. E., Aston	10 0	Seago, Miss E., Norwich	1 0 0
L. and A. C.	1 0 0	Seaver, Rev. C., Belfast	21 0 0
Lambert, Miss E. E., Malvern	20 0 0	Sharpe, Miss E., Lower Walmer	10 0
Lancaster	10 0	Sinclair, Rev. J. S., Fulham	10 0
Lane, Rev. W. Meredith, Normanton	5 0 0	Skelmersdale, by Rev. J. Hollingsworth	2 0 0
Leach, Mr. J. W., Otley	10 0	Smith, Rev. E. B., Llandrinio	1 1 0
Lee, Misses, Bridlington Quay	10 0 0	Smith, G. J. Philip, Esq.	100 0 0
Lincoln, by Rev. F. B. Blenkin	36 12 0	S. M. M.	10 0 0
Litchfield, Mrs. W. E., Kensington	5 0 0	South Kent, by Major Deedes	1 1 0
Litchfield, Miss E. A., Stone	10 0	South Malling, by Rev. C. D. Smith	12 0 0
Liton, Mrs., Cheltenham	5 0 0	Southsea: St. Simon's, by Rev. F. Baldey	52 5 0
Liton, Miss, ditto	2 0 0	Southwark: St. Jude's	20 19 6
Livermere, by Rev. H. James	4 10 0	Southwick, by Rev. O. Heywood	1 0 0
Liverpool: St. Mary's, Wavertree	5 0 0	S. R.	45 0 0
L. L. H.	1 1 0	Stephens, Rev. W. R., Brussels	1 1 0
Longley, Miss E., Honfield	10 0	Steppingly, by Rev. J. W. Smyth	7 8
Lord, Mrs., Northiam	5 0 0	Stern, Rev. J. A. L. A.	3 0 0
Lowestoft, St. John's, by Rev. J. Last	24 16 6	Stevenson, by Rev. E. W. Cook	2 3 5
L. J. D.	10 0 0	Stony Stratford, by Mrs. J. Reeve	1 10 0
Lugard, Miss, Norton Vicarage (coll.)	48 13 8	Stranorlar, by Rev. F. Whitfield	15 0
M. A. C.	1 0 0	S. V. M.	10 0
Manchester, &c.	128 9 9	Tabor, Rev. R. S., Cheam	50 0 0
Margie and Tottie	13 0	Taylor, Mrs., Clifton (coll.)	3 0 0
Matt. xxi., 3	20 0 0	Thankoffering for Continued Mercies	20 0 0
Maude, Captain the Hon. F.	10 0 0	Thankoffering for a beloved Father entered into rest	5 0 0
Maxwell, Rev. E., High Roding	5 0 0	Thankoffering for Answered Prayer	10 0 0
Meason, R. F. G., Westbourne Park	5 0 0	Thankoffering from an Octogenarian	
M. E., Two Thankofferings	10 0 0	Presbyter, a supporter of the C.M.S. since the year 1818	5 0 0
M. E. E.	10 0 0	Thankoffering—Funeral Expenses not required when expected	4 0 0
Meredith, Mrs., Leeds	2 0 0	The Fylde, by Rev. W. Richardson	3 3 0
Milton, Mr. M. W., Chelsea	0 12 6	The Daughter of an early Missionary	5 0 0
Mould, late Miss, Oakham, by her Brothers	50 0 0	Torquay, by Rev. W. Hockin	133 0 0
Mulvany, Mrs., St. Helen's	10 0 0	Tristram, Mrs., Sen., Durham (coll.)	11 1 0
M. W. Congleton, by Miss Wilson	1 5 0	Tucker, Miss (coll.)	1 1 6
My College Gold Medal	2 15 0	Tunbridge Wells, by E. M. Hunter, Esq.	150 4 0
New Milverton	4 0 0	Turner, Mrs. T. C., Hereford	5 0 0
Norfolk, by Rev. W. N. Ripley	3 0 0	Walmley, Warwick	14 11 0
Nottingham, by Rev. Canon Smith	74 12 6	Walter, Chas., Esq., Kingston-on-Thames	5 0 0
Old Coins	3 0 1	Ward, Mrs. B., Brighton	10 0
Old Swinford, Stourbridge	3 0 0	Warwick, by T. P. Dale, Esq.	79 2 5
Pattison, Miss, Addiscombe	6 0 0	Watford: St. Andrew's	21 0 0
Paynter, Rev. Samuel	200 0 0	West, Master J. J., Hampstead	15 6
Pelham, Miss, and Friends	15 0 0	W. F. L.	15 0 0
Perowne, Very Rev. J. J. Stewart, D.D.	5 0 0	Williams, W. J., Esq., Carmarthen	1 0 0
Postle, Rev. John	5 0 0	Willyams, T. E., Esq., Boulogne	10 0 0
Potter, Rev. and Mrs. Lewis F.	5 0 0	Winchester, &c., by Rev. A. Baring-Gould	7 5 1
Powell, Rev. Canon, Bolton	5 0 0	Woburn, by Rev. W. H. Southey	13 15 1
Proceeds of Sale	10 0 0	Woolley, Mr. & Mrs. G. H., Bournemouth	50 0 0
Ramsgate: Christ Church, by Rev. H. L. Fry	9 5 0	Wyndham, Rev. T. H., Dinton	1 0 0

The Secretaries thankfully acknowledge the receipt of the following Parcels, &c. :—

For South India—From Ven. Archdeacon Deatly, Maidstone, for Mrs. Sathianadan.

For Africa—From a Working Party, Grange School, Wimborne, per Miss Linthorne, for Rev. T. B. Wright, Lagos.

For N. W. America—From Miss Secretan, Oakfield Lodge, Reigate, for Rev. H. George; Mrs. Carfrae, Holme Lodge, Wimbledon, for Rev. G. S. Winter; Rev. F. J. Scott, Tewkesbury, for Bishop Horden; Miss Butlin, Macaulay Villa, Leamington, for Rev. G. Bruce; and Rev. Canon Battersby, Keewick, for Bishop Horden and Rev. S. Trivett.


For North Pacific—From Mrs. Wightman, St. Alkmund's Vicarage, Shrewsbury, for Mr. Duncan, Metlakatlah.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

JUNE, 1880.

EIGHTY-FIRST ANNIVERSARY OF THE CHURCH
MISSIONARY SOCIETY.

T is with feelings of more than ordinary thankfulness that we address ourselves to the task of recording and describing the recent Anniversary of the Church Missionary Society. The year which has just passed away has been one of unusual difficulty and anxiety. Most delicate negotiations have had to be carried on unexampled in the previous history of the Society; the financial pressure has been exceptionally severe. Even the officers and most experienced friends of the C.M.S. might well have been tempted to despondency, unless they had been upheld by large faith, and the distinct assurance that the work they were carrying on was the Lord's work. Still, in the course of God's Providence, it is notorious that faith is often severely tried, and that what, according to human judgment, are seasons of adversity, have to be faced as well as seasons of prosperity. There seemed every prospect of a season of adversity; but, at the "evening time, there was light." Many difficulties have, we trust, melted away into the past; income has almost balanced expenditure, and it is with the renewed consciousness of the favour and blessing of the Master that His servants gird themselves up to another year of fresh toil and labour, in which no doubt there will be fresh difficulties to be encountered, and more trials of faith to be made. Is not this, however, the perpetual condition of Christ's Church Militant upon earth? When it is in especial conflict with Satan, invading his dominions, and dethroning him from the consciences of his votaries, have not more than ordinary trials to be met? It was "in perils" that the Gospel was originally promulgated, and won its first triumphs. There is little reason to doubt that it will be so even to the end. Many lions, however, in the way, and in the streets, disappear before those whose hands are not slack in doing the Lord's work.

As in previous years, the Anniversary was commenced on Monday afternoon, May 3rd, with the usual meeting for prayer. In the evening the sermon was preached by the Right Rev. the Lord Bishop of Rochester, who took for his text the earlier portion of St. John xi. 39. In Lazarus in the grave the Right Rev. preacher saw, as it were, a type of the heathen; in the word of the Saviour subsequently uttered the efficacious principle recovering to life those who were dead in trespasses and sin; in the more immediate words of the text the

duty of Christians as exemplified in the work of Missions. The church was full to overflowing. Among the congregation were the Archbishop of Canterbury, the Earl of Chichester, and very many of the leading friends of the Society, although some very familiar faces of old and hearty supporters were sorely missed; among these we would especially note the absence, for the first time, probably, for very many years, of the Rev. Edward Auriol; it was matter of deep regret that his place was empty. The collection after the sermon was unusually large, amounting to 111*l.* 16*s.* 10*d.* So also were the collections after the meetings, so that the total sum gathered exceeded 300*l.*, a considerable advance on the amounts during the last twenty years. The Address at the Clerical Breakfast on Tuesday was delivered by the Rev. Canon Garbett. It was listened to with deep interest and satisfaction by the assembled clergy.

At the appointed hour the doors of the great Hall were opened. There has been much jubilant exultation in the secular press at the prospect of Exeter Hall being finally disused for religious meetings. Even if it were so, it would not be a matter of supreme importance. It is not the first time in their history that our Religious Societies have had to shift the places of their meetings; but hitherto it has been because that they had so increased that "the land was not able to bear them." Consequently they have migrated. If the spirit which has pervaded Exeter Hall were a thing of the past, or its meetings had dwindled to nothing, there would be some room for this braying of trumpets. But this is not the case. Even secular journals might be able to conceive that it would not be an impossibility to carry on great religious meetings in another locality. Spiritual work and spiritual men are not tied down to particular spots, though, from associations, they may be pleasant to them. But it is not at all an accomplished fact that Exeter Hall has passed away from religious uses, and there may be yet disappointment in store for those with whom the wish has been father to the thought. Any how, there was a goodly company present in the Hall on this particular occasion. Among those present we noted :—

The Right Hon. Lord Cairns, V.P., Earl of Kintore, the Bishop of Gloucester and Bristol, the Bishop of Rochester, the Bishop of Sodor and Man, the Rev. Canon Ryle (Bishop-designate of Liverpool), the Bishop of Mauritius, Bishops Claughton, Ryan, Riley, Alford, Perry, and Beckles; Archdeacons Hunter, Dealtry, and Kirkby; Sir J. Kennaway, M.P., Sir W. Robinson, Mr. Abel Smith, M.P., the Hon. Leslie Melville, Mr. Garfit, M.P., Sir W. Muir, K.C.S.I., General Sir W. Hill, K.C.S.I., Sir C. Lowther, General Hutchinson, General MacLagan, Captain the Hon. F. Maude, Mr. Arthur Mills, Mr. T. F. Buxton; the Rev. Canons Carus, Garbett, Brooke, Reeve, Money, Clayton, Blenkin, Wilkinson, Hoare, Linton, Bingham, Richardson; Prebendaries Cadman and Wilson; Hon. and Rev. S. Pelham; Revs. C. J. Glyn, Dr. Boulton, C. Jex Blake, W. O. Purton, H. W. Webb-Peploe, E. H. Bickersteth, G. T. Fox, Sholto Douglas, S. Gedge, W. Knight, E. D. Wickham, E. Lombe, L. B. White, J. Mills, R. Talor, J. Barton, W. Hockin, R. Allen, A. M. W. Christopher, J. B. Whiting, W. H. Barlow, H. E. Fox, R. J. Knight, J. MacCartie, C. Julius, W. N. Ripley, C. Smalley, E. J. Speck; Colonels Channer and Gabb; Messrs. G. Loch, R. N. Cust, J. Hoare, R. Lang, H. Smith-Bosanquet, C. Pelly, C. D. Fox, S. Gedge, H. Morris, J. Stuart; and the following Chiefs of Uganda: Namkaddi, Katarubi, Sawaddu.

Punctually at eleven o'clock the chair was taken by the Right Honourable the President, who called upon the Secretary to open the meeting with reading of a portion of Scripture and prayer. The Rev. C. C. Fenn read the 125th and 126th Psalms, and offered the prayer used by the Society at its meetings. The Report was then read by the Honorary Secretary, the Rev. Prebendary Wright. It announced a grand total of contributions amounting to 221,723*l.*, with one exception the largest sum recorded in the Society's annals. The expenditure during the past year, in spite of careful economy, had amounted to 200,307*l.* The deficit of the two previous years has thus been wiped off, but with a small adverse balance of about 3000*l.*, which can, it is hoped, be arranged for. Even this imperfect statement of finance will serve to show what grounds there are for confidence and hope. Still, means are wanting to enable the Society to send out the candidates who are in readiness, and whose presence is urgently needed in the field. So many are the calls that an income of 250,000*l.* would barely suffice the pressing needs of the Society. Six Colonial Bishops were added to the list of Vice-Presidents; also three English Deans, and the Vice-Chancellor of the University of Cambridge; as were also Arthur Mills, Esq., and Alexander Beattie, Esq. Several old and tried friends were added to the list of Life Governors. Among the chief incidents in the Report may be noted the approaching transfer of the Cathedral of Sierra Leone to the Native Church. The Centenary of the Tinnevely Mission was dwelt upon in terms of satisfaction. As regards Ceylon the Committee was able to report that, without making any concession involving principles that might prove injurious to the work, arrangements have been made under which the Bishop is prepared to license and ordain the members of the Society, and otherwise to supply episcopal oversight to the Society's Mission. The death of the much lamented Bishop Russell was noticed in connexion with the China Mission, and the appointment of the Rev. G. E. Moule was announced as his successor. As the Report, both in full and in abstract, will in due course be placed in the hands of our friends, we refrain from further allusion to it.

The meeting was then addressed by the noble Chairman, who was received with loud cheers. His speech deals so clearly with salient facts, important to be carefully borne in mind, that we present it in full:—

My Lords, Ladies, and Gentlemen,—I rise to make a very few remarks, and they shall be very few. The first subject mentioned in the Report to which I wish to allude is the financial position of the Society, and concerning that nothing, I think, could be a greater cause of thankfulness than the very liberal and noble response that has been made by our friends throughout the country to our request that they would endeavour to make up the deficiency of the year. That deficiency has been nobly met, and

is now cancelled. The Associations are reported as being in a very satisfactory condition; their contributions have increased, and there seems to be a continual blessing of God resting upon these Associations throughout the land. On the other hand, the Committee have decided, as we are told in the Report, to make some retrenchments in the expenditure of the Society. This, of course, is a saddening fact, but it is a necessary step for the Society to take. In my own opinion, the Society might have acted

upon this principle sooner, but it has now, through its Committee, felt it to be its duty to do what, in vulgar language, is described as cutting its coat according to its cloth, but which, in more Scriptural language and on the highest authority, we are told to do in the words which enjoin upon us to "count the cost before we begin building our tower." This has been done, although I am sure there are many good friends of my own who would say, "Go on in faith, trusting to the goodness of the Lord to find the means if you only go on in faith, and occupy every opening that He in His providence has presented to you." I cannot say that that is the principle on which I should feel it my duty to act in doing God's work. I feel as certain as do those dear friends to whom I have referred that "the silver and gold are the Lord's," as are also men and the openings for work; but, at the same time, I think it is our duty to look as closely after the means for work—I mean pounds, shillings, and pence—as after work which He would have us to undertake. God in His Word uses us poor human creatures to carry out the great purposes of His love to mankind; and in doing this He puts it into the hearts of men to give their time and money to the furtherance of His work. Thus it has been that a great Society like this has been able to carry on its beneficent work for many years, with thankful heart acknowledging the good providence of God in making openings for the introduction of the Gospel amongst heathen nations, and supplying us with the means and the men necessary to carry forward the good work. The next subject mentioned in the Report to which I shall allude is the many difficulties which the Society has had to encounter in the course of the past year. Among them is one which has, happily, been overcome. I am sure you will all join with me in an expression of thankfulness to God for the satisfactory settlement that has been made of what we have called "the Ceylon difficulty." I honestly believe that the arrangement which has been now made with the Bishop of Colombo is, as the Report sets forth, "a satisfactory arrangement." The Committee have assented to that arrangement without the sacrifice of a single principle or point which they thought of importance for the work

of the Society, and they have at the same time opened a way by which the Bishop himself can, consistently and conscientiously, co-operate with them in carrying out that work. In reference to this satisfactory settlement, our best thanks are due to our beloved and most revered Primate. To his great kindness, wisdom, and tact are mainly due the solution of this difficult and for a long time very troublesome question. Though, however, I can speak very hopefully of the future as far as this particular field of labour is concerned, I think we must be prepared for a recurrence of some difficulties of the same kind. It is impossible for observing men not to know that there are certain views and ecclesiastical principles maintained by some amongst us which, if maintained and acted upon by those in authority, may make it difficult for our missionaries to work under them harmoniously and happily. These, however, happen to be only a part of the many difficulties which we must expect to meet in all spheres of work for our Lord and Master. We should remember that a victory implies a battle, and that if we are to realize the promise that is made to those who overcome, we must be prepared to overcome difficulties. There can be no doubt that in the future history of this Society, as in its past, many trials and difficulties will occur. We have opposition at times from friends as well as from foes; and, in short, as the life of individual Christians is, so is the life of the whole Church and of this Missionary Society. It is a life of continual conflict, patience, and self-denial. We have individually, and so has this Society as a corporate institution, to bear our cross; and I pray that God may enable us to bear that cross meekly, patiently, and bravely, as our Master bore His cross for us. I do not intend to trouble you with any more remarks upon the Report, but will conclude the few observations I have felt it my duty to make with words much more eloquent than any I could command, and which I think particularly applicable to the present circumstances of the Society. Jeremy Taylor, in one of his most eloquent sermons (I quote from memory), says, "If we would serve the God of sufferings, whose crown was of thorns, whose sceptre was a rod of scorn, whose robe

was a purple of mockery, whose throne was the cross, we must serve Him in suffering, in self-denial, and in patience, and for our reward we shall have persecution, with all its blessed consequences." I will only add one word to those of the Bishop, and it is to express a hope that, true and sad as this view of

the Christian's course may be, we should never lose sight of the brighter side, and never forget that in serving God we shall enjoy His constant help and protection, and also the joy and peace which He pours into the hearts of all who are honestly, diligently, and faithfully endeavouring to serve Him.

The first Resolution was then moved by the Bishop of Gloucester and Bristol. After a graceful tribute and hearty welcome to the Bishop-elect of Liverpool, and satisfaction at the approaching transfer of the Sierra Leone Cathedral, and after touching on the liberality of the Native Church at Lagos, which sent 180*l.* to the Parent Society, his Lordship concluded his address as follows:—

Let us look forward with hope, for this Report abundantly ministers hope to all who have heard it read. I know that there are many persons who find it difficult to entertain this hope, and, believe me, the non-existence of this feeling is one of the chief retarding influences in opposition to the work of Societies such as ours. Let me close my remarks by pointing first to a special case, and then alluding to one of a more general character, to show that the hope is not one enunciated merely by myself, but is based on reality. As the special illustration let us take the case of the local Church in Tinnevely, which this year, I believe, celebrates its centenary. In the year 1780, or thereabouts, if my memory serves me, that good man, Schwartz, founded the Native Church with not more than about forty members on the register; and now that the centenary has come round the Church has a bishop and two suffragans, with over 97,000 church attendants, in lieu of the forty with which the Church was started; of whom between 13,000 and 14,000 are regular communicants. Who can recall these facts without feeling that God's Word has moved onwards with a rapidity which we can hardly properly appreciate or estimate, and moreover a rapidity which has developed more and more within the last few years? What I have said of this Church at Tinnevely must, I am sure, be said with equal truth of all the other Churches with which this Society has any connexion. Now let me in conclusion mention a special illustration, which may perhaps give encouragement to some who think that "my Lord de-

layeth His coming." He does not delay, but is coming, and coming soon. Listen to a few cold figures. What was the number of the Church on the Day of Pentecost? It was 3000, but some seventy years later, at the end of the first century, the Church had increased to some 500,000 souls; which number had increased by the days of Constantine—glorious days for the Church of Christ—to 10,000,000. Then look on, and I do not fear even to look into the dark middle ages when the Church of the West separated itself from and anathematized the Church of the East. At this time the 10,000,000 Christians of the time of Constantine had become 30,000,000, which again by the time of the glorious Reformation had grown to 100,000,000, and at the present time there are on the face of the globe no less than 400,000,000 of Christians. Now, then, may we dare to look forward? The population of the world, as nearly as we can estimate it, is now 1,400,000,000, and following the same rate of progress as in the past, the number of Christians will also go on increasing in an equal, if not a greater ratio, and the gross number will have become mighty almost beyond computation. The statistics which I have quoted may seem curious, but they will bear the test of inspection, and are such as to fill us with hope. Let us, therefore, look joyfully forward, remembering the prophecy that was spoken by the blessed lips of the dear Lord of Life, "This blessed Gospel shall be preached to all nations, and then shall the end come;" and the promise, "Lo, I am with you alway, even unto the end of the world."

A most hearty welcome then awaited Earl Cairns, who for many

years, even when most heavily weighted with the most important official duties, has ever been found ready and willing to advocate the cause of the Church Missionary Society. The following tribute of the Christian statesman and lawyer to the importance of Christian Missions, and the work of the Society in particular, will be peculiarly welcome in these days, which in so many ways are painfully days of rebuke and blasphemy on the part of vain and pretentious men :—

I had intended to be present here to-day as a listener only, and to have taken the opportunity afforded by some leisure to learn something more of the recent labours of a Society for which I have always entertained the greatest admiration and the warmest sympathy. The history of the Church Missionary Society has been in a great degree the history of the Church in the present century. Coeval with the century, the Society began with a small commencement, labouring under great difficulties, and struggling against much opposition. But the Society went on. It carried with it, and was borne along by, the great mass of spiritual and evangelical life in the Church, and it stands before the public now, by the blessing of God, at the goodly age of fourscore years, the greatest, most extended, most vigorous, and most successful missionary organization in the kingdom. I cannot speak on the historical point without expressing the pleasure which I feel that there has now issued from the press an admirable history of the Society in the memoir which has been published of its devoted and indefatigable honorary secretary, the late Henry Venn. I do not stand here to offer any information with regard to the details of the work of this Society. I am here, and most of us are here, for the purpose of hearing those details from the lips of others. But there are, as it appears to me—and I desire to mention it—three great objects which meetings of this kind are well calculated to fulfil. In the first place, a meeting like this—and I rejoice to see the present meeting so large as it is—is an indication that the supporters of this Society do not mean to rest satisfied with giving to the funds of the Society a subscription or a donation which has to be paid as a tax, or an impost, to silence the importunity of conscience, or perhaps of a collector—a

subscription that is to be thought of no more till the time recurs for repeating the payment again; but that they are determined to acquaint themselves personally and really with the working of the Society, to watch the progress the Society is making, to stand as those who by earnest prayer have asked for the success of the Society, and to inquire how and where, and in what form and to what intent, those prayers have been answered. And there is another purpose—a great purpose—which a meeting of this kind appears to me to fulfil. A meeting of this sort is well calculated to raise and sustain the spirits of those devoted men and women who are our missionaries abroad—who have left kindred and country and friends and ease, and who suffer privations and hardships, and sometimes persecutions, in order that they may spread abroad the blessed knowledge of the Gospel of Jesus Christ among the heathen, and whose spirits will be sustained, whose hearts will be gladdened, by knowing that they are not forgotten in the thoughts and in the assemblies, and in the good wishes and in the prayers, of their countrymen at home. And, my lord, in the third place, it has well been said that a spirit of missionary enterprise is the test of a standing or of a falling Church. I look with satisfaction upon meetings like the present as a recognition by the Church, and not least by the laity of the Church, that they accept the command to go into all the world, and to preach the Gospel to every creature, as a command of continuous and perpetual obligation—as a command as binding on the Church now as it was when it was originally delivered—as a command, obedience to which will not cease to be a duty until that blessed day arrives when the knowledge of the Lord Jesus Christ shall overspread and cover the earth as the water covers the sea.

The Resolution was supported by the Rev. J. R. Wolfe. Our space would require that it should be curtailed; but it so forcibly shows the

evils arising from the opium traffic, and that there is willingness on the part of the Chinese, as contrasted with their official classes, to receive the Gospel, that we cannot undertake to do so. It vividly recalls the nature and character of the opposition made to the Gospel, as recorded in the Acts of the Apostles, as also the encouragements it then met with. We think, therefore, that it should be preserved.

My Lord Chichester, Ladies, and Gentlemen,—The part of the Resolution to which I wish to address myself is that which has reference to China; and how can I speak of China, and what can I say about it? I cannot speak to-day about the vast empire of China, with its 400,000,000 of inhabitants; but I must speak simply of one small spot in that great empire, and that is the spot where I myself have been permitted to labour for the last eighteen years, namely, the province of Fuh-kien and the city of Fuh-chow. It is just about thirty years since a Church missionary was sent to that great city. The province of Fuh-kien, I may observe, is the smallest of the eighteen provinces of China proper, and contains a population of about 20,000,000. It contains eighty-five or ninety walled cities, for every city in China is surrounded by a high wall. There are also in the province a great number of large towns and villages. The great city of Fuh-chow contains within it, according to Chinese estimate, 600,000 people. Outside its walls there are 500,000 more, while in the beautiful vale of the Min there is another million, so that altogether, in the city and the vale, there are upwards of 2,000,000 of people. Here the Church missionaries have been labouring for the last thirty years. During the first eleven years, in the great city of Fuh-chow, not a single soul had been brought to Christ. The missionaries had laboured there for eleven long years. They had toiled and wept and prayed, and many of them had died there, and at the end of eleven years not a soul had been brought to Christ. There was not a sign nor a shadow of any influence produced upon the people. It was then that the Church Missionary Society at home determined to give up the Mission. They said:—"We have laboured here for eleven years, and no results have been produced; now we must give up the Mission." But one man was there whose name should never be forgotten. I refer to the Rev. George Smith. He said:—

"I will not give up the Mission; I am determined to hold on." He accordingly pleaded with the Society not to give up the Mission, and he was permitted to remain there. Two or three months afterwards, God permitted him to reap the first sheaf of the great harvest which has since been gathered at Fuh-chow. But in a wonderful and mysterious Providence, a few months after reaping that first sheaf, the dear brother was himself called to his rest in heaven. But his successor held on to the Mission, amidst great difficulties. In 1861, when I first went to Fuh-chow, three or four converts had been gathered in. In 1879, when I came away, I left behind me more than 3000 Native Christians. There were over 100 churches and chapels, and there were 100 stations, and 120 Native catechists and teachers scattered all over the province of Fuh-kien. These results have not been brought about without great difficulties, and persecution, and trial. From the very beginning, the Church of Fuh-kien has had trials and persecutions. I would ask the prayers of this great audience, because at the present moment the Church of Fuh-kien is passing through a very important crisis indeed. I therefore ask every one of you who loves the Lord Jesus Christ to pray for this deeply-interesting Church. In the midst of all our difficulties this year, the success of the Mission has been greater than ever, for 400 Christians have been admitted into the Church. I will give you some idea of how this work has been carried on. About fourteen or fifteen years ago, I first made a long journey into the province of Fuh-kien, and I came back determined that, by the grace of God, I would not rest satisfied until I saw a catechist and a teacher in every one of those towns and villages; and although I have not been permitted to realize all that, I have been permitted to see a great deal of it carried out. In over 100 towns, and cities, and villages, there is now a Native catechist preaching the Gospel. I will endeavour to

give you an idea of one of those stations. I remember going, about twelve or thirteen years ago, into a large town, which contained about 10,000 inhabitants. It was night-time when we came to the place, and it was very dark and wet. We wanted a lodging, but we could not find one. The people were afraid of the foreigner. My catechist and servant said, "We cannot get a lodging here to-night." I said, "We must have a lodging; it is raining very hard, and we cannot stand out in the cold." A man then came forward and said, "Foreign man, I will give you my house to-night; I will give you a room in my place." Well, we got into this room. It was a sort of loft over a shop, and we made ourselves as comfortable as we could. As we were sitting quietly, my Native catechist came to me and said, "You cannot stop here to-night. The man is an opium-dealer. If you remain here to-night you cannot preach to-morrow, for the people will not listen to you, because they hate the opium." I said, "Oh, very well, if that is so, certainly we must go into the streets." So we packed up our bag and baggage, and walked into the street. A man said, "Why, here is the foreign ghost in the street again! How is that?" Said another, "I heard him say that for all the world he would not stop there to-night, because So-and-so is an opium-dealer." Thereupon twenty voices together cried out, "I will give you my house!" Of course, we could not accept the twenty houses, but we accepted one of them, and the owner said, "You are to have this place as long as you remain here, and you can do just what you please." We went into the house and occupied it, and commenced at once to preach the blessed Gospel, for it is the practice of every C.M.S. missionary all over the world to carry Christ with him everywhere. We began to preach about the blessed message of peace which had brought us all the way from England. We preached for over an hour and a half, and then I fell down on a chair and went fast to sleep. A man caught me by the collar and said, "Foreign man, rise up and tell us more about that. We do not hear a foreign man every night." I said, "No; I am very tired, and must go to bed." The man then said, "Let him go to bed. The foreign man can speak reason; let

him go to bed." I then retired to my room, and they went to my servant and said, "What does the foreign man, your master, eat?" I mention this in order to show that wherever we go, all over the province of Fuh-kien, the people receive us with kindness, and give us everything we want. I say that the Chinese want the Gospel, and that it is only from the literary class and the Government authorities that we receive opposition. Well, the question was asked as to what I was accustomed to eat. My servant's reply was, "Beef at breakfast, beef at dinner, and beef at supper—beef all the day long." The people thought this was very remarkable. My servant added, "He has fresh eggs, too, for breakfast, for he will not eat rotten eggs." Rotten eggs, I may remark, are eaten with great relish by the Chinese themselves. My servant said, "He has fresh meat for breakfast, and so forth; but he has the meat in his basket, and therefore you need not trouble about it." Next morning I found on my breakfast-table fresh eggs, and also a basin of milk. The Chinese never drink milk themselves, but my host went overnight to a farmer and said to him, "You must keep the calves from the cows to-night, and bring down the milk to my house in the morning, in order that the foreign man may have it for breakfast." The Chinese themselves never eat beef, but they went that night and killed a cow, in order that I might have beef for breakfast, for dinner, and for supper. As long as I remained in that place, I was fed like a prince. I stayed a week there, preaching and talking about Jesus. What has been the result? I was the first missionary ever seen in that village. Now, after fourteen years' labour, there are 3000 or 4000 Christians in the place and in the country round about. All these Christians do not, however, belong to the C.M.S. I was the first missionary to go there, but our dear, zealous Methodist brethren from America came there too, and opened churches and chapels, and God blessed them wonderfully. Are we to be jealous because they were blessed of God? God forbid! We rejoice, yea, and we will rejoice, that the blessed Gospel has been preached by the Methodists, and that God has blessed it in the salvation of thousands of souls. The Christians have provided their own churches,

chapels, and teachers, without any help whatever from the Church Missionary Society. Three years ago, when the Bishop visited us, that little Church sent up one of their own members to be ordained a deacon, but I am sorry to say that the man who was sent up was not sufficiently qualified. Let me now take you to another part of the missionary field. I remember going, about twelve years ago, to the large city of Lo Nguong. There the Word of God was not then known. It is true that there were a few Roman Catholics in the city, but they knew more about Mary than Jesus. I opened a chapel there, and now, at the end of twelve years, there are fourteen churches and chapels in the district. Again, we went to Ning Taik, another great city. I stood on the great Snow Mountain, and, looking down for the first time upon that vast city, I offered up a prayer to the Great Father above that He would bless that city, and open the hearts of the people to receive the blessed message which was being brought to them. At the present moment we have a large church in that place, and in the district round about there are sixteen or seventeen churches and chapels, and 600 or 700 Christians. So we went from place to place, from village to village, from city to city, and I hope the whole province will soon be afire with the blessed love of God. Then there is the great city of Ku Tieng. Fourteen years ago no missionary of Christ had ever been there. A poor man came to me and said, "I am an opium smoker, and all my family smoke opium. What am I to do?" I replied, "You must break off that habit before you can become a Christian." He then for three or four months placed himself under instruction, but he could not give up the opium. Again I informed him that he never could be admitted into the Church until he gave up the opium. He attempted to give it up, and I never can forget the struggle of that poor man. When the time for smoking the opium came round he said, "I must have the opium!" and it was given to him. Then he said, "When the time comes round again, tie me to the leg of the bed so that I cannot get the opium." They did so, and he thus overcame that inveterate habit. He was received into the Church of Christ, and died a few months ago an earnest

and a triumphant Christian. There is a growing desire on the part of the people of Fuh-kien for the Gospel of Jesus Christ and the blessed message of salvation. About three months before I left China last year a man knocked at my study door. I said to him, "What do you want?" He replied, "I have come from such and such a place, and I want you to send a catechist to my village to teach us about the Gospel of the Lord Jesus Christ." I said that in consequence of pecuniary and other difficulties we were unable to do so. Again he begged me to send a catechist, but we sent him back with this answer, "No." In the course of a fortnight he returned, with three other men, and repeated the request. I consulted my colleagues, and we came to the conclusion that we could not send a catechist. At the end of three weeks the man came back, with four or five others, and again asked for a catechist, but the answer was the same—"We cannot send you a catechist, but we advise you to go home and pray together." Three days after that they came back, and the next news was that the man had committed suicide because we could not send him a catechist to teach him about Jesus. No one but a missionary who looks into the dark abyss can fully understand the scene that this sad incident brings before him. Let us determine that there shall be no more suicides among the Chinese because we will not send them the news of the Lord Jesus Christ. In the province of Fuh-kien there are a great many persons seeking after God, but they say, "We can never hit upon God." Let me give you an illustration of this large class. About seven years ago I visited Chek Tu, a large city in the northern part of the province. We opened a chapel there, and it was a great day in the town, because the foreign man had come there and opened a Religion Hall. The people came in crowds to listen, and as they went through the principal street they made a great noise and commotion. They met a blind man, seventy-five years of age, who inquired what all the noise was about. They said, "Don't you know that we are going to hear the foreign man who has opened a Religion Hall?" Then the old man said, "I will go too." They took him by the hand and led him down the street, and brought him to the Church Mis-

sionary chapel. The missionary got up at the other end of the chapel and read this text:—"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Then the old man jumped upon his feet and clapped his hands, and said, "Thank you, sir, very much; that is just what I have been longing for and praying for for many years." The people said, "He is mad; turn him out." He answered, "No, I am not mad, but I know what I want, and what I have been praying for for many years." Six months after that I went to the same place, and seven men were brought to me for baptism. Among them was the dear old blind man. Every man who is baptized is called upon to stand at the font and to declare to the congregation what God has done for his soul. Now this was the old man's story: "When I was twenty-five years of age I came to the conclusion, like many others, that idolatry was vain. In despair, one morning, as I was walking behind my house in a field, I saw a glorious ball of fire jump up out of the East, and I fell down and worshipped the rising sun, saying, 'O Sun, take away the load from my heart.' Again, in the evening, as the sun was going down behind the hills, I said, 'O Sun, before you go, leave a blessing behind thee, and take the burden from my heart.' For two years I worshipped the rising and the setting of the sun,

but the burden remained on my heart still. Again, as I was walking in the fields, I said to myself, 'Perhaps the moon can save me,' and I prayed to the moon for twelve long months. But no peace came to me either from the sun or from the moon. Next I turned to the glittering stars, and for a year I worshipped them, but they brought me no comfort. One day I threw myself on the ground and said, 'If there be a ruler above the stars, reveal thyself to me.' But no voice came from the ruler above, and I went on my weary course in the world till I became a blind old man bearing a burden in my heart, when I heard a commotion in the street and asked what it was all about. I went to hear the foreign man preach. I heard him describe the great God above, and then he went on speaking of His love to man. I could stand it no longer, and jumping on my feet I exclaimed, 'That is just what I want.' Now to-night here I am, standing at this font, about to be received into the Church of Jesus Christ, and I can say with Simeon, 'Lord, now let me die in peace, for I have found my Saviour, and the burden is taken away from my heart.'" Help us, my friends, to carry to the heathen this glorious remedy, which can alone take away the burden from a man's heart, and to send it to these hundreds of thousands of Chinese who are groping for the truth, but who can never "hit upon God."

A hymn was then sung, and the next Resolution was moved by Canon Ryle, Bishop-designate of Liverpool, who was loudly cheered. He said:—

My Lord Chichester and my dear Christian friends, I desire to thank you with all my heart for the very kind and too flattering reception that you have given to me; and allow me to make one personal request. That request is a very simple one, but I hope you will all carry it home with you, and not forget it. I ask you all to remember me, in the very difficult position in which I am about to be called to fill, in your prayers and supplications at the throne of grace. I have long said, and I say it now with more feeling than I ever said it before, that there are no men upon earth who occupy so difficult a position as that of the Bishops of the Church of England. They have many knots to untie, or pos-

sibly to cut, which, as Dean Alford said, would drive a man mad to think of; and I earnestly entreat you all to pray that I may be able, in the position that I am about to fill, to do my duty as a Protestant and Evangelical Bishop. I have tried, in my poor way, to hold the fort for Christ in the Eastern Counties of England for five-and-thirty years; and, by the grace of God, I hope to be enabled to hold the same fort in the great city of Liverpool. Now I must say that I am very glad that the first public act I have been called upon to perform since I was nominated to my present position is to come forward on the platform of the Church Missionary Society. I am glad to have this opportunity of de-

declaring my unabated confidence in that great and good institution. I have worked for it now for five-and-thirty years, preached for it, spoken for it, driven about for it hundreds of miles in Suffolk, and I never felt less ashamed of it than I do at the present day. My Lord, I am not a bit ashamed of its origin. Some men are fond of talking as if no Mission could be successful unless it were surrounded by a bishop with all his retinue. I never held that doctrine for a moment in the past, and I don't hold it now. I remember that, as regards the first Mission, it is recorded in the Acts of the Apostles that it was set on foot, not by Peter and John and the other Apostles, but by certain teachers and preachers at Antioch, and we know to what that Mission led. It is now eighty years ago since this Society began its work. The work did not begin at Lambeth Palace; it did not begin with Convocation, for there was no Convocation at that time; it was begun by William Wilberforce, Thomas Scott, Henry Venn, Richard Cecil, and men of like character. Neither am I ashamed of its principles. Its principles have always been the same, and in no instance have its leaders changed their colours. Some men have lowered their colours during that time; some men do not fly their colours as high as they used to do; but I thank God that the Society for which I plead to-day has always throughout its whole career been a Protestant and Evangelical Society—and believing as I do, that those principles are not the principles of a party, but the principles of the Church of England, the principles by which our excellent Reformers, Cranmer and Ridley and Latimer and Jewell, laid the foundations of our Church 300 years ago, cementing those foundations with their blood—I say I am not ashamed to support a Society which, if any Society in the world can be said to be so, is a downright genuine Church of England Society. But further, I am not ashamed of the results which the workers in the Society's Missions are able to point to in the present day. You have but to look on my right hand at this moment [where the Waganda chiefs were sitting] to see proof that the Society is doing some good in Africa. The very last time that I was on this platform, Bishop Crowther stood up and told us the story

of the results of his work in Africa. From the islands of the sea, from Japan, from India, from China, from all parts of the field of labour, our missionaries make a good report. If the Society sowed in tears, it is reaping in joy. The beginning of nearly all Missions has cost the lives of many; ay, the beginning of our own Church cost the lives of many before it was completely founded. Our Missions, though not founded without loss of life, have prospered; and we may safely challenge men of any school, or party, or set of opinions, to show greater results than, through God's blessing, can be pointed out by the friends of the Church Missionary Society. Let me add that I am not ashamed of the ecclesiastical position which the Society occupies. At the Church Congress at Croydon that excellent man, the Bishop of Winchester, gave his audience a piece of advice. He advised them never to read religious newspapers. I happened to differ from him—for, you know, even a Bishop is not infallible—and I said that I read all the papers of that kind which I could lay my hands upon; that I liked to see what everybody was thinking, and to look sometimes into the enemy's camp. Well, I have observed that some people are very fond of finding fault with the Church Missionary Society, as not being a Church Society, and not paying sufficient attention to the Bishops, and so forth. During the last two years some very hard things have been said and some very hard words have been written respecting this Society, in connexion with the island of Ceylon and the Bishopric of Colombo. I am glad that that vexed question seems now to be buried, and I hope that nobody will ever dig it up again. I will, however, boldly challenge any one to say that during the eighty years that it has existed this Society has not been as loyal, as law-abiding, and as obedient to all the true commands of the Church of England as any body of men on the face of the earth. Of course I have at present no experience as a Bishop to appeal to; but I am perfectly certain that if the Bishops of our Church were all put in a witness-box and asked what school of thought has given them most trouble and what school of thought has given them least trouble, the leaders being the most peaceable, law-abiding, and easy to be dealt with, they would

all acknowledge that it was the Evangelical Churchmen. My friends, I am not going, on this occasion, to take up the time of the excellent men who have come direct from the Mission-field; but allow me to express my earnest hope that the good Committee of this Society in Salisbury-square will never budge one inch, never depart by one hair's breadth from the glorious principles with which the Society began, and upon which it has worked now for eighty years. Bear in mind that there are always dangers in the way of the cause of Christ. The devil is not dead, and he will always try to injure the cause of the Gospel. Danger will always attend the missionary cause. There are rocks ahead to which I cannot allude. Look at the great potent fact that the new Viceroy of India is a Roman Catholic. That is possibly a danger ahead to the Church Missionary Society. Let us all earnestly pray that the Committee may have wisdom, patience, and faithfulness to enable them to steer the vessel of the Society as wisely as they have done in the past. People in the country look very much to Salisbury-square, and feel quite certain that the Committee will never show the white feather, or concede what ought not to be conceded. Our hearts would indeed tremble for the Church of England if things went wrong in Salisbury-square, and I trust I may be allowed to express a hope that they will never depart from the principle which they have followed—that of an independent, hard-working Society, resting upon its own foundations. I have not the slightest confidence in any attempt to work the Missionary Societies together. I respect all men who are earnest, and I hope I love all who "love the Lord Jesus Christ in sincerity;" but I do not see that there would be any advantage in fusing missionary societies, or welding them all into one body. Let the Church Missionary Society stand by itself—stand on its own ground, and never listen to the syren temptation, that if they were all united in one body that would promote peace and harmony. Let me also express an earnest hope that all the members and workers of the Church Missionary Society—and here I would turn especially to many of my brethren present for whom I have prayed, and shall pray again, and some

of whom I shall perhaps never again see in this world—I say, let us express an earnest hope that we shall all try and aim at a higher standard of spiritual life. Water will never rise above its level, and the work of this Society can never prosper, except in proportion as it is carried on in a spiritual manner, with prayer for the Holy Ghost, prayer for brotherly love, prayer in the reading of the Scriptures, prayer before sending men out into the Mission-field. I do consider this, my friends, a deeply important matter. It is prayer for the blessing of God, and for the outpouring of His Spirit, that is the grand secret of success. God can reach hearts that have never yet been brought under the influence of the Gospel; God can open coffers that have never yet been thought of, and bring to the treasury of Missions hundreds of thousands of pounds of which we have never dreamed. Let us all pray that more and more of the Spirit of God may be poured upon the Church of England, and especially upon the cause of Missions, and that a greater blessing may rest upon the different branches of work which we have in hand. There has been, I would remark, but one time in the history of mankind when too much money was given to God. When was that? If you read the story of the wanderings of the Israelites in the Wilderness, you will find that when a tabernacle had to be built for the worship of God, the elders came to Moses and Aaron, and told them that the people were bringing far too much, and they were obliged to be stopped from giving. Stopped from giving! When was it ever known before or since that people contributed too much for the building of a house for God? The cause of this excess was plain. The Israelites were then fresh, as it were, from the land of Egypt, fresh from the tearing of their flesh by the stripes of their taskmasters, fresh from the toils of the brick-field, and the cruel tyranny under which they had so long suffered, and they had a full and deep sense of gratitude to Him who had redeemed them from their slavery; they were grateful for the feeding with manna, and the supply of water, and felt that nothing was too great or too good to be contributed to the building of the tabernacle. And if we, my friends, had more of this kind of feel-

ing; if we had a deeper sense of the love of the Lord Jesus Christ; if we had a deeper sense of the goodness of God in bringing us out of the darkness of the shadow of death into His marvellous light; a deeper sense of the preciousness of the blood of Christ and of the value of His finished work, and His continued intercession for us, our hearts would be more moved, our feet would be more swift, and we should be more ready to devote our minds and bodies to work for Christ. Lastly, so long as God shall spare my life I shall always give a hearty welcome to this Society, so far as in me lies, in the great city of Liverpool, which I hope you will forgive me for calling the

greatest city in her Majesty's dominions—not the second, but the first, city in the Empire. The city of London, you must bear in mind, is only the city within the old walls, and it has not more than 80,000 inhabitants. The new city of Liverpool, made a city by an order in Council ten days ago, contains 500,000 inhabitants—half a million souls—and it is the greatest city in her Majesty's dominions. As long as I live the Church Missionary Society will have a hearty welcome from one at least, and I know I may say for hundreds besides myself that it will always be received by them in the same manner.

The Resolution was then supported by the Rev. C. T. Wilson, missionary from Uganda. He was heartily welcomed by the assembly, filled with sympathy for the toils and anxieties which he had undergone as the forlorn hope of the Society in probably at this time its most arduous Mission. He gave an able review of the preparatory work which had been already accomplished, and spoke modestly and hopefully about the future. He dwelt upon the teeming population which dwelt around the Victoria Nyanza Lake, and the scope thus afforded for the services of many, instead of a few missionaries. No small interest was added to his important address by the presence on the platform of the envoys of King Mtesa, who, although probably unconscious of its full import to themselves and to their country, could not fail to be impressed with the spectacle which the Hall presented. In the course of his address Mr. Wilson did not fail to notice the unprovoked and unwarrantable Jesuit interference.

The meeting was then addressed by the Rev. C. F. Warren, missionary from Japan, who, in a most earnest and impassioned address, pleaded the cause of his Mission. The contrast which he drew between the state of Japan twenty years ago, when it was hermetically sealed against European civilization and the Gospel of Christ, with the open door which is now inviting all who can benefit the country, was most striking, and admirably delineated. Among other incidents he mentioned that whereas ten years ago there were twelve Christians in Japan, there are now about 3000 members of the different Christian Churches. Christianity is still, in theory, a prohibited religion, but virtually the prohibition no longer exists, and within the last seven years every one has been free to follow the dictates of his own conscience.

Upon Archdeacon Kirkby devolved the task of retaining in their places a meeting almost surfeited with excess of pleasurable and profitable sensations. We never remember to have seen this difficult task more successfully accomplished. Very few stirred; the mass remained most willing captives, while anecdote after anecdote, racy and telling, kept them interested to the last. It is our firm conviction that they would have been glad if his address had been longer. The meeting

was closed by the Benediction, pronounced by the Bishop of Gloucester and Bristol.

At the Evening Meeting, when Exeter Hall was again thronged, Mr. S. A. Blackwood, C.B., presided, and the speakers were Archdeacon Kirkby, Mr. R. W. Felkin (Nyanza Mission), the Rev. A. E. Moule (China), and the Rev. W. Doyle, Hon. Secretary of the Manchester Association of the C.M.S. K.

BISHOP CALDWELL ON RESERVE IN COMMUNICATING RELIGIOUS KNOWLEDGE IN MISSIONS.*

RATHER more than forty years ago the late Isaac Williams published among the *Tracts for the Times* one (No. 80) on "Reserve in Communicating Knowledge." It was a fanciful speculation which by its strange doctrine helped to precipitate the conclusion of this particular phase of the Oxford movement. On re-perusing it after a lapse of years the animus with which it was written is more conspicuous than the force of the argument, which is singularly vague and inconsequential. It seems willing to wound, but yet afraid to strike. Insinuation abounds throughout it. There is in it a certain amount of truth, but a vast deal more of error. The truth is contained in a certain number of scriptural facts which are alleged; the error in the consequences drawn from them. Whatever may have been its object at the time, or however well it may have served its immediate purpose then, of which there may be considerable doubts, it has completely faded out of mind, except as an indistinct recollection of the unsound teaching which in so many instances culminated in Romanism. Where a country like England is already Christian, and where unbaptized persons are the exceptions rather than the rule; where, too, according to the teaching of the Church Catechism, the doctrine of the Sacraments is to be taught to all children indiscriminately, so that even what is sometimes called the "highest act of worship" is to be inculcated in their tenderest years upon all, with necessary explanations of its meaning and purport, so that after confirmation they might become intelligent communicants, it would be hard to imagine what reason there could be in England for reserve in communicating religious knowledge. Even ultra High Churchmen, when their memories are refreshed, will, in the face of present controversies and difficulties, find it difficult to maintain the theories advocated in this once celebrated but now forgotten brochure.

As we have occasion to remark upon it we must observe that it is a hard matter to put forward properly any argument which is studiously obscure. This must be our apology for, in fairness to the author, quoting at some length from the tract. After maintaining that in

* On *Reserve in Communicating Religious Instruction to non-Christians in Mission Schools in India*. A Letter to the Right Rev. the Lord Bishop of Madras. By Bishop Caldwell. Madras, S.P.C.K. Press, 1879.

the ancient Church the principle of Reserve was developed into a regular system, known under the name of the *Disciplina Arcani*, the writer contrasts with it the present aspect of the world, which is, he says, much opposed to that system:—

An extraordinary aspect of things (now) meets our view. The *knowledge* of God, hastening to cover the earth as the waters cover the sea; and a remarkable combination of circumstances at work to produce effects, the opposite to what has hitherto been witnessed in the world. The art of printing bringing this knowledge to all; the means which Providence has formerly allowed to hide it, not only from the heathen and the Jew, but also from the Christian (by a mysterious economy which has long been permitted in the Church of Rome) we see now removed; men of various creeds, opposed in principles and opposed in discipline, one might almost say Christians and unbelievers, combining together in the circulation of the Scriptures. Add to this preachers and teachers of various parties and from various motives, all busily engaged in imparting religious instruction. Schools, moreover, and many on an extensive national system, churches and altars thrown open to all from the lack of Church discipline; and what is worthy of notice, Christianity acknowledged as true by persons of the worst principles. Discoveries of science, too, opening to us the boundless extent of the material world, which we cannot but suppose may have some bearing on the religious condition of mankind, as manifestations of God. Add, moreover, a new principle, unknown to former ages, prevailing throughout the world in the shape, not only of an Article of Faith, but as the one and only article—indeed one so important, and requiring to be received with such authority, as to supersede the very fabric of the Church; dispensing with her sacraments, her creeds, her Liturgies, her discipline; and this principle is, that the highest and most sacred of all Christian doctrine is to be brought before, and pressed home to, all persons indiscriminately, and most especially to those who are leading unchristian lives.—“*Tracts for the Times*,” No. 80, page 62.

It is plain that the writer looks upon all these indications with anxiety, if not with positive disapproval. This is still more clear when we proceed to the application of his principles. He proceeds to enumerate “the popular modes of extending Christianity, which partake of the spirit of the age.” These are considered under three heads—bringing churches nearer to the houses of everybody, cheap publications, and national schools. According to the writer there is spiritual danger in church building. “For if churches are to be brought home to all, then are all persons to be brought into churches, and this by human means.” The risk arises from there possibly being the extension of “a powerful worldly engine”—viz., popular preaching, liturgies made suitable to general taste, canonical hours relinquished for those more popular, and “sacred things brought out of their chaste reserve,” whatever this may mean. It may perhaps anticipate choral celebrations, as they are now termed; otherwise we fail to catch the purport. All this is “the utilitarian view of the subject;” instead of doing good we are doing harm. Another objectionable mode of teaching is the indiscriminate distribution of Bibles and religious publications. “We must not expect that the work, which occasioned our Saviour and His disciples so much pains, can be done by such means.” As those who receive Bibles and, we suppose, Prayer-books, with other religious publications, may not be in a right frame of mind for the reception of them, the result may be worse than nugatory and unavailing; it may be productive of evil. From this point of view the

Society for Promoting Christian Knowledge would be a very dangerous institution unless special care is taken in the dissemination of its wares. A third danger arises from "national schools." The object of these institutions (which must not be confounded with our modern School Board affairs as exemplified in Birmingham) is "contrary to the spirit of the Church, to impart sacred knowledge without (parental and pastoral) training as coinciding with it except in a very limited way, and to inculcate knowledge without adequately instilling a sense of its practical importance." The chief danger, however, of modern religion is "the bringing forward the atonement *explicitly* and prominently on all occasions; it is evidently quite opposed to what we consider the teaching of Scripture, nor do we find any sanction for it in the Gospels." It is admitted that the Epistles of St. Paul appear to favour this, but "it is only at first sight." Elsewhere we are told that "the exclusive and naked exposure of so very sacred a truth is unscriptural and dangerous. All the foregoing unhallowed approaches to our Blessed Saviour lead to a disbelief in His divinity, which was what He kept from the unworthy." Socinianism may not be the immediate, but will be in due course the result. The Church of Rome has been preserved from this by substituting the Virgin as the object of religious worship for the Lord Jesus Christ. This has supplied a safe outlet for human depravity! The natural heart has thus lowered the object of its worship to its own frailty! Such was the teaching of Isaac Williams in this once notorious tract. Perhaps Drs. Manning and Newman would now hardly coincide in this with their old coadjutor.

The beau ideal then of religion set before their votaries by the old Tractarians, when resolved into plain English, was that safe religion consisted in sparse churches where the services were constant, but held at inconvenient hours and carefully deprived of all attractiveness; where none but select persons were entrusted with Bibles and religious works, and where there were no national schools in which religion was taught; the doctrine of the Atonement being carefully veiled like a Masonic secret, except from the initiated. We can most unfeignedly rejoice that the most ultra High Churchmen of our own day have abandoned this as a visionary scheme. They are now busied in multiplying churches, battling hard for religious education, circulating assiduously the publications of the Christian Knowledge Society, including its Bibles, and if their preaching might not be altogether to our taste, the doctrine of the Atonement is publicly taught not unfrequently with "eloquence and pleasing delivery." If we had any particular quarrel with this change it would be that nowadays "sacred things are (too constantly and with too much admixture of theatrical display) brought out of their chaste reserve and put forth to attract."

Practically, therefore, so far as England is concerned, this fantastical tract has passed away as a dreamy speculation, "a tale with little meaning" which has produced no impress upon our religious life. The most enthusiastic votaries of the school which gave it birth have completely forsaken it. When we disinter it, it is as though we had discovered the remains of some sea monster far inland, from which

the waters have long since receded, whose mouldering remains serve to show how far the deluge once reached. But in this instance the period was only forty years ago. We would, however, of course have left it alone in the pages of the *C.M. Intelligencer* but for the fact that although shortly after its first publication it was discarded in England as unmeaning and absurd, there have been some who have thought that they could find use for it elsewhere. If it was completely out of place in a Christian country, might it not be turned to account among the heathen? There was a savour of antiquarianism about it which made it a pity that it should be altogether lost. If it was impossible to keep back churches, Bibles, sacraments, doctrines, from professing Christians, might there not be a judicious and measured impartation of them to those who were as yet ignorant of Christianity? A few years later, in 1843, Archdeacon Grant, in his Bampton Lectures, but in a far more *reserved* manner, hinted at dealing with the heathen somewhat in the manner suggested by Mr. Williams. His statements were much more practical and much more reasonable; but there is the same current of thought. He would advocate that "a certain economy of instruction is the ordained method for enlightening and convincing the human mind—that an appeal to common principles of belief will more surely and effectually conduce to the acknowledgment of truth than a naked announcement of the deep things and unsearchable riches of Christ."* Practically, however, the notion may have been said to slumber, or rather it has been seed which has for a long period borne no fruit. Indeed it is essentially rather a pagan and a philosophic than a Christian notion. It is one familiar to all ancient schools of philosophy, and survives in the secret societies of our own day. Those who are familiar with the history of the ancient mysteries can understand the question and how and whence it has been imported into Christianity. The process of gradual initiation into what is essentially a revelation, is in reality natural religion in all ages, but under many varying aspects. However, to do Rome justice it was virtually discarded by her missions. When masses of people after the most perfunctory catechization were baptized by thousands wholesale in the name of the Ever Blessed Trinity, and were compelled to be present if not to participate in the "highest act of Christian worship," the mass, it can hardly be said that anything which Rome would term Christian truth was kept back as a mystery. It may be that the converts were in the most profound ignorance of what they participated in or witnessed, but it was assumed that they knew everything, and there was certainly nothing more to admit them to—except a knowledge of the Bible. This indiscriminate, and often compulsory, admission of unconscious persons to Christian privileges can only be considered as an error in the opposite extreme. Protestantism with an open Bible has been still more candid and straightforward. Treating Christianity as a revelation from God to man, it has replaced no veil over what He has divulged, but without any sort of reserve has made known the

* "Bampton Lectures by Archdeacon Grant." Second edition, 1846. Pp. 267.

glad tidings everywhere and to all men. It is true that sacramental privileges have not been conferred upon those ignorant of the meaning of them. Teaching and enlightenment have preceded participation, not followed it. Here, as in other things, Protestant missions have been carried on in far stricter conformity with what is really valuable in early Christian teaching than is the case with the sensual and sacramental schemes of Rome, in which intelligence is too often divorced from nominal profession.* Still there has been in certain quarters a hankering after reserve in communicating religious knowledge. There is a semblance of wisdom about it. Man doles out at his discretion to his fellow-creatures the unsearchable riches of Christ. It is a perilous responsibility which he takes upon himself. The directions of the wise man regarding ordinary charity will in missions be found the wiser rule. "Cast thy bread upon the face of the waters;" and, again, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether both shall be alike good." The seed is the Word of God.

Two persons of some note have taken part in this controversy previous to the intervention of Bishop Caldwell. It may be convenient to refer to them in chronological order. The first was the late Bishop Douglas. In 1872 he published a letter† to the Archbishop of Canterbury. About the same time he addressed some letters to the *Indian Church Gazette*, which have since been published in a collected form.‡ The main purport of the letter to the Archbishop does not much concern us here. It is an earnest plea for carrying on Missions by Brotherhoods and Sisterhoods—in point of fact, by monks and nuns on a strictly ecclesiastical system. "Men and women of sacrifice," as he termed them, were, in the words of Xavier, invited to a "heaven-kissing peak confessedly beyond his (the Bishop's) own attainments." In the letter, as Bishop Caldwell pointedly observes, there is little trace of the Doctrine of Reserve. On the contrary, if his statements were to be taken *au pied de la lettre*, there is much that is inconsistent with Reserve. But in his letters, which are apparently an onslaught on the teaching of Dr. Duff and Dr. Wilson, unquestionably the policy of reserve is inculcated. The Bishop goes over a good deal of the ground traversed in the *Tract for the Times*, and comes pretty much to the same conclusions. In the fifth letter especially the process of gradual initiation as practised in the third and fourth centuries is detailed at length. This, which was the "*disciplina arcani*," is affirmed to be the

* See Appendices XLIV. and XLV. Grant's Bampton Lectures.

† Bishop Caldwell draws a distinction, too fine we think, in order to explain the inconsistency of these publications of the Bishop. He assumes that the letter to the Archbishop is the more authoritative because addressed to the "more worthy person." On the other hand, the other letters are more elaborate and are now republished with quasi authority. In this particular we think the *Indian Church Gazette* has substantiated its position.

‡ *Indian Missions. A Letter to the Archbishop of Canterbury by H. A. Douglas, D.D., Bishop of Bombay.* London: Rivingtons. 1873.

The Religious Education of Unbelievers. Seven Letters by the late Right Rev. H. Douglas, D.D., Bishop of Bombay. London: Gardner. 1877.

practice "first of our Lord, and afterwards of His chosen Apostles." According to the Bishop, the unregenerate were unable to "see the kingdom of God," and those who were in training for admission to the Church were inadmissible to the knowledge of any but the most elementary truths. If this was the case with catechumens, "*à fortiori* truth must be shown with a certain prudent reticence and graduation to those who are avowedly standing far off and are opposed to Christ." It would have helped much, in order to understand the Bishop's meaning, if he had supplied a brief conspectus of the less than elementary truths which could prudently be communicated to unbelievers, but for this we have searched through his letters in vain. The nearest approach to a statement is contained in the sixth letter, where we are told that the imagination should be appealed to by a figurative method. But this is vague, and we are not quite sure that it may not apply to catechumens. In the same letter the Bishop puts the following puzzling questions to himself, but we fail totally in attempting to fix distinct meaning to his answers:—

For instance. If the early Church was right in teaching the creed to catechumens, and the Apostles are our models in preaching to the world the substance of its articles, and in so doing the early Church and the Apostles taught only rudimentary truth, what is full truth? Again, if the doctrine that Jesus is the Son of God is the all-inclusive rudimentary lesson, must not those who learn this possess the Spirit, since "no man can confess that Jesus is the Lord but by the Holy Ghost"? Again, men may ask of what nature is the difference as to powers of apprehension between a man before regeneration and confirmation and the same man after? And yet again, in connexion with this last, what is the exact difference in the respective natures of the truths which are to be learnt between the rudimentary truths which can be learnt without the gift of the Spirit and the perfect truth which the Spirit reveals?—"Religious Education of Unbelievers," p. 52.

His general conclusion at the end of his last letter is that "It is, we think, open to question whether education can be wisely used as a direct means of conversion at all." We cannot refrain from adding that, no doubt unintentionally, the Bishop has done all Christian missionaries most gross injustice, and has most unfairly misrepresented them when he hazarded the statement—

Christ says, "No man cometh unto the Father but by Me," and requires outward confession, profession of the faith, use of the means of grace which He provided. And to teach men that they may reach God without these things is to make nature the way to God, however much the teacher may in his heart abhor naturalism.

In 1876 General Tremenhoe published a pamphlet on Missions in India, contrasting the system of education in Government and Mission schools. In the midst of some useful remarks we find a line of argument virtually the counterpart of the old tract. The General is, however, more explicit than the Bishop. He does formulate (p. 63) a scheme of moral and ethical teaching for the use of unbelievers. It could be taught without the Bible, without any explanation of Justification, Sanctification, or the Atonement. The suggestions, he says, are not his own, but those of "the most eminent of all living masters of moral

teaching.”* The General distinctly approves of the Government system of education in India which eliminates Christianity from its curriculum. So Isaac Williams objected to teaching it in our national schools. Unhappily, as we venture to think, these arguments of the General and the Bishop, consciously or unconsciously derived from the old Tractarian, have borne some fruit at last. It is a most delicate thing to comment in any way, in a missionary periodical, upon the practice of another Society, and we propose in consequence, as the matter is a most grave one, and we cannot pass the question over in silence, not to comment ourselves, but to place before the friends of the Society the view taken of the matter by a most highly-gifted and experienced missionary of the S.P.G., now most deservedly raised to the episcopate, full of attachment to his Society, and the most successful agent in its work. It seems that on the 15th of March, 1878, certain principles were proposed for consideration by the Bishops, the Church Councils, and the Missionary Conferences in the diocese of Madras, with a view to their application to schools connected with the Society (S.P.G.) in the diocese. It must be carefully noted that the proposition emanated exclusively from the S.P.G., and applies solely to their own work. The principles are as follows:—

I.—That forasmuch as the schools supported by the S.P.G. should be carried on for the conversion of the unbaptized, as well as for the education of the baptized in the Christian faith, all the scholars ought to receive instruction in the doctrine of our Lord Jesus Christ.

II.—That the privileges of the baptized ought to be always kept distinctly in mind, and put definitely and practically before both heathen and Christians, whether children or adults.

III.—That religious instruction ought not to be given by an unbaptized teacher.

The Tinnevely Conference (S.P.G.) highly approved of the principles, which no doubt would commend themselves to general acceptance. But this was not the case with the rules deduced from the principles. They have suggested alternative rules. We subjoin both for information in a note.† It appears that “some missionaries wished distinctive

* A full review of General Tremenheere's pamphlet will be found in the October number of the *Church Missionary Intelligencer* for 1876.

† I.—That in mixed schools of baptized and unbaptized provision be made for the separate religious instruction of scholars by the missionary or by a Christian teacher.

II.—That as soon as the converts are sufficiently numerous separate schools be established for baptized and unbaptized.

III.—That in schools attended by both baptized and unbaptized the latter, whether teachers or scholars, be not present while the Christians are at prayer, save on their own spontaneous request, and with the express permission of the missionary or his representative.

IV.—That Bible lessons, or other religious instruction, be never given to mixed classes of baptized and unbaptized.

V.—That unbaptized scholars be not permitted to read, as a class book, the Bible in school, and that masters of schools do not encourage or prepare unbaptized students to compete at examinations in divinity.

VI.—That selected portions of, and extracts from, Holy Scripture, and special catechisms and hymns, and books of instruction in the Christian faith, be prepared for the use of the unbaptized; apart from the Christian scholars, but under Christian teachers; and that the Church Catechism be reserved for the teaching of the baptized.

VII.—That the employment of unbaptized teachers in Mission schools be restricted within

teaching to be at all times and under all circumstances withheld from those who were not baptized, or who were not at least professed inquirers after Christianity." From some questions circulated by the Parent Society (S.P.G.) in 1876 it would seem that such essential doctrines of the Gospel as the incarnation and the cross were contemplated as among those which were not to be taught to non-Christian pupils in schools.

In his letter to the Bishop of Madras Bishop Caldwell, at its very outset, adverts to the theory of "reserve in communicating religious knowledge, re-discovered and advocated many years ago by Isaac Williams." He then remarks :—

I cannot but think it a mistake to apply it to the preaching of the Gospel to the heathen, whether children or adults; and the mistake has arisen, I conceive, from confounding two distinct periods in the history of our Lord's teaching. His modes of teaching as a "minister of the circumcision," a local Jewish teacher, have been confounded with the teaching He enjoined on His disciples after His resurrection, when He revealed Himself as "a light to lighten the Gentiles." What He "told them in darkness" in the former period was afterwards to be "spoken by them in the light." What they at first "heard in the ear" was afterwards to be "proclaimed on the house-tops." In the former period the preaching of the Gospel to the heathen was prohibited, whereas in the latter period our

the narrowest limits, and cease as soon as practicable; they should not be permitted to be present, save with the express permission of the missionary or head master, when religious instruction is given.

VIII.—That where unbaptized teachers are employed the class-books to be used by them ought not to contain any definite Christian teaching or any attacks upon other religions.

Upon these proposed rules Bishop Caldwell makes the following important observations :—

"These proposed principles and rules were duly considered, according to the Society's request, by the Tinnevely Church Council, and doubtless by other similar bodies in other parts of the country; and in March last your lordship and I met and gave them our best and most serious consideration. The principles received our entire approval, but important parts of the rules appeared to us to be out of harmony with the principles and likely to be attended with serious inconveniences in practice. We therefore thought it desirable to endeavour to draw up a set of rules in better accordance with the principles, and also, we hoped, better adapted for use in schools established for missionary purposes by a great missionary society. The following is the result of our endeavours." Principles—as before.

Rules proposed instead of those proposed by the Society :—

1. That in all Mission schools not less than one hour daily be devoted to the religious instruction of all scholars, Christian and non-Christian, such instruction to be mainly grounded on the historical portions of the Holy Scriptures, especially those of the New Testament.

2. That provision be made for the separate instruction, at least twice a week, of Christian scholars, and scholars who are catechumens, in the Church catechism and systematic theology.

3. That in all Mission schools the work of the day shall be commenced and closed with prayer by the missionary or the head master. The prayers used, if other than selections from the Prayer-book, to be submitted for the Bishop's approval.

4. That no portion of the Bible be ever used as a class-book for the purpose of instruction in reading, writing, or grammar.

5. That in examinations on religious subjects in which non-Christian scholars are allowed to compete, those subjects should not be of a doctrinal character, but historical, evidential, or moral.

6. That the employment of non-Christian teachers in Mission schools be restricted within the narrowest limits, and cease as soon as practicable; and that no non-Christian teacher be employed in a Mission school as head master. Also that, when non-Christian teachers are employed, the instruction they give shall be restricted to secular subjects.

7. That it is highly desirable that in all Mission schools Bible classes for the religious instruction of non-Christian scholars be held on Sundays by the missionary or the head master, which all such scholars shall be invited to attend, due provision being also made on that day for the separate religious instruction of the Christians.

Lord declared it to be the special duty of His Apostles and their successors to the end of the world to preach it "to every creature."

Missionaries to the heathen have to take their orders from our Lord's post-resurrection utterances, and their interpretation of those orders from the example of His Apostles.

It seems to me that all these theories of the danger or inexpediency of communicating a knowledge of the Gospel to non-Christians, whether to adults in public addresses, or to pupils in Mission schools in the ordinary course of instruction, are brushed aside by our Lord's imperative command, "Preach the Gospel to every creature." We have very little to do, I think, with the calculation of results. As I have said elsewhere, "Our chief duty as missionaries is to OBEY ORDERS; and can any order be clearer than that which tells us to preach the Gospel to every creature? and not merely to preach it as aimless teachers of opinions to casual passers-by, but with a view to those who hear us "believing and being baptized"? or that other order, the basis of all systematic, duly organized Mission work, "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." It is clear that the phrase "every creature" must include the pupils in our Mission schools—to whom the hour a day devoted to religious instruction supplies the missionary teachers with an excellent opportunity for preaching the Gospel—and I have no doubt that this term was chosen, out of the many that could have been used, for the express purpose of emphasizing our Lord's wish that His Gospel should be made known to every human being, without distinction of age, sex, condition, race, or colour.

It is equally clear that that which is to be preached to the pupils in our schools, as to every creature, according to our Lord's own command, as far as our opportunities permit, is the GOSPEL. The missionary is not to be content with preaching moral duties or the existence of God, His providence, and moral government of the world. He is commissioned to be a preacher, not of what is called natural religion, but of the Gospel, the new revelation of God's good will to man, in which must necessarily be included the Incarnation and the Cross, conviction of sin and salvation from sin by repentance towards God and faith in the Lord Jesus Christ. That which is preached as the Gospel must fulfil the conditions of its name by being good news. The missionary must say, in effect, with the Angel, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day—or made known this day—a Saviour, which is Christ the Lord." To preach anything short of this—anything which can be known by natural reason or which will not necessarily lead to reconciliation with God—is not to obey our Lord's command. It is to preach ourselves, not Christ Jesus the Lord.

The foregoing extract is long, but the value and importance of the argument must justify its adduction. He then reviews at length, in a most able manner, the interpretation of our Lord's commands by His Apostles, especially St. Paul. For this we cannot find room; it occupies many pages of his letter. We can only give place to the accompanying passage, which he illustrates by a painful instance in his own missionary experience:—

The doctrine of salvation by the Cross, though the power of God to salvation to those who believed it, did harm—as it sometimes does now—to those who did not receive it. It was "to them that perish" foolishness. It was "a savour of death unto death in them that perish." As a Hindu would say, the milk supplied to serpents was turned by them into poison. But did St. Paul on this account alter his course, and teach Christ crucified secretly and cautiously only to those who seemed to be converts, or at least sincere inquirers? Far from it. He glories in the circumstance as a proof of the Divine power that accompanied His doctrine. "Now thanks be unto God," he says, "which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are

unto God a sweet savour of Christ, in them that are saved and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Cor. ii. 14, 16).

Further on the Bishop remarks:—

Whilst it seems to me to be God's will and command that His missionaries should preach the Gospel—the essential fundamental truths of Christianity—to every creature, without distinction of Christian or heathen, it does not follow that it is their duty to teach to all the heathens they meet the doctrine of the Trinity or the doctrine of the Eucharist. "The doctrine of baptisms" is classed amongst fundamentals in the Epistle to the Hebrews, but not the doctrine of the Eucharist, and the propriety of teaching to heathens the necessity and privileges of baptism appears from our Lord's own words, when, after having issued the command, "Preach the Gospel to every creature," He added, "he that believeth and is baptized shall be saved" (St. Mark xvi. 16). With reference to such Christian mysteries as the Trinity and the doctrine of the Eucharist, and deep doctrinal truths in general, the doctrine of Reserve, or rather of Christian discretion, will find legitimate scope. The minister of Christ is to give each person "his portion of meat in due season," and is "rightly to divide the word of truth." As a "steward of the mysteries of God," one of his duties is to give "holy things to the holy." I should therefore consider an exposition to heathens of all that is implied in the Holy Communion inappropriate and inopportune. Yet even here it is singular that so little reserve was known or practised in early times, that in the age immediately succeeding that of the Apostles, the most eminent, if not the first, of the Christian writers who composed Apologies for Christianity gave the doctrine of the Eucharist, in its highest aspect, a place in the Apology he addressed to pagan emperors. In Justin Martyr's time the "*Disciplina Arcani*" was still evidently unknown.

In the further course of his letter the Bishop proceeds to combat sundry objections of the theorists of reserve. Some, he says, argue that attendance at schools is compulsory; his answer is that heathen parents send or withhold their children as they please. He himself has been accustomed to leave the attendance at religious instruction optional, but, except in the case of a stray Mohammedan, he has never found pupils stay away from it. As a rule he finds that Hindu boys of the better class, though put to school at first by their parents, "take the question of education into their own hands, and are generally more eager to attend school than their parents are to send them." If they did not like religious teaching they would migrate to Government or Hindu schools in which religion is not taught. He also bears witness to a fact which, as he truly says, has often been noticed—"that there is no lesson taught in our schools in which the pupils generally take a more lively interest than the Bible lesson," of which they are voluntary hearers. He argues, too, that they are thoughtful and intelligent hearers, for Hindus "are a reverential, indeed a religious people, exceedingly averse to scoffing at any forms of religion." The scoffing proceeds from sceptical Europeans, "who fill the Indian newspapers with their scoffs against Christianity." In this, unfortunately, Government teachers in Government schools have been conspicuous. As a missionary of forty-two years' standing, Bishop Caldwell maintains that the notion that religious instruction cannot in a suitable manner to each be taught to both together is an imaginary difficulty—"a difficulty of which much may be made on paper," but which

vanishes before the realities of work. As an illustration of this he instances how the Fatherhood of God can be taught conjointly and with profit. He then shows at great length, "all through the early ages of the Church's history, so long as heathenism survived, the bishops and other teachers of the Church were accustomed to preach the whole of the Christianity they themselves understood and valued to all persons, whether heathens or Christians, whom they could induce to listen to them." For the proof of this we must refer to the Bishop's letter. He then remarks:—

It appears from the best authorities (including Bingham, Palmer, and the Church historians) that it was the custom in every church for the sermon to be delivered in the presence of the whole congregation, *heathens* and catechumens included. Heathens were present in church not only during the reading of the Holy Scriptures and the singing of Psalms, but also when the sermon, the great teaching ordinance of the Church, was preached, at the close of which they left. We occasionally find in the homilies of those times such phrases as—"the faithful know what I say." The use of which phrases shows, on the one hand, that there was a part of the service restricted to the faithful alone, namely, the Holy Communion; and, on the other, that persons who were not numbered amongst the "faithful" were commonly present during the sermon. Some persons appear, in course of time, to have objected to the presence of the heathens, just as some persons now object to the presence of non-Christians with Christians at the Bible-lessons in schools, and hence the Council of Carthage expressly enjoined "that the Bishop was not to forbid any heathens, Jews, or heretics to enter the Church and hear the Word of God, up to the Missa Catechumenorum." This being the custom that then prevailed, I need not add that the reader of the sermons of the great early Church preachers will find in almost every sermon, especially in those of St. Chrysostom and St. Augustine, traces of the preacher's consciousness of the presence of a heathen element in his congregation, whilst he will also find every doctrine of Christianity set forth as clearly and earnestly as it was possible for him to do. The spiritual wants of all classes were met, sometimes in one and the same sermon, sometimes in a succession of sermons.

It has been alleged that it is impossible to convey religious instruction to Christians and non-Christians and yet teach them together. If we attempt to do it, we either deal with the non-Christian as on the same footing as the Christian or *vice versâ*, in either case to the detriment of both parties. I have a better reply to this now than that which is furnished by my own experience. When the bishops and doctors in the early Church addressed heathens, catechumens, penitents, and the faithful in one place, at one and the same time, and in one sermon, I have no doubt that they succeeded in avoiding the error of dealing with all classes alike. Of this their frequently-used phrase, *norunt fideles*, is a witness.

I had written up to this point before, but it seems desirable that I should here let Bingham speak for himself. In his chapter on the Missa Catechumenorum he adduces a Canon of the Council of Valentia which he thus translates:—

"The Council orders that the Gospel should be read before the oblation was brought forth, in the usual order of the lessons, so that not only the communicants, but the catechumens and penitents, and Gentiles and heretics, who were of the contrary part, might have liberty to hear the saving precepts of the Lord Jesus Christ, and the sermons of the Bishops. For they had learned by experience that by the Bishop's preaching many had been brought over to the faith." Bingham mentions and comments on the circumstance that St. Chrysostom had heathens in his audience. As Bingham observes, in his homily on the forty-fourth Psalm (45th), he wishes all the Jews and heathens had been then present to have heard him expound that prophetic Psalm of Christ. "By this means," says the historian Zozomen, "he brought over many of those who heard him in the church to acknowledge the divinity of Christ" (Bingham, Book xii.).

After this what shall I say? If there is anything for which the *quod semper, quod ubique, quod ab omnibus*, of the undivided Church can be pleaded, it seems to me that it is that very practice of instructing Christians and non-Christians together against which such a crusade is now directed. The opposition to this practice is probably supposed by some persons to be in some way "Catholic" in its origin and aims, and probably it is supposed in consequence to have some mysterious claim on the allegiance of "Catholics," but I venture to assert that it has now been proved that it is not only un-Catholic, but anti-Catholic.

The Bishop then proceeds to demolish what may not unfairly be termed the sentimental crotchet:—

One of your correspondents, reviewing the whole question and the arguments used, betakes himself to what he appears to consider an impregnable stronghold. He says it really is to him a question of instinct more than of reasoning—a shrinking and a recoil from possible profanation, a questioning can God bless that which so contradicts his intuitive reverence for His revelation? He does not think that love for souls and reverence for God's revelation can really be opposing powers, but he thinks that, according to temperament and training, they will take hold with varying strength on different minds.

This stronghold turns out—may I venture to say?—to have no strength whatever but that of poetic sentiment. It consists avowedly not in reasoning of any kind, but only in instinct and intuition, in temperament and training, in questionings and possibilities, in shrinkings and recoils; all which, like a rampart of leaves and flowers, must yield immediately before the shattering, irresistible force of the Krupp gun of a Divine command! I am as much opposed as any one can be to setting love and reverence at variance, but it appears to me that in this matter both love and reverence unite in requiring that God's commands should be obeyed. Reverence for God should show itself to be real by obedience to His Word, and that is unworthy of being called love which sets up its own notions of what is best, either as to honouring God or saving souls, in opposition to His declared will. "If ye love Me," says our Lord, "keep My commandments." We must not fight against the King, as some people once did, in the King's name.

In conclusion he shows that a distinction is possible, and is made between heathens and Christians during school prayers. He scouts the notion of irreverence as displayed by the heathen when present at prayers. He maintains that they "are much quieter and more serious in their demeanour than the vast majority of Christian boys in our schools at home."

There is a great deal more in Bishop Caldwell's noble letter than we have been able adequately to deal with. It is much to be wished that it could be reprinted and circulated extensively, for the information of those at home who are interested in Missions, the clergy especially. It is the production of a most able, highly accomplished, successful, devoted missionary, intimately and thoroughly acquainted with Mission work in all its branches, to which a long life, from earliest manhood, has been devoted. It is practical knowledge as opposed to theoretical fancies. It is profound acquaintance with the necessities of modern Missions as opposed to the crude notions of superficial observers. For special reasons we abstain from comment of our own upon the Bishop's arguments. We content ourselves with recording our hearty acquiescence in them.

One remark only we have to make in conclusion. No one who has perused the foregoing statements must for one moment imagine that the schemes proposed, on which the Bishop comments, have the

slightest reference to the work or practice of the Church Missionary Society. Most emphatically and unreservedly can we declare, "We have no such custom." There is nothing in common between the course adopted by the C.M.S. and that, we hope, as yet only in contemplation by the sister Society. Possibly the Society's rules may be reconsidered and modified in the direction suggested by Bishop Caldwell and those who think with him. It ought to be a source of unfeigned rejoicing if this should prove to be the case. But that there is cause for apprehension is fairly deducible from the issue of Bishop Caldwell's letter. If anything could be calculated to show the infinite importance of the superintendence and management of Missions being in the hands of experienced and veteran missionaries, it is the publication of this most opportune letter. We gather from it how prone those who are not familiar with the work are to import into the Mission field fanciful ideas, often originating in party strife at home. When Isaac Williams wrote, he was combating what he objected to in the churches and schools of his day. Already his followers have rejected his counsels, and are doing the opposite, being zealous beyond others for what he found fault with. It is curious to see his foolish fancies carried like thistle down into Indian Missions when blown away from the Church at home. It will again be consolation to our friends to find that they have such a powerful advocate for the course adopted in their own Missions as Bishop Caldwell, a most impartial and competent judge. If he is to be believed, the Church Missionary Society is treading in the path marked out for it by our Lord Himself, by His Apostles, by the early Fathers of the Church; their work is Scriptural and Catholic, Protestant and Evangelical. We believe that in this he is correct. It will be for our readers to meditate upon the risk which missionary work would incur if it escaped from the control of experts into the hands of fanciful men who are not satisfied with taking the plain teaching of the Bible for their guide. We hope that the valuable Society which has done so much admirable work in the Mission field will yet escape from the snares in which it has been momentarily entangled.

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THE ARRANGEMENT WITH THE BISHOP OF COLOMBO.



N the Annual Report of the Society presented at the recent Anniversary, after a reference to the kindly intervention of the Archbishop of Canterbury in the Ceylon difficulties, and to the document issued by the Five Prelates—a document, the Committee say, which "asserted in no doubtful terms the soundness of the principles which have guided the Society in the past, and for which it has during the last four years been contending"—the subjoined paragraphs follow on:—

"Communications then followed between the Bishop of Colombo and the Committee. The Committee need not say that they entered upon the negotiations with a deep sense of the responsibility that lay upon them to do all in their power to

bring about a peaceful issue. They fully believe that the Bishop desired to meet them in the same spirit.

"The Committee are deeply thankful to be able to report to this meeting, that without making any concession involving principles that might prove injurious to the work, arrangements have been made under which the Bishop is prepared to license and ordain the members of the Society, and otherwise to supply episcopal oversight to the Society's Mission.

"As much must depend on the spirit in which these arrangements are carried out in the Mission, the Committee ask for the prayers of the friends of the Society, that to the Bishop, the missionaries, and all concerned, there may be vouchsafed an abundant measure of the spirit of power, and of love, and of a sound mind."

A few days before the presentation of the Report, but after the *Intelligencer* of May had been printed, the following letter from the Bishop of Colombo appeared in the *Guardian* of April 28th:—

"To the Editor of the GUARDIAN.

"SIR,—I shall be much obliged if you will give publicity to the following letter, which I have addressed to his Grace the Archbishop of Canterbury.

"It will be a cause of thankfulness for all your readers to learn that a solution of our difficulties, satisfactory both to the Church Missionary Society and to me, and, as I hope, to the clergy and laity of Colombo, has been attained. The details of our arrangements would not interest the Church at large, and are still in part provisional; but their general character may be thus indicated. The rights of the Society as quasi-patrons, and the independence of each missionary within his own area of work, will be duly recognized on the one hand, and, on the other, the areas of work will be more strictly defined than hitherto, and will be subject to principles accepted between us in regard to license, episcopal supervision, and diocesan co-operation.

"I take this opportunity of asking for the prayers of the Church for us all, that the goodwill now restored may not again be interrupted, and for myself in particular, that I may be enabled to resume my work with more wisdom and humility, and a deeper spirit of prayer.

"Brighton, April 26, 1880.

R. S. COLOMBO."

"Brighton, April 26, 1880.

"MY DEAR LORD ARCHBISHOP,—I have deferred hitherto any formal acknowledgment of the document in which your Grace and the four prelates associated with you have embodied your advice on the matter about which you allowed me to confer with you; but before I leave England I desire to express my gratitude for the attention which your lordships, amid so many pressing calls upon your time, bestowed upon the question, and for the great kindness which all, and your Grace in particular, have shown to myself.

"It would not become me to comment on your lordships' conclusions, except in the way which I am sure will please you best, by assuring you that the object which you had in view in all your deliberations has been, by God's blessing, happily attained.

"Since the issue of your lordships' advice a long correspondence has taken place between the Committee of the Church Missionary Society and myself, and I have twice had the privilege of meeting their representatives in conference. The result has been that we have arrived at satisfactory terms of agreement, too minute and, in part, too provisional to be here detailed, but including most of the points touched on by your lordships, with some others, and bidding fair, in the opinion, I believe, of the Committee as well as in my own, to secure for the future the harmonious and effective co-operation of the various elements which compose our Church in Ceylon.

"If this be the case, I venture to hope that our troubles of the last few years will not hereafter appear to have been an unmixed evil; they will have contributed something positive towards the solution of those great problems which lie before our Church in her missionary work.

"I hope to leave England in the course of this week, and to reach Colombo before the end of May, and I am happy to feel that I carry with me your Grace's blessing, and shall be speeded by the prayers of many, both among those who, on the whole, have approved my course hitherto, and also, I trust, among those who have differed from me.

"I remain, my dear Lord Archbishop, your obliged and faithful servant in Christ,
"R. S. COLOMBO.

"The Lord Archbishop of Canterbury."

As the Bishop here intimates, the details of the arrangement finally come to between himself and the Society, which have reference chiefly to the boundaries of districts, the form of licenses, &c., are of too technical a character to interest the public. But the many friends of the Society who have followed with anxious concern all the devious turnings of the four years' controversy will rightly expect to have some fuller information of the course of those recent negotiations which have happily led to the present arrangement.

A few days after the issue of the "Advice" of the Five Prelates, a letter was received from the Bishop of Colombo, dated March 5th, in which he stated that he was prepared to accept candidates for License and Ordination on the Society's nomination, so soon as he was assured that the Society was willing to be guided by certain conditions, which he proceeded to enumerate.

On March 16th, the Committee adopted the draft of an answer to this communication, which had been prepared by the Ceylon Sub-Committee. It stated that the Committee were "unable to regard the Bishop's proposals in the light in which he represented them," inasmuch as "they could not acknowledge the right of a Bishop of the Church of England to impose any other 'conditions' for receiving candidates for license and ordination than such as are recognized by the Church of England;" and it expressed the hope that his Lordship would "feel himself bound, like all other Bishops in whose dioceses the Society was labouring, freely to receive its missionaries without requiring any conditions but those so recognized." At the same time, expressing the Committee's "anxiety to do all in their power to restore the harmony that used to prevail in the Diocese of Colombo," it proceeded to answer the Bishop's inquiries "with every desire to meet his wishes in a conciliatory spirit."

The "conditions" or "inquiries" of the Bishop were seven in number.

(1.) He wished it to be "clearly understood" that no C.M.S. missionary in Ceylon was "in any sense bound, by any language of the Parent Committee, or of the Church Missionary Conference in Ceylon, to refuse to receive the Holy Communion at the hands of the Bishop in the Cathedral," but that every missionary was "entirely free in the matter, as far as the Society was concerned." As the missionaries were already, and always have been, free to exercise their judgment in such matters—the impression to the contrary being without any real foundation—the Committee had no difficulty in saying so now, in the Bishop's own terms. They replied accordingly as follows:—

"The Committee would wish it to be clearly understood, that no missionary of

this Society in Ceylon is bound by any language of the Parent Committee, or of the Church Missionary Conference in Ceylon, to refuse to receive the Holy Communion at the hands of the Bishop in the Cathedral, although the Committee felt bound to express their opinion that the missionaries were fully justified in absenting themselves upon an occasion when they conscientiously believed that that Holy Ordinance would be administered in a manner contrary to the principles of our Reformed Church. While, however, the Committee leave their missionaries free to follow their own judgment on this subject, in full confidence that they will exercise their judgment wisely, they trust that your lordship will not regard any of them as acting disrespectfully towards yourself, if they should feel a like conscientious difficulty in similar circumstances."

(2.) The Bishop recognized, "as a general principle, the right of the Society to appoint missionaries to any station or function to which they had been in the habit of appointing," but desired that "the Society would not treat any such appointment as complete, until the Bishop's License had been given." "Should such License be refused, appeal might be made to the Metropolitan of the Province, and, pending such appeal, the Bishop's decision would be respected." Here the Bishop seemed to recognize less than had been recognized by the Five Prelates; and the Committee accordingly quoted in reply the words of their Advice respecting "the right of the Society to appoint missionaries to any station in which they may have a Mission, or in which, if the station be not already occupied, they desire to establish a Mission." On the understanding that the Bishop would recognize the right so described, they declared that they would be "only acting in accordance with the Laws and Regulations of the Society in not treating the appointment of a missionary to a sphere of duty as complete until the Bishop's license had been given"—subject, of course, to appeal in case of refusal. The Committee added that they presumed that "in accordance with the advice of the Prelates," the Bishop would "refrain from imposing any tests upon their missionaries other than those sanctioned by the Church of England as a qualification for license; and that, in the event of the withdrawal of a license, and an appeal in consequence, the license would hold good till the appeal was settled."

(3.) The Bishop desired that such laymen as were "employed in the most important spiritual functions" should have the "license or other express sanction of the Bishop;" and that other laymen "employed in missionary work" should be "considered to have the implied sanction of the Bishop." In the first part of this proposal the Committee concurred, on certain conditions, and on the understanding that the lay agents referred to were those who were "acting as quasi-pastors." There would in any case be very few of these in Ceylon, as the Committee consider that a congregation should either have its ordained pastor, or, pending that, be ministered to by the voluntary service of one of its own members. With regard to other lay agents, the Committee could only regard them as connected with the Bishop through the licensed clergymen under whom they serve.

(4.) The Bishop desired that his "sanction, expressed by license or otherwise," should be obtained for every place in which the Holy

Communion was "regularly celebrated." To this the Committee replied by quoting the words of the well-known letter of Mr. Venn to Bishop Milman, which are cited in the Memorandum of 1877 in reply to the Resolutions of the Indian Bishops, but at the same time expressed their readiness to "confer with the Bishop as to the manner" in which he would propose to give the "sanction" contemplated, on the understanding that he was prepared "generally to approve of the Native Christians connected with the Society having their own places of worship wherever they might desire it, and also to recognize the right of the Society's missionaries to supply all needful ministrations to the Native Christians connected with the Society throughout the districts specified in their licenses."

(5.) The Bishop proposed that licenses should be revised, when necessary, by the Bishop, "with the advice of the Committee elected by the clergy of the diocese for that purpose," undertaking that the Society should have "full opportunity of expressing its opinion." To this the Committee declined to accede, urging that it was not the practice in other dioceses, and that the Five Prelates had refrained from sanctioning the plan when submitted to them. They expressed a hope that all the licenses might be arranged at once before the Bishop left England, and that this might prove a settlement for some time to come.

(6.) The sixth "condition" had reference to personal questions regarding Mr. Schaffter, Mr. Jones, and Mr. Pickford. Mr. Schaffter is now not in question, having accepted a living in England. What was ultimately arranged with respect to the other two brethren we will explain presently.

(7.) Appeals in ecclesiastical cases the Bishop desired should be made first to the Metropolitan. To this the Committee agreed.

In their reply, the Committee added an eighth point, stating that they would place no hindrance in the way of the missionaries of the Society attending a Diocesan Conference, provided that the Bishop was willing, as recommended by the Five Prelates, to "state distinctly that this so-called Synod was at present only a Conference without legislative authority."

On March 22nd the Bishop replied to the Committee's letter, accepting most of its statements and conditions as "substantially satisfactory," but with some reservations, particularly in regard to No. 4. Their refusal on No. 5 he regarded as "neither very reasonable nor very respectful to the Diocese," but agreed to waive the point, in the hope that the licenses might be practically settled before his departure; and for that purpose he proposed a personal conference.

The Committee, however, felt some hesitation regarding the qualifying expressions which the Bishop used throughout this letter, and his omission to refer to some of the points on which they had laid stress; and they felt that the consent they had given to his various proposals must be conditional upon his more distinct recognition of the principles on which alone it was based. On March 25th, therefore, they again addressed him, saying that they would be thankful if, as preliminary

to an interview, he would state distinctly (1) that he would impose no "tests, other than those sanctioned in the Church of England, as a qualification for license"; (2) that he accepted the understanding expressed in their answer on No. 4; (3) that he would not "claim the right to refuse license to a clergyman because such clergyman thinks it indispensable for the better discharge of his duties to reside near what he deems to be the more important portion of his flock"; and (4) that the Diocesan Conference was "at present only a Conference without legislative authority." On each of these four points the Committee based their request on the plain language of the Advice of the Five Prelates, quoting it in each case.

The Bishop's rejoinder to this communication was dated Easter Monday. It was long, and went more into detail concerning the reasons for his reservations in accepting the language of the Committee, especially on the second point (the original No. 4). But the Committee considered that the points of difference were now so far narrowed down that they might be better dealt with in the application of the various principles to the actual cases of the particular licenses to be given, than in a continued preliminary discussion of the principles themselves; and they accordingly replied that they now saw nothing to prevent the personal conference being held as suggested by the Bishop.

Conferences were accordingly held at the Church Missionary House on April 13th and 16th, being the Bishop and his Commissary on the one hand, and the Secretaries of the Society, with Bishop Perry, on the other. The result as regards licenses may be thus described:—It was agreed that these licenses should be (save in exceptional cases) for districts with specified boundaries. In the rural parts of Ceylon the districts whose boundaries have been thus assigned are sufficiently large to include all the work now conducted by the Society's missionaries, and also to admit of all such extension as may be required for the legitimate growth of the Mission. In those towns where the Society is at work, a distinction is made between those districts which (for any one language) are given exclusively to the Society's missionaries, and those which are common to them with missionaries of other organizations. In these latter, the Society's missionaries will have full power to work, until other arrangements are adopted. Such new arrangements will not be made without consultation with the Society, and in making them the principle will be borne in mind that no congregation (that is to say *nucleus* of baptized Christians) shall be taken away from the Society without its consent.

It is also understood that every congregation or Mission connected with the Society shall be allowed to develop freely, the lay catechist being succeeded by the deacon, and the deacon by the priest, with the exception of an isolated out-station in a suburb of Colombo, which (for particular reasons) shall not advance beyond its present rudimentary condition.

The special case of Kornegalle (or Kurunégala, as it is now generally called) was carefully considered. The Bishop consented that the Rev.

J. Ireland Jones should be licensed for Four and Seven Korles (of which latter province Kurunégala is the capital), and that he should act as pastor of the Society's congregation at that place, though not residing there for the present. A further agreement was come to with regard to permanent arrangements which should shortly take effect, and which would be quite satisfactory to the Committee.

With regard to Mr. Pickford, the Bishop expressed his readiness to receive him as a candidate for license, the Committee at the same time agreeing to direct him, if (as was reported) he has been ministering at the church at Jaffna, to cease from this, and all ministerial duties, until he has received the Bishop's license.

As regards the "sanction of the Bishop for places of worship in which the Holy Communion is regularly administered," it was arranged that this should be expressed by the entering the names of such places on a list to be kept by the Registrar of the Diocese; and that the Bishop would take no notice of places where the administration was only occasional.

Such is, in its outline, the arrangement between the Bishop of Colombo and the Committee of the Society. We cannot doubt that it will be regarded by the Society's friends as fully justifying the thankfulness expressed by the Committee in the Annual Report. A cordial acknowledgment is due to the Bishop for his courtesy throughout the negotiations. It is not to be supposed that his opinions are the same as those of the Committee on all points that affect the relation between them. Certainly there has been no change in the views of the Committee. But however widely divergent their respective stand-points may have been, or even may yet be, it is satisfactory that his Lordship should find himself able—like the Bishop of every other diocese in which the Society labours—to accord a frank recognition to its claim for the continued exercise of the rights it has so long enjoyed.

The great question of the future in Ceylon—the complete independence of the Native Church, as a daughter or sister Church of the Church of England, and not as an integral part of it—is of course not touched by the arrangement. That independence, we have no manner of doubt, will ultimately be claimed, as in our judgment it ought to be. And when that day comes, we earnestly trust that the daughter will go forth, as it were, from the parental roof, with the cordial sympathy and loving benedictions of the Church that gave it birth.

Nor does the arrangement in any degree alter or affect the relation between the Committee and the Society's missionaries. That relation, in all its essential features, may be described in one word, *mutual confidence*. If ever mutual confidence should cease, the connexion would necessarily and naturally be dissolved.

In every department of the Society's work difficulties have to be confronted. This will be the case as long as human nature is fallible and frail. But the prayers of God's people will be heard; His strength will be made perfect in our weakness; and every difficulty will only result in the more glorious manifestation of Divine Wisdom and Love.

THE NOBLE HIGH SCHOOL, MASULIPATAM.



WO interesting communications respecting the well-known School at Masulipatam, founded by Robert Noble in 1843, and ever since indissolubly associated with his name, may be presented together. The first is an extract from the Annual Letter of the present Principal, the Rev. E. N. Hodges, from which our readers will rejoice to find that another convert from the higher classes of Hindu society has been given to the labours of our brethren in the Institution. The second is an account of a visit paid to the School in February last by the Duke of Buckingham, Governor of Madras.

Report of the Rev. E. N. Hodges.

Masulipatam, January, 1880.

By God's mercy I am able to begin my Annual Letter with joy and gladness. A former pupil, Koti Adinarayana, confessed Christ on the 20th December last. He had been a class-mate of Ramasastrulu, the last convert from the school.* He was very much impressed at that time, and I well remember Ramasastrulu bringing him to visit me soon after our arrival in Masulipatam. Soon afterwards he left school, and wedid not often see him, as he became a vaccinator, and was obliged to go to a distant part of the country. We did not, however, lose sight of him altogether, and latterly, being at work in the villages near Masulipatam, he has often been to see us, and, particularly of late, has been under Mr. Poole's instruction. Several times within the last few months we hoped he was coming out, but from various causes he held back. On the last occasion of a great sea-bathing festival, about a month ago, I accompanied Mr. Clayton, and several of our Native brethren, to preach and converse, and sell books, and give tracts to the multitudes, and, seeing Adinarayana there, with newly-imprinted heathen marks on his forehead, I expostulated with him, and was pained, thinking that it might be a sign that he was still going to hang back; but he explained that it was necessary to conform thus far till he had declared himself, and I was glad to be assured that it did not imply any change of purpose.

Thank God his godly purpose has been brought to pass, and we now number him among the brethren in Christ.

He is a Sudra by caste, and it is remarkable that so far the converts from the higher classes with us have been almost entirely Brahmins, though outwardly the Sudras are more accessible, and appear much less prejudiced. At the time when he declared himself, he came over to our convert's bungalow, adjoining mine, and wrote a letter to his father, who presently came, and the usual scene took place, beginning with entreaty and ending with cursing. It was Saturday afternoon, about 4 p.m., so that there was not much daylight left. My house is a long way from the Native town, so we were spared a good deal of noise and crowding, and we did not allow any but three or four of his relatives to come further than the gate. After repeated efforts on their part to induce him to come with them and learn his own religion before joining ours, which he met with a quiet but steadfast refusal, they left quietly, but not before the father (who had adopted this boy, having no children of his own) had taken up a handful of dust and cast it in the air, after retreating from his son, with words and gestures which were intended to signify cursing and repudiation. We were much relieved that all passed off so quietly, as on former occasions it had been otherwise.

It was also a great comfort to have Razu Garu [the Rev. I. Vencatarama Razu] at hand, who did much to strengthen and uphold the convert, as did also our dear fellow-labourers, Anantam and Sinagga. The following morning (Sunday) he was baptized by Razu Garu in the presence of the Telugu congregation, and a stranger would not have known that there was anything

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* See *Intelligencer*, January, 1878, p. 58.

more than ordinary in the service. I saw none of his friends, and there was not the slightest sign of any interruption.

There is one feature in his case that we are very glad to mention, and that we hope will be repeated in other cases, viz., that he is continuing at his work as vaccinator, and will thus be able to maintain himself, in great measure, and also to assist his father, as he did before, if he will accept it, and of this there is not much doubt. We could not help remarking that his chief grief seemed to be, not the change of religion in his son, but the thought that he would henceforth lose his support. This, however, rests entirely with himself, for, as we tried to show him, our religion does not teach us to neglect the plain duties of life, but, on the contrary, enforces them with a higher sanction and a nobler motive. Unfortunately, hitherto, no convert from the higher castes has been allowed by his parents and friends to continue living at home, and it is doubtful whether it would be right, at first at any rate, to allow a young man, whose Christian character is untried and immature, to be exposed to the peculiar temptations which would surround him in a heathen household, with no Christian society or companions at hand to support him. If the father of a family, or one of the elders, came out and professed Christ, it would be their duty, if possible, to remain among their own people, and show by their daily life what it is to be a Christian.

We are lounging for the time when such cases shall be not only possible, but common; for the complete separation of the Native Christians of the higher classes from the rest of the Native community is an evil. It retards the progress of Christianity by fostering the natural prejudice against it as a foreign religion, which seems to demand of those who accept it a conformity to foreign modes of life and manners; whereas, if the Native Christian would live among his own people, and associate with them, as far as might be, without

compromising his Christian character, many a stumbling-block and many a prejudice would be removed from the acceptance of the Gospel.

There are not wanting signs of the working of God's Spirit among our boys, apart from the case of open confession mentioned above. There are many who, when pressed closely, confess that they have no belief in Hinduism, and many more that they have no knowledge of it. This last confession is often insincerely used as an excuse for their present position. I invariably urge them to get a knowledge of it as quickly as possible, if they really think there is something worth knowing, or at least to lay hold of what they know to be good in Christianity. But, alas! it shows the general lack of spiritual power and earnestness that thousands are in this state of indifference, and content with it. And yet no nation is more particular about rites and ceremonies; they are the sum and substance of Hinduism. Were it not so we should have many more converts. Men may *think* pretty much as they like, provided they outwardly conform; and since religion with them is a mere matter of custom, not of reason or conscience, the educated Hindu does not find it goes against his conscience to join in sacrifices and ceremonies performed by the many in honour of gods and goddesses which he considers mythical, and in honour of events recorded of them, which, to say the least, he considers absurd and childish. Still, such men would gladly be rid of this burden if we could make the way easy for them; and, though we cannot do that, we may take courage in view of the future, knowing that in God's own time these thousands who groan under their bondage, and whose number is greatly increasing year by year, shall, by some given impulse, rise up as one man out of the dust, shake themselves free from their bonds, and flock into the Church of Christ, rejoicing in the only true freedom to be found on earth—that of sons of God in Christ Jesus.

VISIT OF THE DUKE OF BUCKINGHAM.

(From the *Madras Church Missionary Record*.)

His Grace the Governor, with the Ladies Grenville and suite, arrived in Masulipatam on Tuesday, February 3. An invitation to his Grace to visit the C.M.S. Anglo-Vernacular College having met with a favourable reply,

arrangements were made for a distribution of prizes the following day. Five o'clock on Wednesday accordingly found the Central Hall filled with pupils and visitors. Among the latter were the Nawab of Masulipatam, the Rajah of Chalapillay, and many high Government officials of the district. His Grace was accompanied by the Hon. D. Carmichael, Major Bertie Hobart, Dr. Mackenzie, and J. E. Horsfall, Esq., Collector of the Kistna district. The walls of the large hall are covered with the highly-polished chunam such as is used in Madras, and on either side are three larger national flags rising to the ceiling. In addition there were some floral decorations on the gallery facing the platform, and the boys, proud of their athletics, had fastened crossed Badminton bats on the walls at intervals.

On the arrival of the guests, prayer was offered up by the Rev. A. W. Poole; and the Head Master, the Rev. E. N. Hodges, then read the following address:—

MY LORD DUKE, LADIES, AND GENTLEMEN,—To-day for the third time we have the honour of welcoming a Governor of Madras to our school, and the occasion calls for a brief retrospect of our annals. In the year 1859 Sir Charles Trevelyan, and in 1868 Lord Napier, visited the school, and the former recorded in glowing terms his appreciation of the work being done in it. In his time this Institution was the only one of its kind in the Northern Circars, and the name of its founder, Rev. R. T. Noble, who was for twenty-three years its head master, has become a household word among the Telugu people as the pioneer of education and the type of a Christian missionary in their country. Mr. Noble opened the school in 1843, and continued to work here without a break till his death in 1865, the year succeeding the terrible cyclone. This handsome building in which we are now met was erected by funds subscribed to largely by his old pupils, as a lasting memorial of a devoted and holy life spent among them and for them.

Associated with Mr. Noble in his missionary work was an old Rugby boy, the Rev. H. W. Fox, in whose memory his old school has annually endowed a mastership in our school called the Rugby Fox Mastership.

The Rev. J. Sharp, himself a Rugby-beian, who held this mastership at the time of Mr. Noble's death, succeeded him as head master, and continued till May, 1878, when he resigned it to me, and the Rev. A. W. Poole was appointed Rugby Fox Master.

Mr. Sharp is now teacher of Telugu at the University of Cambridge, and Mr. Horsley, formerly an assistant

master to Mr. Noble, is Professor of Telugu in the University of Oxford.

This school was affiliated to the Madras University about sixteen years ago, and since that time it has passed 123 in Matriculation, and 51 in First Arts.

The C.M.S., following up the work of Christian education which Mr. Noble began, have also founded Anglo-Vernacular Schools in Ellore, Bezwara, and Amalapur.

In these four schools there are, at the present time, ten Native Christian masters, of Brahmin birth, who, with others of high official position, received their education and embraced the Christian faith in the schools of the C.M.S. in this district.

Of the present Native Government officials in this district, many of whom are present to-day, the Deputy Collector of the Treasury, the District Munsiff, the Tahsildar of Bezwara, several pleaders in the district court, as well as many other officials of similar position in the neighbouring districts, boast of being pupils of the Noble School.

The present strength of the school, with its branch, is 294. The standard ranges from the English and Telugu alphabets to the First Arts. The results of the former are not yet published, but a list of the successful candidates for F.A. reached us only two days since. The total number who passed is 247. Of these, one from our college passed 23rd in the 1st class, and four others in the 2nd class.

We gratefully record this success in the University examination; but there is another feature connected with our work in the higher departments of the school which demands a passing notice.

While it is our chief desire, as educational missionaries, to bring the true revelation of God in Christ Jesus to the hearts and consciences of our pupils, we have constant evidence, even among those of them who do not profess Christianity, that the heaven of Christian truth is slowly but surely working in the mass.

It is well acknowledged that, until the women of India are educated, the progress of all light and knowledge will be constantly impeded by a most formidable barrier. On this account we may be allowed to draw your Grace's attention to the fact that the boys in the higher classes of the school have established of their own accord, and are maintaining under their own management, two high-caste girls' schools in this town, besides the five Church Mission schools of a similar class.

In conclusion, your Grace's kind attention to the petitions that have been already presented in this town encourage us to refer to two matters which bear upon the educational part of our work.

Firstly, we plead consideration for that section of the higher classes of the community which is largely represented in our schools. Poor boys, and many of them orphans, have already the greatest difficulty in finding the necessary entrance-fees for the University examinations.

By the late regulations for the Middle School examination, which has been

made a compulsory test for entrance to the High School, an additional fee of Rs. 5 is required. We fear that, unless there be some relaxation of this rule, very many poor boys, who otherwise might proceed to the higher education, will be henceforth cut off from its advantages.

Secondly, we beg also to point out that a rigid enforcement of the twenty-five years' rule for entrance into Government employ will seriously affect the character of our schools.

While the Government instructions and the manifest good of our schools increasingly demand the employment of competent graduates, the difficulty of retaining their services in all save Government schools is largely increased. The usual age at which the B.A. degree is taken may be reckoned at twenty-three years, leaving only a margin of two years in which, as a rule, graduates will be available for school work.

We therefore venture to hope that an extension of the limit to thirty years will be allowed in the case of graduates.

We believe that this would be at once a stimulus to students to continue their studies to the B.A. degree, and a material advantage to our schools.

Once more we wish to express our sense of the honour done to us by your Grace's visit, and to commend what we have ventured to bring forward to your Grace's kind and careful consideration.

After the address, the prizes for Bible knowledge, English, mathematics, class places, &c., were distributed by his Grace, who spoke a few appropriate words to each candidate. Mr. Hodges then in a few words urged the old pupils to follow the example set by a few of their number, and offer prizes and scholarships for particular subjects. His Grace the Governor, in replying to the address, commented briefly on the life of the school founder, Mr. Noble, and promised a favourable consideration of the points in the petition. In conclusion, he supported the appeal to the old pupils, and in view of the withdrawal of Colonel Macdonald's prizes (owing to his return this year to England) most kindly promised Rs. 200 to be distributed in prizes during the next two years. The announcement was received with loud applause.

On the same day, Lady Mary Grenville presided at a distribution of prizes to the five Caste Girls' schools which have been successfully carried on under Mrs. Clayton. On Thursday, the whole party paid a brief visit to Mrs. Padfield's Girls' School, and expressed much pleasure in seeing the orderly arrangements of this school and the bright appearance of the scholars.

It is a matter for congratulation not only that the work of the C.M.S. in Masulipatam was so thoroughly brought before the notice of his Grace and the Ladies Grenville, but that their interest in it was so kind and appreciative.

THE OTHER SIDE OF JORDAN.

Report of the Salt Mission.

[Salt, the ancient Ramoth Gilead, is the principal trans-Jordanic station of the C.M.S. Palestine Mission. The Report for last year of the Native clergyman in charge, the Rev. Chalil Jamal, presents many features of interest and encouragement.]

From the Rev. Chalil Jamal.

Salt, November 29th, 1879.

SALT is a large village inhabited by Mohammedans and Christians. The Christians are about two-fifths, and the Mohammedans three-fifths. The whole population consists of about 8000 souls. Generally speaking, the people of Salt live together very amicably and peaceably; but, as this place is the centre of commerce to the neighbouring Bedouin tribes, many of the Moslims of Nablous have come over to carry on mercantile business; and this, I am sorry to say, has made some of the Moslims of Salt rather bigoted, so that not a few of them entertain bitter feelings against the Christians; still, they can do no harm to them. The Saltees are cultivators of the soil. Corn and raisins are exported to Jerusalem and to Nablous.

Salt is famous for grapes. There are upwards of 1800 vineyards. It is a blessing that wine and *araki* (a kind of strong intoxicating drink) are not known to the Salt people. The grapes that are not consumed fresh are either made into raisins, or pressed, and the juice is made into *dibs* (honey) and *milban* (a kind of sweetmeat), and these are stored against the winter. Generally speaking, the Saltees are a very lazy people, and almost all of them are very dull of understanding; but the young, when put under proper tuition, are very clever and quick of understanding. This is seen in our schoolboys.

The Salt people are divided into families, and these families are subdivided into heads of families. The most numerous and powerful family is that of the Kiraad, a Moslim family.

The Moslims, Greeks, and Latins here are satisfied with a mere outward form or profession of religion. The following instance proves this:—

Early in May this year, I passed a night in a Bedouin Christian camp. Being a Christian, I did not like to let the night pass with their talking with-

out proclaiming my Master and Him crucified to them. After speaking for a long time in the most simple way about Jesus, and how we are to seek Him, &c., an old man said, "But where shall we seek that fellow? we do not know where he is." Though the people are ignorant, yet there is one thing good in them—that is, they like to hear the Word. "Faith comes by hearing."

I now come to give a short account of the Mission-work here. We have a congregation and a boys' school. In comparing our congregation with what they were some five or six years ago, I am confident to say that the Lord is really blessing His work here.

The following facts will undoubtedly show that God the Holy Spirit is amongst us, and is working in us, though gradually, for He often works thus in the hearts of His people. Early in February last, the nights of every Monday and Thursday were appointed to meet together in one of the houses of the brethren by turns, to read the *Pilgrim's Progress*, and to pray. The one in whose house we meet explains what he reads, and then I explain it more fully, and apply it to the state and heart of each of us. (These two night meetings are besides the two Bible and prayer-meeting nights, and also besides the two singing nights.) In one of these night meetings for reading the *Pilgrim's Progress*, two of the brethren who were angry with each other were present with us, and, as they proved very obstinate to be reconciled with each other, I seized the opportunity of speaking to their conscience; first, by reading a touching story of two angry brothers, and how they were reconciled with each other; and, at the most touching part of the story, I asked the reader to stop for a moment, and then said, "Oh, how glad and happy we shall be if A. and B. would imitate those two deceased brothers!" &c. Looking at them, I said, "I ask you, in the name of Christ, to be reconciled with each other."

At once one of them got up in the midst of us, and, with tears in his eyes, embraced the other, and so did the other, and both begged pardon.

On the afternoon of Thursday before Easter, five of the brethren came and asked me to say a word of comfort and exhortation to them, to set their troubled mind at ease, for they wished to come to the Lord's Table the following day (Good Friday). We knelt down at once, and asked God's blessing and presence, and then read 1 Cor. xi. 17 to the end, and explained it, and to God be all the glory and praise, for He graciously touched their hearts with His Holy Spirit. One said, "I am fully decided to ask pardon to-night from all whom I think I have offended, or who have offended me, either in word or deed." "I was at enmity with D.," said another, "for about three months, and never spoke a word to him; but this morning, as he passed my shop, I got him by the arm, and took him into my shop, and at once embraced him, and with tears said 'Brother, forgive me for Christ's sake.' When he saw my tears," he continued, "he also wept and embraced me, and exclaimed, 'Forgive me, my brother, forgive me, for Christ's sake,' and, with tears, we kissed each other over and over again." As soon as he finished speaking, my heart was moved with holy rapture and thankfulness to God for this fruit of the Spirit. All the time I was praying, "Amen" was their response to almost each petition.

We are also blessed with many temporal blessings, for we enjoy perfect liberty and full privileges in the local government, and have two representatives in the mejlises (civil courts); and this makes us equal to the Greek community, which is the greatest and the oldest community here. Yea, we have more influence than the Greeks and Latins themselves. The Pasha of Nablous, as well as all the officials here, both in military and local government, are our friends. We are, thank God, loved by all those amongst whom we live, both Moslems and Christians, and all speak favourably of us as a well-organized and principled community.

The big boys in our school have started a kind of prayer-meeting for themselves, out of school-hours, to read a portion of a nice tract which I have given them for this purpose, and then

part with a prayer. This prayer-meeting was and is a matter of great blessing to them. On asking them once about what blessings they have found or felt as the result of their prayer-meetings, they answered, "We saw that we are sinners." "But," said I, "I am sure that you believed yourselves to be sinners before this." "Yes, sir; but now we feel the weight of sin more than we felt before." "What is the remedy for sin, my boys?" I inquired. "The blood of the Lord Jesus Christ," answered one. "To trust with all our hearts on the Lord Jesus Christ," answered another. This prayer-meeting is often held every day, and two or three times a week, when they have no time to spare, on account of preparing their lessons. It really makes the heart of a Christian glad to see a gang of Bedouin boys falling with their faces to the ground, and imploring God to bless them, and to bless their school, and their parents and their country.

Our school is, thank God, very prosperous, and the boys are very promising; it is a proverb in the mouths of the people here to say, "Like the school of the Protestants." On the 16th August we had our school examination, and it was the first examination held in Salt. The lessons in which the boys were examined were geography, history, arithmetic, lectures, an essay on wealth and poverty, reading grammatically, Deut. iv., Matt. v., and Rom. xiii., hymns, texts, catechism, and Bible history, &c. The examination commenced at twenty minutes to 9 a.m., by singing *Ta-a-lah, ya-Rah-maan*, a hymn to the Triune God, and concluded by singing the Arabic National hymn, *Mahab-ba-tal, Awtaan*, and lasted three hours and twenty minutes. The gentlemen invited to this examination were his Excellency the Pasha of Nablous, the colonel of the army and a lieutenant, the army doctor, the Lord Mufti of Nablous, the judge of Salt, and all the Turkish officials here; Shiek Ali El the Yaab (the head of the Adwaan Bedouin tribe), and Sultaan, his son, and several other Bedouin shieks; the head of the Greek community, &c., &c., &c. The assembly was concluded by a speech written by the Lord Mufti of Nablous, and read by the judge of Salt. He was invited by me to give this

address. He was too bigoted to come to a Protestant chapel and school, and be present at their annual examination, but the Pasha insisted on his coming, and on his writing the address, for he said, as I was told by an officer, "If English people send their money to educate our subjects," &c., &c., "are we not willing to see what progress our subjects are making? The clergyman who invited us," continued his Excellency, "is one of our subjects, the schoolmasters are our subjects, and the scholars themselves are our subjects. Are we not willing to be eye-witnesses to the kindness done to our country at the expense of others? Yes, you must go with me." After the Mufti's address, the Pasha, who was the chairman, made a short speech, in which he expressed his high opinion of our school. The last sentence in his speech was, "Truth must be said. Your school is very prosperous, and the scholars are very intelligent," &c.; "the Lord be your helper."

About thirty days before the examination, his Excellency and his party were my guests for five days. I, of course, tried my best to make him comfortable with food and lodging and everything, because he looked upon me with great respect as the representative of the Society in Salt. He was pleased with everything, and, as a token of love and esteem, presented me with a fine young horse. During his Excellency's stay in our house, two special nights were spent privately with his Excellency (none were present but Mr. Behnaam and Hanah Effendi Kavar) in speaking about Christianity. He inquired about the difference between our Church and the Church of Rome. Several points were told him: one of them is, that we are saved by grace and not by works.

I gave him two pamphlets on the authenticity of our Holy Scriptures to read, to the reading of which he sacrificed the morning hours while his breakfast was preparing. After reading them through he said, "Your Scriptures were neither changed nor altered."

The Bible and prayer-meeting (which are held twice a week, on the nights of every Tuesday and Friday) are regularly attended. The attendants are from thirty to fifty. Some of the schoolboys come to these meetings. I

have finished expounding the Gospel according to St. Mark, and have begun with the Acts of the Apostles from the beginning of this month (November). My way in these meetings is to begin with a prayer, then to read the portion for the night, and to catechize those present, verse by verse, in a historical and homiletical way; the youngest boy, as well as the oldest man, are catechized in the same way, and they are not offended.

Divine Service is conducted every Lord's Day according to the liturgy of the Church of England. The sermons are often appreciated, and sometimes one or two go out of church with red eyes. The attendants are from 80 to 130. Often the chapel is quite full. In the afternoon we have a Sunday-school for all. After that I read the Litany and a short sermon. The Sunday-school is generally conducted by Muallim Nicolak, our zealous, faithful, and competent schoolmaster.

Our congregation this year has increased. Last year the number on the register was about 170; but this year 219 souls.

Our Mejlis, Ich-ti-ya-re-yat, El Ta-yefah (Church council), meet together with me every Saturday afternoon to settle the affairs of the congregation, and we have begun to chronicle all the deeds of this mejlis.

Our Sunday collections during this hard year amount to about 470*p*. We mean to buy a piece of ground, and make it a vineyard, and the income of it is to be spent in advancing the work of the Gospel.

The Lord has graciously opened a way for the preaching of His Gospel in El Fu-hais (a village about one hour and a half to the S.E. of Salt. It is a Christian village). Some three months ago I received more than two invitations from heads of families there to go and make them Ingleez (English), as they say. I repaired thither twice with Mr. Behnaam and Hanah Effendi Kavar, and spent three nights with them.

Our night meetings in the houses of the brethren, which were stopped on account of the summer short nights, are now resumed, and we have begun to read Whately's work on Christianity, which is translated into Arabic. The work suits my purpose in these meetings very much.

We have no girls' school; we really stand in great need of it. We have fourteen girls in our boys' school, and, sure enough, these girls must learn needlework, knitting, &c., for some of them are about thirteen years of age, and their parents cannot allow them to be in the school any longer.

The mothers' Bible and prayer-meeting, which is held every Wednesday before noon, is really a blessing.

May the Lord bless the tender plant which His hands have planted here, and water it with the living waters of His Holy Spirit! Amen.

NOTE ON THE AGGRESSIVE CHARACTER OF HINDUISM.



IN my paper in the May *Intelligencer*, I spoke of the "missionary" character of the Hindu religion, and of its being particularly exemplified at the present time among the Santhals and Gonds. I have received a letter from Mr. Storrs, than whom no one has a greater claim to be heard on the actual condition of the Santhals, saying: "I think you are mistaken in speaking of Hinduism as having a missionary character. Among the Santhals there has been no Hindu *missionary* influence, not the least evidence of any Hindu propagandism. The Santhals have become Hindus in considerable numbers *in spite* of Hindu opposition and dislike to the movement. The Hindus are rather offended that the Santhals should attempt to become Hindus. The Santhals have become Hindus without apparently *any religious* motive, but simply with the idea of raising their own social status. They have not fallen in love even with Hinduism, but with the superior social position of the Hindus. I believe the same holds quite true of the Gonds."

I readily acknowledge that I erred in supposing that the Hindus were making proselytes among the Santhals and Gonds; and consequently, that "missionary" was not the right word to describe the action of Hinduism among those peoples. But it still seems to me that the fact on which I wished chiefly to insist is a correct one, viz., that Hinduism is a *spreading* religion. Whether with or against the wishes of the Hindus, their religion *is extending* itself among the aboriginal tribes of India. And I suppose we may take what is going on now among the tribes which were, until lately, untouched by Hindu influence, as a fair illustration, on the whole, of the way in which Hinduism must have propagated itself among the Dravidian nations of the South, amongst whom it has been for centuries as firmly established as among the Aryan people of the North and West. Nay, we know that Hinduism once flourished as far to the south-east as the island of Java; and this must have been by its being propagated among tribes quite different from those in whose bosom it originated.

All that I care to contend for, and I think it of very great importance to maintain, is that Hinduism is not a dead religion (as we speak of a language being dead, i. e., incapable of further growth and modification); *nor is it a dying one*. Only a few years ago, a projected Hindu mission from Benares to Australia was talked of; though whether it ever came to anything, I am not aware. But that it was seriously talked of, proves that Hindus do not consider their religion a "non-missionary" one. It is doubtless true, that most of the movements by which Hinduism is extended originated with others, not with the Hindus themselves; as, e. g. in the case of the Theosophic Society of New York, established a few years ago for the express purpose of propagating philosophic Hinduism in the western world. But this fact proves, much more strongly than would be the case if the impulse came

from the Hindus themselves, the extraordinary fascination which belongs to Hinduism. When the Church of Christ is fully alive to this fact, when consequently she ceases to despise Hinduism as a mere compound of silly idolatry and disgusting mythology, and begins to regard it as, on the contrary, a foe worthy of her most strenuous, most determined, and most prayerful efforts, then, and not till then, will she rise to her duty to North India.

W. HOOPER.

NOTICES OF BOOKS.

PROTESTANT FOREIGN MISSIONS: THEIR PRESENT STATE. A UNIVERSAL SURVEY. By THEODORE CHRISTLIEB, D.D., Ph.D., *Professor of Theology and University Preacher, Bonn, Prussia.* Authorized Translation from the German. By DAVID B. CROOM, M.A. London: J. Nisbet & Co. Pp. 248.

At the General Conference of the Evangelical Alliance, held at Basle in September last, no address met with more universal acceptance than that by Dr. Theodore Christlieb on Foreign Missions. It was, however, but a short abstract of the paper which he had prepared, and which has since been published in the German Report of the Conference, and also in the *Allgemeine Missions-Zeitschrift*. That paper was an attempt to compress into a small compass a review of the entire Foreign Mission field of Protestant Christendom; and we very heartily welcome its appearance in an English dress, in the handy and well-printed little volume now lying before us.

We cannot more effectively recommend Professor Christlieb's work than by simply indicating its contents. It consists of four Parts or Chapters. In the first, entitled "Past and Present," the condition of the world and of the Church when the era of Missions began is briefly but most ably contrasted with what we now see. The second is headed "Mission Agencies of the Church at Home," and gives a short account of the different Missionary Societies of Great Britain, America, and the Protestant Churches of the Continent, comparing their incomes, and their various methods of work. Thus Dr. Christlieb, writing as a German primarily for Germans, notes with regret that the incomes of all the German and Swiss Societies together do not equal that of the English Church Missionary Society alone, and he pleasantly adds:—"I always remember what was once said to me with respect to the Germans in their ecclesiastical and missionary enterprises: 'A German needs a *threefold conversion*—(1) a conversion of the heart, like everybody else; (2) a conversion of the head, for his is particularly full of all sorts of doubts; (3) a conversion of the purse!'"

Then thirdly comes "Work among the Heathen," which occupies considerably more than half the volume, and in which the fields of missionary effort in all parts of the world are surveyed, and the progress of evangelization in each noted. The amount of information given in these 140 small pages is astonishing; and although at every point the latest attainable statistics are given, they are so woven into a terse and vigorous narrative as to invite and not repel attention; while the mass of facts is lightened by the shrewd remarks of an acute and well-furnished mind. Finally, in the fourth Part, Dr. Christlieb offers "one or two Hints and Wishes with regard to the Duties and Aims of the Immediate Future." He calls upon the various societies to be more ready to learn from one another, to improve their missionary literature, to tabulate statistics on a more uniform plan, to divide

the field amicably and not interfere one with another, and in matters of Church constitution and worship to consider "the genius and wants of the people among whom they labour."

We cannot too strongly recommend the book. It can be read through from end to end at a sitting with unflagging interest, and at the same time it is a book of reference to keep always ready to hand. Only those who know the number, variety, and voluminousness of missionary reports and periodicals can fairly estimate the labour which such a book, small as it is, must have cost the author; and its remarkable accuracy, wherever we are able to test it, inspires us with confidence that such details as we cannot test may be safely relied upon.

FIFTY YEARS OF FOREIGN MISSIONS. By GEORGE SMITH, C.I.E., LL.D., *Secretary of the Foreign Missions of the Free Church of Scotland.* Edinburgh: John MacLaren & Son. Pp. 79.

This is a Jubilee volume. It was on the 12th of August, 1829, that Dr. Chalmers presided at the ordination of Alexander Duff to be the first foreign missionary of the Church of Scotland—although, as Dr. Smith notes, John Knox had pledged the Reformed Kirk two hundred and seventy years before to "preche this glaid tydingis of the Kyngdome through the hail world." The year 1879-80 is therefore the Jubilee year of Scottish missionary enterprise; and as the work begun fifty years ago by the Established Church became at the Disruption the work of the Free Church, it falls to the Free Church Secretary to register its progress during the half-century. And it is needless to say that such a task could not have been entrusted to more competent hands than those of the biographer of Duff and Wilson.

The Free Church has four Mission fields: (1) India—particularly its noble educational institutions at the three presidency cities; (2) South Africa—first among the Kaffirs, and now also on Lake Nyassa; (3) the Lebanon; (4) the New Hebrides, in the South Pacific. Of these Missions an excellent account is given, accompanied by capital maps and numerous wood-cuts.

PERSONAL RECOLLECTIONS OF BRITISH BURMA AND ITS CHURCH MISSION WORK IN 1878-9. By the Right Rev. J. H. TITCOMB, D.D., *First Bishop of Rangoon.* London: Wells Gardner, Darton, and Co. (Published for the S.P.G.) Pp. 102.

Bishop Titcomb is no novice with his pen; and these "personal recollections" of his year and a half in British Burmah are eminently readable. They give us an interesting glimpse of Rangoon and its motley population, and of the other principal stations in the new diocese; and full details of the missionary work of the Church of England among the Burmese, the Karens, and the Tamils and Chinamen of the ports, which is carried on by the S.P.G. We find only an occasional notice of the large and much-blessed Missions of the American Baptists, with which the name of Judson is so indissolubly associated; but we need scarcely say that such allusions as Dr. Titcomb is able to make to them show that the lack of information regarding their work is in no way due to want of hearty interest on his part.

Every reader will sympathize deeply with the Bishop in the heavy domestic trials that compelled his return home. We can only trust that the providence of God will always give the Church of England in Burmah as earnest and large-hearted a chief pastor.

RECORDS OF THE MISSIONS.

CHINA MISSION.



HINA is just now much before our friends in this country, owing to the presence at home at the same time of some of our most active missionaries in that great field. The Revs. G. E. and A. E. Moule, J. R. Wolfe, and A. B. Hutchinson, have been the chief speakers at many recent meetings; and the Rev. R. Palmer, whose health compels him to give up the hope of returning to China, has become one of the Society's Association Secretaries. None the less, however, should the Reports from the brethren in the field be presented in their due turn; and very likely those who have been hearing speeches on the China Mission will be all the more interested to read the letters.

The statistical table, compared with that in the *Intelligencer* of July, 1878, shows that the Native Christians have increased nearly thirty per cent.

Stations.	Native Clergy.	Native Lay Agents.	Native Christians.	Communicants.	Baptisms.		Schools.	Scholars.
					Adults.	Children.		
Hong-Kong .	1	18	157	64	29	10	5	424
Fuh-Chow .	3	116	3000	1000	363	71	8	160
Ningpo .	4	38	565	215	23	26	17	265
Haug-Chow .	...	8	250	118	31	...	4	43
Shaou-hying .	...	2	34	15	2	1	1	11
Shanghai .	...	3	64	14	...	...	2	56
Peking .	...	5	63	47	15	...	2	42
Total .	8	190	4133	1473	466	108	39	1001

Hong Kong.

No detailed Report has been received from the Rev. J. Grundy, who, with the Rev. E. Davys, is the missionary at this station; but we know the work on the mainland is rapidly extending, so much so that the Society has sanctioned the renting of a house at Canton with a view to its more efficient superintendence. Mr. Davys is expected in England shortly.

Province of Fuh-Kien.

The following deeply-interesting Reports speak for themselves:—

Report of the Rev. R. W. Stewart.

Since Mr. Wolfe's return to England last June, Mr. Lloyd and I have carried on the ordinary work of the Mission, and Dr. Taylor the medical part of it.

The absence of Mr. Wolfe, I need not say, we have felt very much. His experience, gained by his long residence in Foo Chow, as well as his kindly disposition, always ready to help a brother in need, led us to bring every difficulty we met with to him, with an almost certainty that it would then be solved.

He left us, as you know, soon after the Wu-Shih-Shan law-suit, and before the decision had been given; and since then the difficulties in the Mission work have been many and great.

Results of the Wu-Shih-Shan Case.

Perhaps the reason that had most weight in inducing us to accept the compromise was a desire to get on with our work—the proclamation of the Gospel—which was being greatly im-

peded while the matter remained unsettled, and, as far as possible, live in friendship with the Native authorities. We hoped that, by our coming to this peaceful arrangement, we would obtain their good-will, and show plainly that we had come here to do them good, and not to fight with them.

At first we seemed to have succeeded, for the Viceroy expressed, through her Majesty's Consul, his satisfaction at so happy an issue to so unpleasant an affair; but it was, we grieve to say, merely in words.

His first act, after the agreement was signed, was to send round a general order through the whole province for the production of the deeds of all our places of worship, whether held on short or long lease, that they might be inspected by the mandarins, with the intention, no doubt, of endeavouring to find some flaw in them, and thus eject us, as they have done from Wu-Shih-Shan. Such a demand for deeds, unless in the case of law-suits, where it is necessary for the settlement of the questions at issue that they should be examined, is entirely contrary to Chinese law. The mandarins would not dare to make a request of the kind of any but Christians, who they know have no friends, Native or foreign. The Christian religion is not yet widely enough spread for popular feeling to be in their favour, and consular interference is now almost always sought for in vain. In this case, our application for assistance being of no avail, we at once drew up a schedule of all the places of worship held by the Mission, stating whether they were on long or short lease, &c., and sent it in to the Viceroy, begging that, since now he had all the information he could wish for, and had no excuse for sending his officers to the chapels to inspect the deeds, he would desist from doing so. This seems to have stayed the evil for a time, but not before a number of landlords had been frightened by the visits of the mandarin's runners, drawing every one's attention to the houses, and in effect hinting that they had no right to rent to us, and in a short time from three stations we were given notice to quit.

The next hostile act of the Viceroy was the imprisonment of a man who acted as middleman in the sale of a house to us here in the Treaty Port.

There was no objection raised as to the house itself, nor to the title of the seller. The old excuses of "the prejudices of the people," "Fêng-shui," &c., have not even been mentioned. The Viceroy has got now beyond the necessity of giving any excuses for his acts, however contrary they may be to treaty or Chinese law.

Our constant applications have proved of no avail, and the poor man still lies in prison; nor are we allowed to repair the house. It was bought for the purpose of assisting to accommodate our students, who are soon to lose their old dwelling-place on the hill, and in its present state it is entirely unfit for human habitation.

This act was soon followed by the arrest of the builder and mason who were engaged to put up, in Native style, a small addition to the Native house bought at the close of 1878, and occupied ever since by our Foo Chow boys' boarding-school. By order of the Viceroy, the district magistrate, with a strong body of servants, and followed by an immense crowd of people, made his appearance at the house, and, without a word to the Native Christian owner in whose name we had bought it, and who was there at the time, arrested the workmen, and placed an embargo on the timber and stone. The owner was then summoned before the magistrate, and commanded to *give back the house at once* to its former owner, from whom he had bought it more than a year before. On his replying that he could not do this, for it was entirely contrary to Chinese law, and that all property-owners, whether heathen or Christian, would blame him for so doing, he was informed that, unless he willingly returned the house, and received back the money he had paid for it, he would lose both house *and* money, for that the doors would be sealed with the official seal, and no one could enter it or use it. The Native Christian has shown remarkable courage and wisdom all through; the middleman and builder had been already imprisoned, and there seemed every likelihood of his being also arrested; still he has never wavered in the least in his determination at any cost not to give the house back. This man is the senior student in our college—one of the Chinese literary class—and has, since he joined us two years ago,

been of the greatest assistance to me. He might at any time have returned to his home in Kucheng, and so escaped from the hands of the mandarins; but he declares he is quite ready to follow the example of St. Paul, and, for the good of the Church, suffer anything, even the horrors of a Chinese prison.

This action of the Viceroy's is as flagrant a breach of Treaty, as well as of Chinese law and natural justice, as could possibly be committed, and yet we have applied in vain for redress. The Christian's title has not even been questioned, it could not be more secure. We have used the house as a boys' school for more than a year without the slightest objection being made, the people about are all on good terms with us, and no excuse whatever is made, other than that the owner is "a Christian." It is hard now to say what may follow. All our houses in the country are bought in Chinese names, by order of Sir Thomas Wade, and now not one of them is safe.

It is not from any particular spot in the city they wish to drive us, but from the city itself. The deeds of our South Street Chapel were demanded a short time ago, showing that this is their true intention. Step by step they are driving us back; and if we are defeated in this case, as there is every prospect of our being, any chapel in any other city of the province may to-morrow also be sealed. We, on our part, are equally determined to hold on at any cost to the city; but how can we, a few weak missionaries, expect to be able to resist the physical force of the mandarins and their soldiers in a country where might is right? We cannot speak too strongly of the danger, humanly speaking, we believe the Mission now is in; we have no Chinese law, no Treaty—nothing but the despotic will of this opium-smoking Viceroy. He has held this high position in Foo Chow for some four years, and each of these years his hostility to the Mission and disregard to the Treaty has increased, and now it seems to have come to a climax, and all restraints of foreign or Native law are thrown off.

Despairing of obtaining local help, I have just written to H.M.'s Minister at Peking, pleading for the life of our Mission; it may have some effect, but we have learned by sad experience to put no faith in princes, and daily and hourly our cry is to a Power higher

than man's, that the Almighty God will protect His own work.

The Bright Side.

But this is the dark side of the picture: there is a bright side too. The prayers so often offered up that the year '79 might see more baptisms than any previous year have been graciously heard, and the number admitted, after careful examination, into the visible Church amounted during the last twelve months to about 400, and, in spite of the increased severity of the persecutions the poor Christians everywhere have had to endure, we have heard of none (among those baptized) deliberately leaving the "Doctrine." There have been but few cases of excommunication, but of these two were peculiarly sad—the one a Bible-woman, the other the widow of a catechist, who, yielding to the temptation of the enemy of souls, fell into sin. May the Lord Jesus in His great love forgive them, and bring them back, that they may be numbered hereafter among those "whose robes have been washed in the blood of the Lamb."

Hok-Chiang District.

The itinerating part of the Mission work being more than one man could undertake, Mr. Lloyd has taken the outer circle, leaving the inner one to me.

During the year I was able to get away from my Foo Chow duties for four short trips, by rapid marches on foot. I passed twice through the Hok-Chiang district, paying short visits to each of the stations, and twice through the Lieng-Kong, Lo-Nguong, and part of Ning-Taik districts. The Hok-Chiang district appears to be one of the most encouraging fields of work in the whole province. As you are aware, it has only been taken up by the C.M.S. recently. For five or six years before January, 1879, when we agreed to take charge of it, the Church existed and grew rapidly as an independent Church. Though calling itself by our name, it yet had neither teachers nor help of any kind from us. They rented or built their own chapels, chose those best fitted among them to act in turn as catechists and teachers, and, meeting twice on every Sunday, read together the proper lessons for the day and the English Prayer Book, and the blessing of God rested upon it in the most manifest way. However, at length, a year ago,

we listened to their earnest request for help, and sent them down six catechists, for the danger of their falling into errors and heresies, if they continued without any trained teachers, was very great.

Of these six stations, the number attending Divine service at Kēng-Táu is the largest. There is really good work doing there. The catechist, Sin-Kieng, who was married just before going down to one of the English-speaking Chinese girls from Singapore, is a hard-working, earnest man. The number attending service has increased very largely this year, numbering now about 160, and the chapel is proving quite too small to seat the congregation, even though the forms are placed outside in the courtyard; and on my last visit there in January I was delighted to find that the Natives were considering the possibility of buying ground and building a church for themselves; they had a site already selected, belonging to an aged Christian man, who had for years been the great supporter of the work there. This site he has offered to present to the Church, and they are just now considering how much money they can collect for the building. Here, too, the catechist's wife, "Patience," a hard-working, earnest woman, has started a Sunday-school for children, and a class for women on Sundays—the former number about sixteen, the latter eight or ten. There is no work in the Mission that we are looking for a greater blessing upon than Sunday-schools; it has not been tried before this year, and is still in its infancy; but now at four or five other places the attempt has been made, and, by means of very small gifts, the equivalent to a penny being the largest sum for the best behaviour during the month, we hope that the children of other places will be induced to follow the example of Kēng-Táu. We scarcely think that these gifts can come under the head of "bribery."

The old Christian of whom I have just spoken is an illustration of the blessing that may be hoped for from teaching children. I asked him, while we were walking along the road together, what led him first to be a Christian, and he told me that some ten years ago his little girl, who had been taught at one of the American chapels, was lying apparently on her death-bed. There was no one else then in the house

who believed but this little girl. She asked her father to bring her Bible and hymn-book and read out to her; he did so, and day after day read in the New Testament the words of the Saviour she had learned to love. As time went on, she got better, and finally recovered; and, when she did, she told her father and mother they must keep on reading the Holy Book and believe in the Lord Jesus. He told me that he did as she asked him, and that first the mother believed, and then he did. There were then only two or three Christians in the place, and, when his friends heard that he was about to join the Christians, they tried to dissuade him. "You have always been in debt," they said, "and now, if you keep one day in seven, you will be worse off than ever." He replied that he believed in God and *must* keep His commandments—even if he starved, he must do so; but that God could help him, if he obeyed Him. I asked him if God had helped him, and how it had fared with him since. He replied, "Teacher, before I believed I never ended the year without being in debt; but now, these ten years, I have never once been hard pressed for money; I have always had enough for my wants. God has been very good to me. Even when the years have been bad, and all around have been suffering, I have always had enough. God has taken care of me. Twice," he said, "I began to get cold and forget God; but He called me back each time in a kind of vision or dream, in which I felt that the presence of God was mysteriously near me." When he first joined, he had to give up his former work, because of the difficulty of keeping the Sabbath; but he soon got other work to do, and, though labouring hard from Monday morning till Saturday night, he had never failed all these years, though surrounded by heathenism, to keep the Sabbath holy. I had many long talks with the old man in the chapel, and as we trudged along the road together, and I thought if all the money spent in the Foo Chow Mission produced no more result than this one old man—so patient, so holy, so hard-working—it would not have been wasted. Some six or seven years ago, when Mr. Mahood was almost killed at Kucheng, in consequence of the reports that the Christians were poisoning the wells, some

300 men came to this old man's house and told him that they had just pulled down a Christian's house at some little distance, at a place called Ting-A, and that now they were come to pull down his. He replied, "You have power, and can pull down my house if you like, but I am not ashamed to say that I am a Christian. You can kill my body; you cannot hurt my soul. But, to show you that we Christians are not guilty of this thing, if you bring me some of the poison which you say you found in the other Christian's house, I will eat it." They brought him some of the supposed poison, which he ate before their eyes; but, as he did not seem to suffer at all from the effects, they let the old man off, and his house escaped.

K'ing-Kiang.—At this place there has been very severe persecution this year. The catechist, Jing-Ing-Soi (one of our former students, and the one I like best of any I have had), has, poor fellow, been called to suffer very severely for the truth. The work was being greatly blessed, and the Christians had just built a beautiful chapel and catechist's house, the value altogether amounting to about \$1100, and of this they only received \$210 from foreign sources. Just as the work seemed thriving and extending, Satan endeavoured to interrupt it. First of all, a Christian's field at a neighbouring village, called Ngiang-Tau, was taken from him by the heathen; then the other poor Christians of the place, altogether seven families, had their things stolen from them at night—potatoes, pea-nuts, and other produce of their fields. When the thieves were caught, the heathen would not allow them to be brought to the mandarin. This went on for some time, but the enemy was not satisfied. Next a proclamation was put out on the walls by the leading men of the place, forbidding the people to give the Christians rice or water, or to have any communication whatever with them. The same day our poor catechist, Jing-Ing-Soi, passing through the village, was set upon by an immense crowd, instigated by these chief men, and was terribly beaten, and was then dragged off, no one knew where, and shut up in some place. He was stripped of his clothes, though at the coldest season of the year; and, had he not been liberated next day by some runners of the man-

darins, he probably would have died. As it is, he has been seriously ill ever since, and was obliged to come up to the hospital in Foo Chow to be healed of his wounds. His bravery all through was something remarkable. He told me he never once felt the slightest fear. Even when he saw a knife in their hands, and believed they were going to carry out their threats and kill him, he boldly told them they could not kill his soul, and that, if it was God's will he was to die, he was only too ready, and rejoiced to go; and since his liberation he has utterly refused to have any notice taken of his own sufferings. I went through the village with him since the attack upon him, and even into the miserable opium-den where he had been imprisoned. Its wretched inmates made no concealment about the matter; they all knew they had nothing to fear; he was only a Christian, and the mandarins did not punish them for hurting a Christian. The men of the seven families have had to flee for their lives, and, though it is now some five months ago, they have not been able to return. All their season's crops have been put up to public auction, and three of their cows sacrificed to the idols in honour of the defeat of the Christians. The poor fellows are wandering about the country, seeking shelter among their fellow-Christians, who indeed have behaved with great liberality towards them, providing them with food and clothes so far as their small means would allow.

The little house we had been using there as a chapel in wet weather, when it was difficult to get over to K'ing-Kiang, was on that day entirely wrecked—books, furniture, everything taken out into the street and burned. I went into the place myself. There is nothing left but the bare walls; even the doors are gone. So far, all our applications for redress have been of no avail; it is, indeed, wonderful that, with such risks before them, any should be willing to join the doctrine. There is at K'ing-Kiang a congregation on Sundays of above 100. May God in His mercy at this time bless and comfort them in their sore distress!

Hong-A.—The catechist at this place, a native of Hok-Chiang, and a very intelligent and truly good man, is carrying on an important work. There is an attendance on Sunday of about fifty,

and a class every evening of from eight to ten young men, steadily working together through the New Testament. It was most encouraging to be present at this class, and see these men, after their hard work all day, poring over their Bibles together. Here, too, the little chapel hitherto used is too small for the congregation, and the Christians have themselves just bought a large site for a chapel and catechist's house; they have subscribed \$150 themselves in money, and with \$200 more in labour, and some foreign help, they expect to be able to put up a very nice little church and adjoining house; not so large as at Kēng-kiang, still large enough to accommodate the attendance for a considerable period.

Sang-Au.—At this place Li Ching Mi, the oldest catechist in the Mission, lives, and is in charge of the Hok-Chiang district. There seems to be a considerable interest here too, and the room, holding probably sixty or seventy, was crowded on the Sunday that I was there.

Ko'lang Che has also suffered from persecution. A mob of 100 men from a distance assaulted the house at night, and carried off all the books and some of the furniture, including a chest, containing over \$40, subscribed by the Christians for some improvements in their chapel they were contemplating. Before leaving, they did considerable damage, breaking the roof in several places; and were it not for the interference of the neighbours—who, though heathen, were yet friendly—the house would have been pulled down. There was then no catechist in the place, one of the voluntary exhorters being in charge of the chapel; however, we have just appointed a very excellent catechist from the Kucheng district, and he will have there a most promising field for his labours; his wife, too, has been well educated in the girls' school, and we have great hopes that she may do some work among the women, of whom a good number attend service; but, poor things, they are so ignorant—never yet having had any one to teach them—that they can take no part in the service, either in singing or reading.

We are planning to send down a woman from the Bible-women's class, to travel through the district, spending two or three months at each place, and

thus do something for the poor women who have been so long neglected. From this centre the catechist will be able to superintend Tong-Kang, where some forty Christians meet, under the care of the voluntary helpers; also Sa-kēng, where there are about the same number also ministered to by voluntary helpers; and also Au-te-tà, where ten or twelve meet every Sunday in a little room built a year ago at his own expense, by one of the voluntary helpers. Since the recent attack on Ko-lang-Che chapel, one more neighbour has joined the little body of Christians, and, with God's blessing, we are sure these persecutions will deepen and strengthen the work, and not really stop it.

Lieng Kong District.

Lieng Kong City.—The interest here, after so many years of almost lifelessness, is steadily increasing. There were eight candidates for baptism, of whom six were admitted. The catechist Hwai-Ing and his wife, Arta—one of the Singapore girls—are doing their best. It is like all the other cities, a difficult field for labour; still the little congregation on Sunday has increased to about twenty, and an attempt is being made, with some success, to carry on a Sunday-school.

Tau kà is still the same; no increase in the number of baptized, though one or two have joined lately, and are now regularly attending service. The place itself is large, and is a good centre for working the surrounding villages from. The catechist is listened to with great attention wherever he goes, and has gained the respect of the people in a wonderful way, owing very much to his grey hairs and courteous manner; still the number willing to boldly confess Christ is very small, but the seed so faithfully sown will surely bear fruit before long.

At the new stations of Chia Sioh and Twai Kwoh there has not yet been much success. At the former place there has been a most interesting case of a woman who, possessed by an evil spirit, came down to Foo Chow in obedience to a dream which she had, and, joining the Bible-women's class, was completely cured, without the aid of anything but faith on her part, and prayer on the part of the Christians, and has now gone back to her own

village, able to read her New Testament very fairly, and burning with desire to teach her neighbours and friends; and by God's blessing this may be the beginning of a good work there. The case of this poor woman is peculiarly interesting.

Lo Nguong District.

Lo Nguong City.—This year there has been a remarkable awakening in this dark city. I found, on my visit, a band of ten or twelve men, well educated, of the literary class, meeting every night in the chapel for prayer and the study of the Bible. I baptized sixteen who had been for at least six months in constant attendance at the services, and who answered at their examination very well. Nearly as many more, who had not quite yet fulfilled their six months, or who were not yet sufficiently prepared, were left over till the next visit. The numbers seem so rapidly to be increasing in this place, that of all other places it seems to need our prayers most, for the difficulties and temptations which surround them on every side, tending to drag them back again into the power of the Evil One, are so great that nothing but the power of God can keep them from falling away. All who love the Fuh-kien Mission should pray for the converts in the city of Lo Nguong.

On three other stations in this district the blessing of God seems especially to be resting.

Wong-Pwang, where five this year were baptized, and a much larger number left over till the next visit. Four years ago there were only two or three converts, and now there is a regular attendance of about fifty.

Tong A.—Here the Christians have this year enlarged their little chapel, which will now seat between seventy and eighty. There was a large number of candidates for baptism, but, on examining them, I thought it was well that they should wait a little time longer. The poor women especially needed instruction, but, the catechist being unmarried, they had no one who could teach them except a little girl of five years old, who had learned by heart from the Catechism, the Creed, the Lord's Prayer, the Ten Commandments, and parts of the New Testament, with some hymns. This little child endeavoured

to teach the women, and to some extent succeeded; yet, as we are hoping almost immediately to send a Bible-woman to the Lo Nguong district, who will remain for a few months in one place, and then pass on to another, it seemed as well to let them remain on for some time as catechumens.

Four miles off is the small village of *Sieu-Hung*. We walked over to it after morning service, and, as we drew near, the sound of Christian singing met our ear, and almost immediately we came in sight of the pretty little church, built in foreign style, and, entering, my friend, one of the English merchants, and I were delighted to find a congregation of about forty. Being the afternoon, the attendance was not so numerous as in the morning, those living at a long distance not being able to remain for it. At this place there were ten candidates for baptism, and all were admitted.

The only other place in this large district which I will now call your attention to is *Lauyong*. We have no chapel here as yet, but are extremely anxious to open one as soon as we have a suitable man to occupy the place; the number of Christians is, however, increasing, and six or eight of the men walk over every Sunday to the Achia chapel, about eight or nine miles distant, the road between being a steep mountain path. The earnestness shown by this little body of converts is the more remarkable, seeing they have been called upon already to suffer very severely. Two of them were imprisoned by the mandarins on an entirely false charge. Every endeavour to obtain their liberation was tried, but without success, till a few months ago, when at length they were given their liberty. During their long incarceration the mandarin admitted that there was in reality no charge against them; still, by means of heavy bribery, the gentry were enabled to keep them still in prison. However, while there, they did good work for the cause of Christ. First of all, the jailor himself was impressed by their behaviour as well as their words, and, before very long, openly joined "the doctrine." This was followed by the conversion of one of their fellow-prisoners, and, owing to the friendship of the jailor, they were allowed to hold service in the prison every Sunday; they were also given small positions of trust in the place,

and the good to the Church which resulted from their imprisonment was altogether perhaps greater than if they had never been imprisoned. This is one of the many cases where we have found that persecution had been over-ruled for good, and the firmness the converts have shown this year under trial should for ever set at rest all doubt as to the reality of the work. One word at any time in denial of their Master would have freed them from their tormentors, yet not in one case has that word been spoken; they have preferred to wander houseless, and foodless, or languish in

Chinese dungeons, that they might "obtain a better resurrection."

The strong feeling now being evinced by the converts all over the Mission to purchase or build chapels for themselves is, we think, a most hopeful sign, and the Mission in this way is being saved a large amount in rents. Where the converts themselves build or buy a chapel, there is reason for hoping that they will look upon it as their own, and take more interest in it than when it is merely rented year by year by the foreign Society.

Report of the Rev. L. Lloyd.

Ku-Cheng District.

Ku-Cheng.—The state of this district during 1879 has not been such as to call for unmixed satisfaction, the number of inquirers being smaller than in 1878 by a great many. This is, no doubt, to be accounted for by the persecutions.

It is a cause for deep thankfulness that very few indeed of those who have been baptized have gone back.

With regard to the city of Ku-Cheng itself, there is nothing of special interest to report. There have been several baptisms there. One case I might mention. Some years since a young man, well educated, embraced Christianity in the city. The other members of his family still clung to their idols. This young fellow was asked to join our students' class, which he did, and a year or two since was sent forth as a catechist. He has prayed constantly for his father and brothers, and this year his younger brother has been baptized. I was very pleased with his appearance, and also with his answers. He was formerly a Taoist priest, and since his conversion he has fearlessly exposed all the trickery by which he imposed upon the people. The Taoist priests are in great consternation, and beg him not to do this, but he tells them he cannot but do so. I hope that he may prove a true servant of Christ. The father of these young men is, and has been for some time, a regular attendant at our services. I was also much interested to see the joy with which one of our Christians brought an old blind man, seventy-seven years of age, to be examined for baptism. He had been the means, in God's hands, of bringing him to Christ. The poor old

man also seemed full of joy that now, in his old age, he had heard of the true Saviour. He answered my questions very fairly, and, when once he hesitated somewhat, his friend rose and pleaded very earnestly that he might not be rejected. I very gladly admitted him into the visible Church. There have been six baptisms in the city this year.

Ngu-Tu.—The work at this place is still progressing, although there is not, I think, quite so much interest evinced as in 1878. The Bible-woman appears to be working diligently.

I am sorry to say that the catechist at Ká-Tau, a suburb of Ngu-Tu, was dismissed at the Annual Conference for looking into his book during the examinations, and, when taxed with it, denying having done so. We felt obliged to make an example of him, and thus show the Christians that deception and untruthfulness cannot be permitted, especially amongst those who have been chosen as preachers of the Gospel of Truth.

Sek-Paik-Tu.—I am thankful to be able to record five baptisms at this place during the year, and four at *Sek-Chek-Tu*, about a mile and a half distant. Former reports have alluded to the intense wickedness which exists amongst the people, crowded together so thickly in this region, and it is to be hoped that many will ere long come to the light. Our American brethren have also opened a chapel at *Sek-Chek-Tu*.

Lau-A.—The state of this Church last year, and at the beginning of this, caused us much anxiety. The catechist did not seem suited for the place, and the congregation dwindled down to

about twenty-five or thirty. It was thought best, therefore, to remove the catechist and send the husband of Jun (one of Miss Cooke's girls from Singapore) to take his place, and this change appears to be eminently satisfactory. The inquirers have, for the most part, returned, and the congregation now numbers between fifty and sixty. Jun has a nice class of women under instruction, and her example appears to be exerting an influence over them for good in every respect. The church at this place is now completed, and is a nice roomy building. There have been six baptisms at Lau-A during 1879.

At *Chek-Pó* the work appears to be bearing fruit this year, after a long sowing-time, one of the principal families in the place having declared themselves to be Christians. This is the result of the example shown by the uncle, who has been baptized several years. Until this year these people have been accustomed to speak with the greatest disdain of the foreigners' religion, and of their determination to adhere to the teachings of Confucius. However, all is changed now, and the male portion of the family, with one or two exceptions, attend the services regularly.

Wong Chong Yong.—This village is about three miles from Lau-A, and five persons have been baptized there during the year—one, an old man, seventy-six years of age, who has for some time expressed his belief in God. He caused some amusement by insisting on wearing to church the long robe and hat worn on special occasions, such as weddings, festivals, &c. The catechist and the Christians told him this was unnecessary, as it made him a laughing-stock to the villagers, and that God did not look upon our outward dress, but upon our hearts. The old man, however, refused to give in. He said, "If I was to go and see the Emperor, should I not wear such clothes as these? and when I come to worship the Lord of Heaven and Earth, ought I not much more to do so?"

This district (*Ku-Cheng*) has again been superintended by Rev. Ting Sing Ki, but it was decided at the Conference to remove him to Ning-Taik, where we hope his zeal and energy will have a good effect. The number of baptisms in this district has been about sixty.

Ping-Nang District.

I visited the three stations in the Ping Nang district in October, and, as I was the first foreigner the people had ever seen, the crowd may be better imagined than described. There is not as yet much interest at these places, but the people appear friendly, and some inquiry is taking place amongst them as to what the "religion of Jesus" is. The method by which the boys ascertained whether we were Roman Catholics or not was rather curious. I noticed them running on before us and making the sign of the cross upon the stones with a piece of charcoal. I asked Mr. Ting what it meant. He told me that the Romanists are unwilling to walk over a cross. They make a circuit round it, and, as we walked straight on, the people knew that we were different from them.

The names of the three stations in this district are Tong Kio, Kwang Tong, and Pi Liang.

Kiong Ning Foo District.

The earnest prayers of the friends of Missions are asked on behalf of this part of the Lord's vineyard. Our efforts to regain possession of our property within the city walls have proved unsuccessful, and the former owner of the house is still in prison. The other one was released when at the point of death, and lived but a few days.

The families of these men are literally starving, and we have made them a small grant of money to keep them alive.

The number of out-stations in this district is now reduced to two, viz. Siong Po and Siong Chie. Nang Wa has had to be given up, the landlord refusing to rent to us any longer; and no wonder, poor man, when he sees what has happened in the city and at Tik Kau. The particulars of the outrage at Tik Kau have already appeared in the *Intelligencer*.

I have to record, with much sorrow, the death at Siong Chie of Sein, the catechist's wife. She arrived here from Singapore in November, 1878, was married in December, and died in September this year. Her letters, after arrival at Siong Chie, speak of her efforts to acquire the language, and of her desire to tell them of Jesus and His love; and we doubt not that, had it

pleased God to spare her, she would have laboured earnestly for her Saviour, but this was not to be. She suffered much from ague and fever during the summer heat, and was much prostrated; and, when her appetite failed, she rapidly sank. Her end was indeed peace—a falling asleep in Jesus. She requested her husband to pray, and, when he had finished, he saw that her spirit had fled.

Yong Ping Foo District.

Our chapel in this city is yet closed. Terms were offered to us, on acceptance of which we might have occupied it once more; but these terms were not thought to be such as we could agree to, and consequently the negotiations fell through.

I paid a visit to the city in October, and saw the chapel, but could not get inside, as the mandarin had the key. The people seemed friendly enough, and I experienced very little rudeness from them. Rev. N. Sites, of the American Mission, who visited the city some weeks later, was not so fortunate. He was most brutally ill-treated by a mob of ruffians, and it is a wonder that he escaped with his life. It is to be hoped that the American Consul will insist on steps being taken to prevent such occurrences in future.

Nang-Sang.—I cannot say that I was favourably impressed with what I saw of the work at this station. It is true that the number of adherents has increased during the year, but there seemed a want of reality, a want of earnestness about the services, &c. I admitted three men into the Church by baptism, but I did so with fear and trembling. I could not refuse, for they answered my questions and professed their faith in Jesus as the Son of God. I can only hope and pray that my impressions with regard to Nang-Sang may be wrong.

Sang-Yong District.

There is very little to relate with regard to this district, and that little is of a discouraging nature, I regret to say.

At *Sang-Yong* itself the number of Christians has remained stationary, and no interest is manifested.

The following account of the *Sá-Yong* station is a very sad one. This place is about twelve miles from Sang-Yong, on

the road to Ku-Cheng. It is a very busy place, and therefore one in which it is very difficult for Christianity to obtain any hold upon the people. Up to the end of 1878, eight persons had been baptized. Of these, five had been expelled (chiefly for breaking the Seventh Commandment), one had died, and two remained. These two, I am sorry to say, I was obliged also to expel this year for entire neglect of even the outward observances of religion. This place is, I hope, without a parallel in the history of the Mission. Seeing that there were now no Christians left, and considering that we were paying a very large rent at *Sá-Yong*, we determined, if possible, to rent a chapel at one of the surrounding villages in lieu of it. This, I am sorry to say, the catechist was unable to do. *Sá-Yong* has, however, been given up.

At *Sioh-Yong*, in this district, in November last, died Ung-Kung, the Ang-Yong tailor, whose energy and zeal in the cause of Christ are well known to all who have read Mr. Stock's book. I saw him a few weeks before, and little thought I should never see him again on earth. His illness was of short duration, but he had been ailing for a long time. He complained of his inability to work when I saw him, but otherwise seemed pretty well. His brother was with him when he died, and the old man's face was full of joy when he reached Foo-chow to tell us that Ung-Kung had "gone home." There is a burial club established among the Christians here, and when Ung-Kung joined it, some time ago, he made and gave to Rev. Ting a will, in which he bequeathed all the money he might die possessed of, and that which would be due from the burial club, to the Ku-Cheng Church. If he died before his brother (which is the case), his brother was to receive half, and the Church half.

I see that when he bade Mr. Mahood good-bye, in 1875, he said he was afraid he should never see him again. Well, on earth he did not; but now they have met in the better home, where partings are all o'er.

Ang-Yong District.

The state of this district is, on the whole, satisfactory, and the absence of persecution from this particular region

may have the effect of causing the people to embrace Christianity more readily than where they have to suffer loss and shame for doing so.

At *Ang-Yong* itself there is now only one family entirely heathen, and the church is quite filled with worshippers. We had quite a grand reception when the Bishop visited the village in March; and I shall never, I think, forget the sight presented by the long procession of Christians along the mountain-path.

There have been thirteen baptisms at *Ang-Yong* this year, two of the number being a man and his wife, living opposite the church, who for years have refused to have anything to do with Christianity, but have at length declared themselves on the Lord's side.

Pa-Lau.—This is a small village, about two miles from *Ang-Yong*, and contains about forty Christians. These are hoping next year to build a small church, towards the erection of which they have subscribed \$60. The Mission has granted \$70 from private funds, and they hope to collect the rest from the Native Church. Five persons have been admitted into the Church by baptism at this place this year.

Cho-Yong.—This village is on the road from *Ku-Cheng* to *Chwi-Kau*, and a good deal of interest has been manifested in the Gospel. I spent the last Sunday in October there, and was pleased to find over forty persons at the service. These people are most of them farmers, living on the surrounding mountains, and find it very difficult to get to church in wet weather. I was rather surprised to see a man walk in just before service, with two rice-baskets, one on either end of a bamboo, and still more surprised when, having placed the baskets on the floor, he took from each a baby-boy—twins! This man lived some three miles away, and I had the pleasure of baptizing him, his wife, and his three children. The twins I named Jacob and Esau. There have been twelve baptisms at *Cho-Yong* this year.

Cho-Pang is another place where an interest has been shown. This is the Native village of the late Rev. Su, and it was his strong desire that an opportunity might be given the people of hearing the truth. The chapel has been opened about eighteen months, and there are now some twenty worshippers.

Hing-Hwa District.

We have only two chapels in this district—one in the city itself, and one at *Ang-Tau*, a large town six miles distant, containing a larger population than the city. At this latter place there are about thirty Christians—all men. I hope to visit this station soon, when probably some of them will be admitted into the Church. The Romanists have a lot of converts here, and a large church, &c., and the fact that they do not require the Sabbath to be kept acts, I think, unfavourably on our converts, and tends to make them careless in this respect. In *Hing-Hwa* city there are this year several inquirers, some of them educated men; one was baptized during the Conference. The dialect is quite unlike that spoken at *Foo-chow*, and we can only speak to the people through the catechist.

Taik-Hwa District.

There are five stations in this district, viz., *Pe-Hu*, *U-Yong*, *Kieng-Sang*, *Loi-Kang*, and *To-Pwo*.

At *Pe-Hu* there is still much interest shown, the number of Christians exceeding seventy. Some persecution has taken place latterly, and the district magistrate has issued a proclamation forbidding the ill-treatment of those holding the doctrine of Jesus.

The American chapel at *Ing-Chung*, about nine miles from *Pe-Hu*, was attacked by a mob at the beginning of the year, and one of the Christians died from the ill-treatment he received.

At *U-Yong* there is cause for thankfulness, the number of adherents being nearly seventy. Our chapel will hold about 100 persons.

At *Kieng-Sang*, a station between *Hing-Hwa* and *U-Yong*, opened in January this year, there are about thirty adherents. The dialect spoken in this district is again very different, and very much like the *Amoy* one. *Pe-Hu* is our most southern station, about 145 miles south-west of *Foo-chow*.

Ning-Taik District.

Rev. Mr. Tang has been in charge here, and a great number of persons have been baptized—over a hundred in all. At *King-Se-Hung*, three miles from the city, great interest has sprung up. It is said the adherents now number 100.

THE MONTH.



UCH interest has been excited by the presence in this country of the three chiefs from Uganda, Namkaddi, Kataruba, and Sawaddu, with their attendants. Their first public appearance was at a meeting of the Royal Geographical Society on Monday evening, April 26th, when papers were read by the Rev. C. T. Wilson and Mr. Felkin on Uganda, the Victoria Lake, and the Nile route. They were welcomed with much heartiness by the President, Lord Northbrook, and by the Fellows generally. Colonel Grant, whose memorable journey with the late Captain Speke in 1861-3 first revealed Uganda to the outside world, was present, and in felicitous terms thanked the Church Missionary Society for the work of its Victoria Nyanza Mission. On April 27th the chiefs were introduced to the C.M.S. Committee; and on May 4th they appeared at both the C.M.S. meetings at Exeter Hall. The following day they were taken to a review of troops by the Queen at Aldershot, and their carriage was allotted a place only a few yards from Her Majesty, who sent her greetings to them. On May 12th, by the kindness of the Dean, they were present at St. Paul's Cathedral, at the Festival of the Sons of the Clergy, and on the 13th they visited Woolwich Arsenal. On the 14th they were graciously received by Her Majesty at Buckingham Palace, together with Mr. Wilson and Mr. Felkin, and the Lay Secretary, who were introduced by Earl Granville.

Temporary quarters were kindly furnished them by a lady in Bedfordshire, in the parish of Pavenham, of which Mr. Wilson's father is the Vicar. In London, they have been accommodated in the Church Missionary House. As they only speak the language of Uganda, very little communication can be held with them except through Mr. Wilson; but they are very quiet and tractable, and have expressed their satisfaction with all they have seen. Their spokesman at the C.M.S. Committee said they had "not yet seen anything bad in England." Very appropriate seemed the lines of Montgomery's hymn sung at the Anniversary—

Arabia's desert ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see.

God grant that they may indeed be led to see the glory of Him who came "not to condemn the world, but that the world through Him might be saved!"

PARAGRAPHS have lately appeared in the *Times* and other papers, giving some news from Uganda received through the Roman Catholic missionaries. It is stated that Mtesa had "effected a complete reaction," favouring the Romanists and refusing to allow the Protestant services to continue; and that the C.M.S. missionaries had been obliged to leave the country. We have no news ourselves of any kind since the letters referred to in our February and March numbers; and, though the Romish intelligence is undated, it is evident that it is really only the same which we have already published, for Father Charmettant, who sends it, himself says that the information reached the Church Missionary Society some time ago. The only date that incidentally occurs in the newspaper paragraphs in question is

June 8th, 1879; and the letters noticed in our February number came down to August 5th, at which date the C.M.S. men were still in Uganda, and their relations with Mtesa were quite friendly, the palace services having been resumed.

We hope, therefore, that our friends will not take alarm from the fragments of intelligence, sometimes not very new, that find their way into the public press. No doubt, as the Society's Annual Report says, much uncertainty hangs over the Uganda Mission;—"nevertheless, our trust shall be in Thee, O Lord!"

THE following letter was handed to the Secretaries at the Annual Meeting on May 4th:—

As we have been the means of bringing upon Afghanistan the miseries of war, the least we can do by way of compensation is to offer them the blessings of the Gospel of peace. I therefore beg to enclose a cheque for 1000*l.*, in the earnest hope that others will come forward, so as to enable the Committee to enter upon their work as soon as possible.

AN OLD FRIEND OF THE C.M.S.

THE Royal Geographical Society has voted a presentation gold watch, value 40*l.*, to Bishop Crowther, in recognition of his services to geographical research and commercial extension on the Niger.

BISHOP SPEECHLY arrived at Cottayam, Travancore, on January 27th, and received an enthusiastic reception from the clergy and people of the Native Church. On Sunday, February 1st, he was publicly installed in Christ Church, Cottayam.

THE Rev. G. M. Gordon writes from Kandahar, describing his conversations with Afghans of high position. "I am reading," he says, "the Bible and 'Pilgrim's Progress' daily in Persian and Afghani with a munshi of the town; and I hold weekly services in Hindustani for some Native Christians attached to the regiments."

A most encouraging letter has come from Mr. Peck, at Little Whale River, Hudson's Bay. He has baptized the first eight of his Esquimaux converts; and there are thirty more candidates.

AN important Public Meeting on the Opium Question was held in London on May 7th, at which the Rev. A. E. Moule and other missionaries gave sad accounts of the evil effects of the Opium traffic in China. Mr. Moule is the author of a valuable pamphlet on the subject, *The Opium Question* (Seeleys, 1877).

ANOTHER Maori was ordained by the Bishop of Auckland on Jan. 18th, making the thirty-seventh Native of New Zealand admitted to the sacred ministry, and the twenty-eighth still labouring. The new deacon is named Wiki Te Paa. The *Auckland Church Gazette* says he is "a man about thirty years of age, the son of a lay reader of the Ahipara district. On the death of Wiki's mother he was adopted by a near relative, Hemi Taitimu, the chief of Parengarenga, a devout man, to whose care and teaching Wiki is mainly indebted for his subsequent progress. He was afterwards a pupil of the Rev. R. Burrows at Waimate in 1858. In 1877 Wiki came to Auckland

to be prepared for the ministry of the Church, and received regular instruction from Bishop Stuart (before he left Auckland for his consecration), Archdeacon Maunsell, and the Rev. R. Burrows. During his sojourn in Auckland, Wiki paid several visits to the Provincial Gaol, where he held service on Sundays with the Maori prisoners; and, by his attention to his studies and consistent Christian conduct, gained the high esteem of those who saw most of him." The ordination sermon was preached by the Rev. Joseph Matthews of Kaitaia, an aged C.M.S. missionary who went out in 1831, and "to whose discrimination and painstaking tuition," says the same paper, "the diocese of Auckland is mainly indebted for a large proportion of its staff of excellent Maori ministers."

It will be remembered that, nearly three years ago, the Rev. James Johnson, then Native Pastor of Breadfruit Church, Lagos, was appointed to Abeokuta, to superintend the Interior Yoruba Mission. We have printed his Reports at considerable length in the *Intelligencer* of February, March, April, September, October, and November, 1878, and November and December, 1879. Last autumn serious troubles arose in the Abeokuta Church, owing to the issue of a Minute by the Parent Committee against the domestic slavery—or a system not easy to distinguish from it—which still prevails to some extent in the Christian community; and we are sorry to say that much undeserved odium fell upon the head of Mr. Johnson, both as the official representative of the Society, and as well known to sympathize heart and soul with its views. We have hitherto abstained from noticing these troubles, pending the result of the measures taken to deal with them; but an article treating the whole subject is in preparation, and we need only here mention that it has been thought well to send one of the English missionaries at Lagos, Mr. Faulkner, to Abeokuta for the present, and to request Mr. Johnson to resume charge of Breadfruit, now vacant by the removal of Archdeacon Henry Johnson to the Niger.

Meanwhile, we have received Mr. James Johnson's Annual Report for 1879. He gives, as usual, an interesting review of the general work of the Mission, in which there has been not a little to encourage even in a year of such special difficulties. The claims upon our space are very numerous just now, but we shall try and find room for some extracts hereafter.

THE Rev. J. C. Hoare has now twenty-nine men and boys, Chinese Christians, in his college at Ningpo. Scripture and the Prayer-book, Greek, and mathematics are mentioned in his Report as leading branches of study; and he speaks highly of the intelligence of the students, especially the younger. He was joined at the close of last year by his sister and her husband, the Rev. R. Shann.

THE Annual Letters from Japan are somewhat chequered in character. At Osaka there were no adult baptisms last year, though the various Mission agencies were zealously carried on, and the small Native congregation is well spoken of. At Niigata, Mr. Fyson is still discouraged by the indifference of the people. At Hakodate, as our readers are aware, the work has been sorely interrupted by the destructive fire of Dec. 6th; and there were no baptisms even before that. On the other hand, encouraging reports come from Mr. Piper and Mr. Maundrell. At Tokio, the former has baptized seven adults, and the whole tone of his letter is hopeful. From

Nagasaki, the latter is able to report forty-two adult baptisms (besides seventeen of children). This includes twenty-five at Kagoshima and five at Saga. Mr. Maundrell has ten students in his little training institution, preparing for evangelistic work among their countrymen. The whole number of C.M.S. converts in Japan is now two hundred.

MOST of our readers are aware that differences which have unfortunately prevailed for a long time in the Committee of the Indian Female Normal School and Instruction Society have recently led to the secession from that Society of several of the most active members—indeed a majority of the working committee (though not a majority when the vice-presidents tendered their votes)—with five out of the six secretaries. This is not the place to enter into the controversies which issued in this separation, or into the circumstances attending it. But seeing that fully three-fourths of the support given to the Society hitherto has been drawn from members of the C.M.S. throughout the country, who have regarded it as virtually the Zenana branch of the C.M.S.—seeing also that the majority of its lady missionaries and teachers in India have worked in close association with the C.M.S., while the C.M.S. Secretaries at the Presidency cities have been its honorary officers—we cannot let the crisis that has occurred pass wholly without notice. Possibly more may have to be said hereafter; for the present it need only be mentioned that while the C.M.S. Committee will welcome the continued co-operation of the I.F.N.S. & I.S. (just as it has always welcomed that of the Society for Promoting Female Education in the East, which is carried on upon a similar undenominational basis), a peculiar interest cannot but be taken in the new “Church of England Zenana Missionary Society” which has been formed by the seceding members. The Secretaries of this new Society were the working officers of the old one; its Committee comprises several ladies whose husbands are active members of the C.M.S. Committee; their avowed purpose is to work in exclusive connexion with the C.M.S. as really its branch for female work; and they have secured, as we understand, the adhesion of the great majority of those friends of the C.M.S. who supported the old Society prior to the separation. These, we believe, are undisputed facts; and our desire to avoid, in these semi-official pages, anything like partizanship in a case where valued friends of the C.M.S. are ranged on both sides, should not stand in the way of their being simply and frankly stated. May He who used the separation of Paul and Barnabas for the wider preaching of His blessed Gospel overrule also this separation, and whatever of human fallibility and frailty on either side may have marked it, to the extension of the labours of His handmaidens among the long-neglected women of India!

AMONG other articles, &c., waiting their turn for insertion in the *Intelligencer* are the following:—An account of the voyage of the *Henry Venn* up the Binue in the autumn of last year; Journal of a Preaching Tour in Central India, by the Rev. T. R. Hodgson; Narrative of a Visit to Port Lokkoh, by the Rev. J. A. Lamb; Reports and Journals of Bishop Sargent; Notes of a Trip up the Persian Gulf, by the Rev. J. Bambridge; The Divine and Moral Songs of Japan, by the Rev. A. B. Hutchinson; A Visit to the Telugu Mission, by the Rev. A. H. Arden; Letters from Bishop Stuart, of Waiapu, &c. The Reports from China, Japan, and the Punjab will appear during the rest of this year in the pages devoted to Records of Missions.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 2nd, 1880.—The Ceylon Sub-Committee reported further correspondence between the Bishop of Colombo and themselves, and stated that a meeting had been arranged for the Bishop to confer personally with the President and the Secretaries on the 13th inst., for the purpose of arranging the districts to be included in the licenses of the missionaries. The Committee requested Bishop Perry, as Chairman of the Ceylon Sub-Committee, also to attend this conference, and instructed the Society's representatives in their interview with the Bishop of Colombo that no arrangement would be satisfactory to the Society which did not recognize its right of supplying pastoral oversight for every congregation connected with it.

The Rev. C. F. Warren, recently returned from Japan on a visit to this country of six months, was introduced to the Committee, and conversation held with him on the prospects of the Japan Mission, which he considered to be hopeful, dwelling on the readiness of the Native Christians to help themselves if they were not over-helped by foreign Societies.

A grant of 50*l.* was made to the British Syrian Schools, the Committee being informed that there is a female student in the Training College at Beyrout under tuition for the C.M.S. Palestine Institution, and that another is already in Jerusalem.

Committee of Correspondence, April 20th.—The Committee took into consideration the reinforcements which it might be possible to send into the Mission field this year, and having regard to the urgent need for help at Nasik, in Sindh, and in the Telugu Mission, through the present or prospective weakness of the staff in those Missions, the Committee authorized arrangements being made for sending the Rev. C. Mountfort, the Rev. J. Redman, and the Rev. W. G. Peel (designated last year for Japan), who had been detained in this country last year for lack of funds, to Western India, Sindh, and the Telugu Mission respectively.

General Committee (Special), April 20th.—The Report of the Joint Committee of Estimates and Finance, appointed Jan. 12th to consider the Society's financial position, was presented. The Report was generally approved, and it was resolved that the various recommendations contained in it be carried into effect.

The Secretaries reported the death, on the 17th inst., after an illness of twenty-four hours only, of the Rev. E. H. Carr, Rector of Bidborough, Kent, who had been for many years a zealous and earnest supporter of the Society, and a constant attendant at the meetings of the Committee. Reference was made to his warm attachment to Evangelical principles, and his long and able advocacy of the same, and to the fact that the Theological Halls owed their origin to papers that appeared from his pen in the *Christian Observer*, on the need of systematic theological instruction for the clergy. The Committee directed that a letter be written to Mrs. Carr, conveying to her the assurance of their sincere and affectionate esteem for her late husband and of their true sympathy with her in her loss.

The Rev. C. T. Wilson, having recently returned from Uganda, was introduced to the Committee, by whom he was warmly welcomed. He stated that the three chiefs who had been sent by King Mtesa on a mission to the Queen were men of high rank in their own country, being of the second rank of chiefs, the first rank consisting of three hereditary chiefs

only; that they were feudal chiefs with some 20,000 or 30,000 men under them. They were bearers to the Queen of a letter and various specimens of Uganda produce. He also gave interesting information about the state of Uganda and of the facilities for Mission work, especially in Usangora, on the western shore of the Lake, where he had been for some weeks in the company of Mr. Mackay.

Committee of Correspondence, April 27th.—The Rev. W. Clark, formerly missionary of the Society in Ceylon, was appointed to the Travancore Mission, to work amongst the Arrians and Coolies in the Hill districts.

Letters were read from the Rev. W. R. Blackett, Principal of the Bengal Divinity College, stating that since the removal of the Divinity College to Calcutta, the work had been opening before him to a remarkable extent; that students of the right stamp were coming forward, eager to learn, not merely for employment sake, but with a real wish to be engaged in the Lord's work; and earnestly appealing that the Cathedral Mission College buildings, about to be vacant by the closing of that institution, might be utilized for the Divinity College, and that the Cathedral Mission endowment be made applicable to carrying it on; also that a missionary be set apart for his assistance in the work. The Rev. J. Barton, being present, expressed his concurrence in Mr. Blackett's proposal. The Committee heard with much satisfaction of the progress and prospects of the Calcutta Divinity College, and agreed, on certain conditions, to the proposal for utilizing the Cathedral Mission College buildings for the Divinity College, but deferred the consideration of the application of the Cathedral Mission endowment until the opinion of the Calcutta Corresponding Committee should be received.

A minute of the Calcutta Corresponding Committee was read, respecting the proposed withdrawal of European missionaries from Oudh and sale of the Zahur Baksh, and giving reasons why it might be desirable to retain one European missionary at Lucknow and not to sell the Zahur Baksh. Other letters were read on the subject. After much discussion it was resolved that the Committee must adhere to the principles laid down in their minute of Dec. 8, 1879 (of the Society not henceforward being at the expense of any missionary work in Oudh, and providing for the maintenance only of needful pastoral work in connexion with the N. W. Provinces Native Church Council), but were willing that the Rev. G. B. Durrant be detained in Lucknow till June 30, 1881, it being understood that the estimates already passed should not be exceeded; also that further inquiries be made relative to the disposal of the Zahur Baksh.

Reference was made to a recommendation in the recent report of the Joint Committee of Estimates and Finance for the withdrawal of European missionaries from Allahabad, Aligarh, and Azimgarh; also to the need of reinforcements for the Punjab. It was referred to the Calcutta Corresponding Committee, in communication with the Punjab and Sindh Corresponding Committee, to consider the future locations of the missionaries set free by the withdrawal from the above-named stations and from Oudh.

On the recommendation of the Bombay Corresponding Committee, the Committee agreed to accept the Rev. Sorabji Kharsedji, a Native clergyman in Western India, as an agent of the Society on certain conditions.

General Committee (Special), April 27th.—A Memorandum was read of the interviews held by Bishop Perry and the Secretaries with the Bishop of Colombo, and of the arrangements made with him in regard to licenses and the boundaries of districts. A letter was also read from the Bishop of

Colombo, dated Brighton, April 23rd, acknowledging with thanks the receipt of the Memorandum, which he deemed perfectly correct, and expressing his sincere thanks for the kindness and courtesy shown towards him, and "much confidence that the negotiation would be found, with God's blessing, to have produced much permanent good." The Committee expressed their approval generally of the arrangements embodied in the Memorandum read, and their earnest hope that the confidence expressed by the Bishop of much permanent good would be abundantly realized.

The Waganda chiefs, who had arrived from Uganda, *via* the Nile, were introduced to the Committee by the Rev. C. T. Wilson, who acted as interpreter for them. Mr. Felkin, who had accompanied them, was also introduced to the Committee.

EIGHTY-FIRST ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached before the Society on Monday evening, May 3rd, at St. Bride's Church, Fleet Street, by the Lord Bishop of Rochester, V.P. Text, John xi. 39. Collection, 111*l.* 16*s.* 10*d.*

The Clerical Friends of the Society breakfasted together at Exeter Hall on Tuesday morning, May 4th. The address was delivered by the Rev. Edward Garbett, M.A., Hon. Canon of Winchester, and Rector of Barcombe.

The Anniversary Meeting was held at eleven o'clock in Exeter Hall, the Right Hon. the President in the Chair. After prayer had been offered by the Rev. C. C. Feun, and Psalms cxxv. and cxxvi. read, the Report was read by the Hon. Clerical Secretary. The Meeting was then addressed by the Chairman, and Resolutions adopted as follows:—

I. Moved by the Lord Bishop of Gloucester and Bristol, V.P., and seconded by the Right Hon. Earl Cairns, V.P., and supported by the Rev. J. R. Wolfe, Missionary from Fuh-chow,—

That the Report, of which an Abstract has now been read, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Rochester for his sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Maude, R.N., be the Treasurer of the Society, and that the Committee be appointed for the ensuing year, with power to fill up vacancies.

George Arbuthnot, Esq.
Colonel Channer.
Robert N. Cust, Esq.
Colonel Davidson, R.E.
J. H. Fergusson, Esq.
C. Douglas Fox, Esq.
Colonel Gabb.
Sydney Gedge, Esq.
Joseph Hoare, Esq.

General Hutchinson.
Arthur Lang, Esq.
George Loch, Esq.
General MacLagan.
Henry Morris, Esq.
Charles Pelly, Esq.
Admiral Prevost.
J. G. Sheppard, Esq.
Colonel Smith.

P. V. Smith, Esq.
Horace Smith Bosanquet,
Esq.
James A. Strachan, Esq.
James Stuart, Esq.
Colonel French.
Robt. Williams, junr.,
Esq.

II. Moved by the Rev. J. C. Ryle, D.D., Bishop-Designate of Liverpool, and seconded by the Rev. C. T. Wilson, B.A., Missionary from Uganda, and supported by the Rev. C. F. Warren, Missionary from Japan, and by the Ven. Archdeacon Kirkby, Missionary from N. W. America:—

That this Meeting again acknowledges with heartfelt thankfulness to Almighty God the tokens that have been received during the past year of the effectual working of the Holy Spirit in connexion with the Society's work both at home and abroad; and while regarding with deep interest the desire for education and civilization that is manifesting itself in many of the nations among whom the Society's missionaries are labouring, this Meeting would express its firm conviction that these cravings will only prove helpful to the progress of the kingdom of God so far as they are accompanied by the simple, faithful preaching of the Gospel of Jesus Christ and the power of the Holy Ghost sent down from heaven; that the only way, therefore, of securing increased success in the work is the

continuance on the part of the labourers in the resolute determination to know nothing but Jesus Christ and Him crucified, and an increase on the part of the friends at home of the spirit of fervent and believing prayer.

The Benediction was pronounced by the Bishop of Gloucester and Bristol. Collection, 154*l.* 10*s.* 5*d.*

An evening Meeting was held on the same day, which was also largely attended. The Chair was taken at 7 p.m. by Stevenson A Blackwood, Esq., C.B.; and the Meeting was addressed by the Lay Secretary; Mr. R. W. Felkin, Medical Missionary from Uganda; the Ven. Archdeacon Kirkby; the Rev. A. E. Moule, B.D., Missionary from Ningpo; and the Rev. W. Doyle, M.A., Minister of the Stowell Memorial Church, Manchester. Collection, 40*l.* 9*s.* 10*d.*

EXTRACTS FROM THE REPORT.

FUNDS.

The offerings of all kinds which have been received during the past year for the general work of the Society have reached the grand total of 221,723*l.*

Associations	£141,685
Benefactions	23,805
Legacies	19,922
Sundries	9,296
Total	£194,708
Received for the Deficiency Fund	27,015
Grand Total	<u>£221,723</u>

The year's expenditure, in spite of the exercise of very careful economy, has amounted to 200,307*l.*

The result is that the deficiency of 1877 and 1878, amounting to 24,757*l.* (20,567*l.* being borrowed from the Capital Fund, and 4190*l.* being an adverse balance brought over from last year), has been wiped off; the Capital Fund being restored to its original figure, viz.: 68,281*l.*; and the year's expenses have been met by the year's income, with the exception of a small adverse balance of 3342*l.*

The practice of earlier remittance which some of the associations have adopted (for which the Committee are very thankful and which they would be glad to see more widely acted on), and the introduction of new financial arrangements, have rendered it possible to carry on the operations of the Society with a somewhat smaller Capital Fund than was previously considered necessary, provided that Fund is suffered to remain intact, and is not liable to be drawn upon to meet current deficiencies or any other charges. The Committee have therefore resolved to set apart 60,000*l.* as the permanent working capital of the Society, and to place the remainder of the Capital Fund to a separate account, to be called the Contingency Fund, which may assist in equalizing the Income in years in which Legacies and Benefactions are below the average, and to which, on the other hand, additions will be made in those years in which Legacies are above the average. The Contingency Fund will also be a source from which grants may be made for building and other capital expenditure. It is proposed to meet the adverse balance of the past year from this Contingency Fund, thus enabling the Society to begin the year with a clear balance sheet.

MISSIONARY CANDIDATES.

The restraint under which the Committee have felt themselves to diminish, instead of increasing, the number of European missionaries, has naturally affected the offers of service. Two University men only have been accepted during the year—one from Oxford, and the other from Cambridge. Seventeen students are leaving the Society's College, to be ordained in the course of the next few weeks; but the Committee have directed that all of them save one, an African, shall for the present obtain curacies in this country until they can be prudently sent out.

The Committee have also directed that, for the present, the number of men under training shall be limited, so as to supply not more than eight or nine in each year. It is with much pain and unwillingness that the Committee feel compelled to adopt a repressive policy of this kind, when such vast portions of the world are like fields white for harvest; but they cannot go beyond the limit which the friends of the Society think well to fix.

PATRONAGE.

To the list of Vice-Presidents will be added, on their acceptance of the office, the names of Canon Ryle, Bishop-Designate of Liverpool, and of Dr. Walsham How, Bishop of Bedford. The Committee desire also to add the names of Dr. Moorhouse, Bishop of Melbourne; Dr. Cowie, Bishop of Auckland; Dr. Sweetman, Bishop of Toronto; Dr. Ridley, Bishop of Caledonia; Dr. Barclay, the Anglican Bishop in Jerusalem; Dr. Speechly, Bishop of Travancore and Cochin; the Very Rev. J. S. Howson, Dean of Chester; the Very Rev. J. J. S. Perowne, the Dean of Peterborough; the Very Rev. C. J. Vaughan, the Dean of Llandaff; Dr. Perowne, Vice-Chancellor of the University of Cambridge; Arthur Mills, Esq., and Alexander Beattie, Esq., the former of whom as a member of Parliament, and the latter as a member of Committee for fifty years in India and England, have rendered valuable service to the Society.

The following, having rendered very essential services to the Society, have been added to the list of Honorary Governors for Life:—The Rev. J. Deck, Vicar of St. Stephen's, Kingston-upon-Hull; the Rev. J. F. Fenn, Vicar of Christ Church, Cheltenham; the Rev. A. Baring Gould, Vicar of Christ Church, Winchester; the Rev. Canon Richardson, Vicar of Camden Church, Camberwell; the Rev. J. E. Sampson, Vicar of Barrow-on-Humber; Joseph Hoare, Esq.; Dr. Shann, of York; and E. P. Williams, Esq., of Surbiton.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

Ceylon.—The Rev. J. I. Jones left London on May 13th for Colombo.

RETURN HOME OF MISSIONARIES.

South India.—The Rev. W. Clayton left Madras on April 5, and arrived in England on May 13.

Punjab.—The Rev. W. Thwaites left Dera Ismael Khan on March 29, and arrived in England on May 13.—The Rev. F. H. Baring left India in April, and arrived in England on May 13.

ORDINATIONS.

South India.—Mr. Samuel John, a Native, was admitted to Deacon's Orders by the Bishop of Madras on March 4.

China.—The Rev. J. Grundy was admitted to Priest's Orders by the Bishop of Victoria on December 21.

North-West America.—Mr. J. Sinclair, country-born, was admitted to Deacon's Orders by the Bishop of Saskatchewan on Feb. 1, and to Priest's Orders on March 7.—The Rev. J. Hines was admitted also to Priest's Orders on March 7.

New Zealand.—Mr. J. Goodyear was admitted to Deacon's Orders by the Bishop of Waiapu at Gisborne on Feb. 22.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Anniversary and all the encouragements vouchsafed in connexion with it—especially for the deliverance of the Society from immediate financial difficulties. Prayer for increased funds to enable it to send out the men now ready for service.

Thanksgiving for the settlement so far of the Ceylon difficulties. Prayer for much wisdom to all concerned in the carrying out of the arrangements, and for a rich blessing on the whole Mission.

Prayer that God may use the visit of the Waganda chiefs to England for the promotion of His own cause in the heart of the Dark Continent.

Prayer for the Societies, old and new, engaged in the blessed work of carrying the Gospel to the women of India.

Contribution List.

In the following list of receipts from April 12th to May 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Bourton.....	14	4
Childrey.....	1	4
East Isley.....	2	2
Buckinghamshire: Bledlow Ridge.....	17	7
Woolston.....	3	15
Wotton Underwood.....	3	19
Cambridgeshire: Cambridge, &c.....	63	10
Chehire: Coppenhall.....	3	13
Crewe.....	11	2
Cumberland: Kirkcintin.....	2	17
Newton Arlosh.....	8	18
Derbyshire: Derby & South Derbyshire.....	2	17
Gresley.....	3	8
Linton.....	1	4
Swadlincote.....	2	19
Devonshire: Halberton.....	1	4
Dorsetshire: Allington.....	3	16
Durweston and Bryanston.....	13	17
Durham: Etherley.....	4	6
Gateshead.....	46	15
Essex: Epping.....	1	1
Saffron Walden and North-West Essex.....	235	6
Shalford.....	6	0
West Ham, &c.....	7	13
Gloucestershire: All Saints.....	12	2
Marshall.....	4	7
Hampshire: Curdridge.....	22	7
Lymington.....	14	16
Silchester.....	3	0
Ile of Wight: Newport: St. Thomas.....	10	3
Herefordshire.....	25	0
Hertfordshire: Chipperfield.....	7	13
Kings Langley.....	1	1
Wallington.....	1	14
Watford: St. Andrew's.....	23	6
Kent: Beckenham: Christ Church.....	22	10
New Beckenham: St. Paul's.....	1	1
Brenchley.....	15	15
Bromley.....	22	1
Deptford: St. John's.....	32	0
Kennington.....	2	12
Lee.....	1	5
Sittingbourne Deanery: Holy Trinity.....	3	2
Tonbridge: St. Saviour's.....	1	16
Lancashire: Barrow-in-Furness.....	6	5
Bolton: St. Paul's Church.....	6	0
Church.....	19	13
Cockerham.....	3	8
Liverpool, &c.....	800	0
Newbarns and Hawcoat.....	25	1
St. Helen's: Old Church.....	18	4
Salford: St. Matthias.....	10	0
Leicestershire: Leicester (for Def.).....	10	0
Wymeswold.....	5	1
Lincolnshire: Alford.....	25	0
Burgh-on-Bain.....	10	0
Middlesex: Chelsea: Park Chapel.....	26	1
City of London: St. Margaret's, Lothbury.....	16	1
East Acton: St. Dunstan's.....	6	17
Episcopal Jews' Chapel Ladies' Assoc.....	1	15
Juvenile Association.....	5	0
Hampstead.....	5	10
Kenington: St. Mary Abbots.....	4	2
Notting Hill: St. John's.....	2	12
Paddington: Holy Trinity.....	69	13
Stepney: Christ Church.....	4	1
Westminster Abbey.....	37	0
Westminster: Christ Church.....	15	16
St. Margaret's.....	7	19
Anniversary Collections:		
St. Bride's: Sermon: Lord Bishop of		
Rochester.....	111	16
Exeter Hall Meetings: Morning.....	154	10
Evening.....	40	9

Norfolk: East Raynham.....	1	3
Northrepps.....		3
Northamptonshire: Higham Ferrers.....		4
Oxfordshire: Chipping Norton.....	24	0
Oxford.....		0
St. Peter-le-Bailey.....	103	9
Shropshire: Bolas Magna: Parish Ch.....	3	7
Coalbrookdale.....	9	16
Somersetshire: Backwell.....	3	16
Bath, &c.....	400	0
Burnham.....		1
Burrington.....	4	14
Oakhill.....	22	3
Wellington.....	13	7
Staffordshire: Bramshall.....		1
Burton-on-Trent: Holy Trin. Juv. Assc.....	5	1
Gailey-cum-Hatherton.....		0
Marston and Whitgreave.....	5	1
Silverdale.....	10	12
Tipton: St. Luke's Mission, Gt. Bridge	2	6
Uttoxeter.....	16	7
Suffolk: Aldeburgh.....	1	17
Middleton.....		1
Occold.....		1
West Suffolk.....	12	7
Woodbridge.....		6
Surrey: Brixton: St. Saviour's.....	14	1
Egham.....	20	12
Ham.....		1
Surbiton: St. Mark's.....	4	6
Sussex: Burgham.....		1
Warwickshire: Leamington (for Def.).....	8	13
Westmoreland: Long Marton.....	6	1
Wiltshire: Atworth and South Wrexall.....	8	14
Heytesbury-with-Knook.....	6	3
Shaw.....		11
Worcestershire: Fladbury.....	5	3
Worcester (for Def.).....		5
Yorkshire: Adlingfleet.....	2	7
Batley: Parish Church.....	4	5
Bradford.....	4	10
Bridlington Quay.....	10	18
Holy Trinity.....		9
Halifax: St. Mary's, Sowerby.....	34	11
Haworth.....	13	9
Hawsker.....		1
New Mill.....	6	2
Rotherham.....	3	16
Scarborough.....		1
Whinby.....		6
Whixley.....		9
York.....	260	0

ASSOCIATIONS IN WALES.

Brecknockshire: Brecon: St. David's.....	1	9
Glasbury.....	2	13
Llanhamlech.....		6
Carmarthenshire: Llanelly.....	10	1
Denbighshire: Rosset.....	8	7
Ruabon.....		17
Glamorganshire: Penmaen.....	2	16
Radnorshire: New Radnor.....	1	4

SCOTLAND.

Edinburgh Juvenile Association.....	100	0
Ditto, for M. C. Home.....	10	0

BENEFACTIONS.

Anonymous, by Rev. W. B. Doherty,		
Bristol.....	5	0
Anonymous, for Afghanistan, by Rev.		
H. Wright.....	1000	0
A Friend to the Church Missionary Soc.....	10	0
Barclay, Rev. C. W., Limehouse.....	10	10
Belli, Rev. Chas. A., South Weald.....	200	0
Bown, Miss, Weston-super-Mare.....	20	0

Forester, Hon. and Rev. Canon, York.....	6	2	0	Waterhouse, Esq., Edwin Round, Esq., and J. Caddick, Esq.....	200	0	0
Kinahan & Co., Messrs. Gt. Titchfield St.	10	10	0	Catherwood, late George, Esq. : Exor. and Extrix, Edwin H. Lawrence, Esq., and Harriett Hadden Catherwood.....	100	0	0
Lansdell, Rev. Henry, Blackheath.....	50	0	0	Middleton, late Emma, Lady : Exors., Hon. and Rt. Rev. Charles Brodrick Bernard, Bp. of Tuam, and John W. Scott, Esq.....	200	0	0
Lushington-Tilson, Rev. Sir W. T. M., Guildford, for the Asiatic Missions.....	25	0	0	Pickett, late Miss Martha, of Calne : Exors., Henry Pickett, Esq., and Hiles Jefferys, Esq.....	19	19	0
M., late Lady.....	21	0	0	Salmon, late Mrs. Mary Ann : Exors., Wm. Stannard Green and John Smith.....	50	0	0
Nainby, Wm., Esq., Great Grimby.....	20	0	0	Winchmill, late Miss Hannah, of Rugby.....	19	19	0
Nelson, J. H., Esq., Stanhope Gardens.....	50	0	0	Wiltshire—Winn, late Rebekah : Exor., Robert Johnston.....	19	19	0
Nicholson, Mrs., Peterborough, for Def.....	5	0	0	Wood, late Miss Eliza : Exors., John Ed- dison, Esq., George W. Tomlinson, Esq., and David Shaw, Esq.....	92	4	1
Noble, Col. R. E., Woolwich.....	50	0	0				
Perry, Major Chas. S., Great Yarmouth.....	5	0	0				
P. H.....	10	0	0				
Plummer, Rev. W. H., Fleet, for Def.....	200	0	0				
R. L. B.....	100	0	0				
Roberts, Wm., Esq., Manchester.....	50	0	0				
Sandoz, Mrs., St. Leonard's.....	20	0	0				
S. Y. N.....	20	0	0				
W. F.....	5	0	0				
Wilson, Miss, Masham.....	5	0	0				

COLLECTIONS.

A. B., Birthday Gift.....	4	11	1
Allen, Rev. C. E., Porth Kerry.....	1	5	0
Ayling, Miss, Midhurst.....	3	8	6
Christ Church Sunday-school, Doncaster, Female Bible-class and their Teacher, by Jos. H. Cox, Esq.....	1	16	6
Fuller, Miss C., Missionary Box.....	18	2	
Home and Colonial C. M. Association, by Rev. J. J. Evans.....	16	1	3
Oldham, Miss S. Emily, Groombridge.....	1	4	6
Old Query Society, by Mrs. Williams.....	18	5	
Proceeds of a Children's Bazaar, from the Grandchildren of Mr. C. Pelly.....	6	4	6
Rodger, Stuart and Maggie, Miss. Box.....	1	0	0
Roper, Ettie and Eddie, ditto.....	1	18	0
St. Hilda's Church Sunday-schools, by Mr. G. Medcraft.....	3	0	0
St. Paul's Sunday-school, Hounslow Heath, by Miss C. Shearman.....	1	17	6
Webb, Rev. A. B., Pupils, Sevenoaks.....	10	0	

LEGACIES.

Bissell, late Mrs. P. P. : Exors., Thomas

FOREIGN CONTRIBUTIONS.

America: Canada: London.....	29	11	1
Australia: New South Wales.....	25	0	0
France: Arcachon.....	2	5	0
Carabael.....	5	8	6
Dieppe.....	2	11	3
Pan.....	45	5	0
Tasmania: Hobart Town: Campbell Street Juvenile Association.....	5	0	0

EAST AFRICA FUND.

M., late Lady.....	20	0	0
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ALEXANDRA GIRLS' SCHOOL FUND.

Missionary Leaves Association, per H. G. Malaher, Esq.....	13	0	0
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NIGER STEAMER FUND.

Edinburgh Juvenile Mission.....	10	0	0
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VICTORIA NYANZA MISSION FUND.

Baxter, Mrs. (coll.).....	7	7	0
Bevan, Sydney, Mildmay Park.....	5	0	0
J. W. A.....	10	0	0

Errata.—In our last issue, under the heading of Worcestershire: Great Malvern, 178*l.* 0*s.* 7*d.*, read Great Malvern, 147*l.* 13*s.* 10*d.*; Christ Church Obitories, for Deficiency Fund, 25*l.* 6*s.* 9*d.*; and Benefactions for Deficiency Fund, Rev. F. W. Davenport, 5*l.*; and under Deficiency Fund, "Hollymount," Ireland, 7*l.* 7*s.*, read "Kilmaln," Hollymount.

The Secretaries thankfully acknowledge the receipt of the following Parcels, &c., for the North-West America or Rupert's Land Mission:—

For Bishop Holden, from Marchioness Dowager of Cholmondeley, Leatherhead; and Mrs. Streane, Delgany, co. Wicklow.

For Rev. G. Bruce, from Mrs. L. Hughes D'Aeth, Guildford; Mrs. Bruce and Miss Bernard, Bristol; Mrs. Stott, Rugby; Miss Thompson, Bournemouth; Mrs. W. Duke, Chichester; and Mrs. Neaham, West Brighton (2).

For Archdeacon Cowley, from R. Williams, Esq., Birchin Lane (3); Miss Gilby, 29, Lansdowne Road; and Miss Onslow, Alresford.

For Rev. J. H. Keen, from Rev. A. J. Clarke and Friends, Elvington; and Miss Cornall and Miss Heywood, Bristol.

For Rev. B. Mackenzie, from St. Paul's C.M. Working Party, Clifton, per Mrs. Fuller; and Mrs. Bruce, Bristol.

For Rev. E. J. Peck, from Rev. A. J. Clarke and Friends, Elvington.

For Rev. E. Phair, from Belvedere Ladies' Working Party and Bexley Heath Working Party, per Miss Boyd; and Mrs. Bruce, Bristol.

For Rev. J. Reader, from Mrs. Jas. Tompson, Iver House, near Uxbridge.

For Rev. J. Settle, from Mrs. Bruce, Bristol; and Ladies of St. Cuthbert's Working Party, Bedford, per Mrs. Kempson.

For Rev. J. Sinclair, from Rev. R. Hunt, Ialington; and Mrs. Bruce and Miss Bernard, Bristol.

For Rev. S. Trippett, from the Coral Fund.

For Rev. T. Vincent, from Mrs. Warwick, Kilsby; Mrs. Bagot, Surbiton; Mrs. Bruce and Miss Bernard, Bristol; and Coral Fund.

For Rev. G. S. Winter, from Mrs. Newman, Burton Latimer; Mrs. Mothersaill, Brooklands, Manchester; Mrs. Bruce and Miss Cornall, Bristol; Mrs. Maxwell, High Roding; Mrs. Cobb and Mrs. Gay, Tunbridge Wells; Coral Fund, per Mrs. Batt; Mrs. Patrickson, Kingston, Ireland; Mothers' Meeting, St. Peter's, Cheltenham, per Miss L. Goodhart; and Ladies' Working Party, Ewell, per Lady Glyn.

N. PACIFIC: METLAKATLAH.—*For Mr. Duncan*, from Mrs. Richey, Dawlish.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

JULY, 1880.

“FOR MY SAKE AND THE GOSPEL’S.”

ST. MARK viii. 35.

To the Editor of the “Church Missionary Intelligencer.”



DEAR SIR,—I have attended the Annual Meeting of the Church Missionary Society in Exeter Hall for more than thirty years, and I am sure we have never had more reason to thank God, and to take courage, than from the facts recorded in the last admirable Report. Never before were there such manifold and manifest tokens of blessing along the whole line of Missions. Never were more doors open, nor the cry more urgent from the regions beyond, “Come over and help us.” Never were there greater appliances of missionary experience at the service of the Society. The clouds which threatened us in Ceylon had been, through God’s great mercy, dispelled. The heavy deficit, under which the Society had laboured for two years, was more than met; and the yearly income nearly balanced the expenditure. And then we were told of seventeen men ready to be ordained on June 11th, who had given themselves body, soul, and spirit to this work.

But the mournful, if necessary, word *Retrenchment* fell like lead upon the meeting. The funds, we were told, barely sufficed to sustain the present staff of labourers. Vacancies in some fields must be supplied by withdrawing men from other fields. And the Committee were compelled to announce, that of the seventeen missionaries ready to go they could only send out one; and that sixteen must for a while seek ministerial employment at home, till the Society’s funds should warrant their being sent forth to preach the Gospel among the heathen.

No one can blame the Committee for refusing to go beyond their means. They are only stewards of the funds placed in their hands. They, like private Christians, are bound by the words, “Owe no man anything.” Their honesty in this will commend itself to all. Only let us solemnly realize before God what keeping these and other men back means, in these wonderful days in which our lot is cast.

What is the cry from Africa, India, China, Japan, North-West America? Listen to a few simple facts:—

“1. Africa, West and East, is calling—is literally calling—for teachers. In the delta of the Niger, for instance, one is asked for by six hundred people at Nembe, who already attend Sunday services held voluntarily by a Native Christian in a prayer-house they have built for themselves. And up the great river Binue, in lands never visited by the white man till the *Henry Venn*

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mission steamer ascended last year, but where Islam is gradually, by deceit and cruelty, extending its unhappy sway, the chiefs and people at town after town and village after village promise to welcome the Christian missionary. On the East Coast, the invitations of the King of Chaga and others are still unresponded to ; while in Usagara, in Ugogo, in Unyamuezi, in Usukuma—all on the road to the Victoria Nyanza—as well as on the shores of the great Lake itself, vast populations await the Gospel message, and many have asked the travelling missionary to stop and sojourn amongst them.

"2. In India, notwithstanding all that has been done, doors which there is no man to enter stand open on all sides : especially among the educated Hindus of Calcutta, Benares, Agra, Nasik, Masulipatam, Madras, and the towns of Tinnevely ; in the villages of the Punjab and of the Kistna and Godavery plain ; on the Afghan and Beluchi frontier ; among the wild tribes of the hills and forests—Santâls, Paharis, Bhîls, Gônds, &c. For the rising Christian Church, too, men are wanted, to give its sons a Christian education, and train some of them to be preachers and teachers among their countrymen.

"3. In Ceylon, though any large reinforcement is not desired, it is of the last importance just now that the Mission be thoroughly worked, and the growth of the Native Church fostered. The present staff is wholly overworked, and two or three men are sorely needed.

"4. In China, while the villages of Fuh-kien and Che-kiang are coming over by families, we are content to give to districts as large as England, with little bands of new converts in a hundred villages scattered over that area, one missionary, or at most two, to pay them a flying visit of a few hours once or twice a year. He may 'make disciples' of them ; he may baptize them ; but how can he 'teach them all things whatsoever Christ hath commanded' ?

"5. Of Japan we may emphatically say that now is her day of visitation. The Greek Church and the Church of Rome are pouring in their missionaries ; the American Protestant Churches are nobly fulfilling their part ; shall England be behind-hand ? As a nation, indeed, Japan looks coldly on Christianity ; but very many Japanese do not. In the southern island of Kiu-shiu, especially, with a peculiarly sturdy and independent people, our two missionaries at Nagasaki find city after city opening to their efforts.

"6. No large reinforcements are wanted in North-West America. Yet there are still fields to be occupied in the dioceses of Saskatchewan, Athabasca, and Caledonia. The largest tribes are those yet unevangelized on the Saskatchewan plains ; and the C.M.S., which has been for sixty years the especial friend of the Red Indian, cannot refuse to recognize the claims of these children of the prairie."

East and west, north and south, the fields are white to the harvest ; and the reapers already at work are toil-worn and overborne. Here at home are a band of chosen men, sickle in hand, ready to go forth and join them. The Committee thirsts to send them, but cannot. Shall we suffer this any longer ? It simply must not be. It would be enough to make our brethren's hearts faint who turn many a wistful gaze to us for more help. It would hold men back from offering themselves as missionaries both in our Universities, and as candidates for our College at Islington, if it is noised abroad that we cannot send out the men we already have within our walls. And more than all, surely it would wrong the Lord of the

harvest, whom we have so constantly besought these last few years to send forth labourers into His harvest, and would grieve the Holy Spirit, who has prompted them to offer themselves.

Something must be done, and done quickly; for the men, or most of them, ought to be sent out not later than next October. It is no spasmodic effort that is needed; no appeal for special donations would meet the case; for these missionaries, when sent forth (except so far as they are needed to supply vacancies), will be a permanently increased charge on our finances. And the Committee, if they are to be justified in sending them out, must be assured, and assured as soon as possible, of a permanently increased income.

There is one source which, if God opens the hearts of His people, would meet the case. I mean ANNUAL SUBSCRIPTIONS. Many subscribers doubtless contribute up to their power, and some of them beyond their power, already. But are there not many others who, not without but with self-sacrifice, could raise their subscriptions to a far higher level? If you look through the list of annual subscriptions in the last published Report, it is noteworthy how very few exceed five or ten pounds. My plea is for a far higher scale of annual subscriptions.

Let us, by God's help, pour fresh life into all the old channels. Let us urge the claims of Missions more than ever on our University men. Let us bring them before the members of Parliament individually. Let more sermons be preached, more yearly and quarterly meetings be held, more patient toil be consecrated to Christ in canvassing the middle classes, and in collecting the princely penny-a-week gifts of our poor labourers. Let us place missionary boxes in every house that will admit them. Let us master missionary intelligence ourselves, and speak of it to others. Let us kindle, by prayer and pains, a missionary spirit in our week-day and Sunday-schools, and foster it by our Juvenile Associations. If these and such like agencies are diligently employed, we may look for a steady growth in missionary love and zeal and labour. All honour to those who have toiled so nobly and unobtrusively in these works for years, and with many of whom their deep poverty has abounded to the riches of their liberality.

But alongside with all these other efforts can we not find during this year between two and three thousand friends of Missions in Great Britain and Ireland who will engage, while God grants them health and their present income, to subscribe not less than twenty pounds annually (I say not less than twenty pounds, for many, I hope, would subscribe fifty, and some one hundred pounds and more), and yet not diminish aught from their contributions to other works of charity?

In a recently-published letter I expressed a hope that we might find five hundred persons this year who would subscribe 100*l.* per annum. And this letter has already borne fruit, a few promising this sum, and others greatly increasing their former subscriptions. But it seems generally felt it would be wiser to name a lower sum, so as, if possible, to draw in a far larger band of willing givers. With many, perhaps with most, some personal and domestic indulgences will have to be surrendered if they respond to this appeal; but surely the recompense will be over-

flowing, if God is graciously pleased so to bless the offering that His Word may have free course and be glorified. And would the sacrifice be greater than if He cast an orphan child upon our support? We should then find, or make, the means. And is not the Great Father casting upon us the need of ten thousand times ten thousand children of His compassion, who are crying to us in the dark for the light of His Gospel?

If each of our twenty-eight Association Secretaries, with the aid of their Honorary helpers, would secure on an average one hundred subscribers who would raise their present contributions to twenty pounds and upwards, it would probably produce an additional 50,000*l.*, after allowing for the sums they already subscribe, and we should be enabled to send out all the labourers, whom we are now forced to keep back. No new machinery is needed. It would be better for the enlarged subscriptions to go through the Associations, as it would encourage others to give. Only it would be well for every local secretary to inform the London office of the receipt of such subscriptions, that they might appear month by month in the *C.M. Intelligencer*. And if only every friend of Missions will pray for the success of this effort, and personally plead with those who have at least bread enough and to spare, and persuade them that it is no necessary indication of wealth, but only a token of self-sacrifice, for them thus to help the cause of Christ, this number might be doubled and trebled in two or three years, and I hope multiplied tenfold before the Society celebrates its centenary in 1899. The Master may come first; but if He returns, who will regret any effort made "for His sake and the Gospel's"?

I have written only of enlarged subscriptions, but we may thankfully believe that God will also greatly multiply the number of subscribers. Also we may expect that many who have given smaller sums will be encouraged to give larger, though these may not reach twenty pounds per annum, when they see their neighbours making sacrifices for the missionary cause. Nothing is so contagious, nothing so cheerful, as the habit of giving for Christ's sake. The bountiful eye is blessed.

Only let us begin at once. Thus the work and the means to overtake it will grow together year by year; and we may bend our energies afresh to the far higher work of praying for and training more labourers, unhampered by the thought that, when the Lord answers our prayers, as He has now so mercifully answered them, we have not faith enough to send forth the sowers and sustain the reapers.

Yours very faithfully,

E. H. BICKERSTETH.

Christ Church Vicarage, Hampstead, 2nd June, 1880.

Annual Subscriptions already promised in answer to this Appeal.

Admiral Prevost . . .	£100	Rev. Canon Bell . . .	£50
Joseph Hoare, Esq. . .	100	Miss Kerie . . .	20
Rev. Henry Wright . .	100	Mrs. Olivier . . .	20
Rev. E. H. Bickersteth .	100	Mrs. Holford . . .	20

(An Hon. District Secretary writes, after canvass among friends, that he hopes to secure six subscribers of 50*l.* each.)

ON DOMESTIC SLAVERY IN AFRICA.

FROM the very earliest times since first "sin entered into the world," one of the most fruitful sources of evil has been the institution of slavery. It has been as congenial to fallen man, and almost as wide-spread, as idolatry. God made man in His own image, after His own likeness. He gave him dominion over the inferior works of creation, but we find no primeval command authorizing the reduction of man into helpless subjection to his fellow-creatures. This has found its origin in the disorder introduced into a world which once was very good, but is so no longer. Upon one quarter of the globe this horrible calamity has fallen with extreme virulence. Africa has been from time immemorial, and still is, desolated by slavery. The whole framework of society, throughout its length and breadth, is out of joint in consequence. So intimately, however, is this accursed institution intertwined with the worst passions and most degrading selfishness of fallen man, that it has been no easy matter to extirpate it from the most enlightened regions of the earth. Even where Christianity is prevalent it has taken nearly eighteen hundred years to accomplish it. It is still the foul blot of Mohammedanism; the apologists of that false system labour in vain to disguise and to explain it away. Where Mohammedanism is in the ascendant, slavery still flourishes. It is the encouragement which Islam gives to slavery that makes that false creed an especial curse to Africa. In respect of this matter, the teaching of the Koran does not bring its votaries up to the level of the law as given by Moses. The spirit of the Gospel, struggling through unnumbered obstacles, has, however, at length brought slavery into disrepute. A system coeval with the fall of man, and to which fallen man clings with the most singular tenacity, is compelled to take refuge in the abodes of darkness, in lands upon which the shadow of death still rests.

Notwithstanding all the efforts made to overthrow it, slavery is still an institution in Africa. For a long period the country was depleted of its inhabitants, and civil discords were fomented in order to increase the wealth of Christians. This inhumanity has been put a stop to. The brutality of Mohammedans is still only partially restrained; but of late years there has been, throughout a large portion of the dark continent, a cessation of the stimulus which encouraged Africans to deal in and to make merchandise of the souls and bodies of their fellow-countrymen. The export trade in negroes has in some places altogether been put a stop to, and even in the most out-of-the-way localities has been most extensively diminished. The land for some time has had rest, and Africa cannot now charge upon Christianity the guilt of the bondage of her children. While, however, European nations have, with the doubtful exception of degraded Portuguese, cleared themselves of this infamy, it would be a mistake to imagine that slavery in all its forms, from the most aggravated horrors to the mildest phase compatible with it as an institution, is, in the mutual relations of Africans to Africans, a theory of the past. External stimulus

has been withdrawn, but there are still only too many incentives to the prolongation of an evil which permanently debases that quarter of the globe. There is not, and there never has been, any chief controlling power in Africa so mighty that it could make its will supreme law. There are fearful evils too often connected with the mighty dominions of vast empires, and not unreasonably our attention is usually concentrated upon these wars without sufficiently remembering the corresponding alleviations which may result. It is a horrible condition of things when comparatively small populations, filled with mutual jealousies, and without any fear of superior, perhaps despotic authority, indulge unreservedly in internecine feuds, harrying, plundering, murdering, trading away into slavery, purely from motives of caprice, jealousy, or self-interest. This evil has been, and still is, the normal condition of Africa. There never has been there any lord paramount to fuse all around him into one common body corporate. There has not, again, been any universal religion knitting tribes together by a common belief, and speaking in a voice of authority.

Isolation and separation, not community of interests and sympathy, have been conspicuous features of African society. Anarchy, bloodshed, and violence have run riot at their will. With the stoppage of the export trade there has not been an end of African slavery, as some fondly imagine. Africans engage in wars among themselves; many perish in the field of battle; the surplusage is reduced to slavery, and forms part of the booty of the captors. Property is thus created in the bodies of men; the vanquished form a portion of the chattels of their victors, just as much as any other portion of the spoil. In the house of their bondage they are compelled to drudge, and are a helpless prey to the tyranny and lust of those who have acquired dominion over them. In his "Village Communities" Sir Henry Maine most truly remarks:—"The status of the slave is always deplorable; the status of the predial slave is often worse than that of the personal or household slave; but the lowest possible depth of miserable subjection is reached when the person enthralled to the land is at the mercy of peasants, whether they exercise their powers singly or in communities." In this statement he was making no special reference to slavery in Africa; but it most truly delineates the condition of things in that still most unhappy country. It is cruel mockery to maintain that the status of the slave is not deplorable. This mockery is most cruel when it comes from the lips of professing Christians. Even with all the alleviations of slavery which were so carefully introduced into the Jewish dispensation, and the manifold precautions established to reduce that evil to a minimum, the state of the bond-servant must, from the very nature of the institution, have been deplorable. Many servants in those days broke away from their masters, probably with only too much cause. Very pathetic, whatever may have been the secret designs of Providence, is the story of Hagar and her child Ishmael when Sarai dealt hardly with her, and she fled from the face of her mistress, even out of the house of the father of the faithful. We measure progress, we understand how grace and truth have come in by our Lord Jesus

Christ, when we recognize the impossibility of reconciling such a transaction to our own meridian of practice and belief. Most assuredly this change is the direct fruit of the teaching of the Gospel brought home to the hearts and consciences of the children of men. Slowly—almost imperceptibly, most reluctantly, but yet steadily—polygamy and slavery have, where Christianity has asserted itself, faded away, and become obsolete. It could be much wished that the same could be said of idolatry; but this relic of Paganism has rooted itself so deeply in the system of Rome, that it still lingers as a reproach to the Christian religion, even in the estimation of the Mohammedan. It is a symptom of how imperfectly Africa is yet leavened with Gospel truth, that the three evils we have referred to continue there to flourish in rank luxuriance.

We venture to maintain that slavery in any shape or form, as distinguished from voluntary hiring and service, is thoroughly alien from the spirit of the Gospel. Even if no distinct and formal enactment were producible from a record which enunciates principles rather than promulgates laws, yet in this, as in many kindred matters, *Vox Christianorum vox Dei* may be safely affirmed. To use a most ingenious illustration which we have met with, and venturing to divert it to our own purposes, a balloon ascending is an apparent exception to the proposition that "heavy bodies fall to the ground." So the toleration of slavery in the Bible is not its principle, but its apparent exception. It is contrary to the whole tenor and purport of it. The clearest proof of this is its disappearance from among those who take the Word of God as their rule of life. As the law of gravitation determines the descent of heavy bodies, so, as its necessary result, the spirit of the Word of God has eliminated slavery from Christianity. The liberty wherewith Christ hath made us free has permeated all relations of society and all ranks and condition of men, so that slavery and even serfdom are non-existent where Christianity is more than a name.

Unhappily in Africa Christianity has still its triumphs to win. The Christian Churches on the shores of the Mediterranean, renowned by the names of Augustin and Tertullian, perished in the cataclysm of barbarian and Mohammedan conquest. With Mohammedanism slavery asserted itself more vigorously than ever. The Churches planted in various parts by Romish Missions have passed away like dreams. They never exercised anything more than compulsory influence upon the people. When the temporal power which upheld them waned, they disappeared with it. The only foreign influence extensively developed in Africa is Mohammedanism, and that carries slavery with the Koran. The staple of that creed is, as described by the traveller Schweinfurth, "a formula and a knife," with slavery in all its forms, domestic and foreign, wholesale and retail, for home consumption and for exportation to foreign countries. The Arab slaver is to Africa what the commercial traveller or the *commis voyageur* is to Europe, but the merchandise he deals in is the bodies and souls of men. He cannot, however, be said to have created the trade, for it has existed from time immemorial throughout the length and breadth of Africa. Slavery is an institution

“racy of the soil.” It would be impossible to point to a period when it has not been rife. In other quarters of the world slavery has been of frequent occurrence. Until Christianity exercised influence, it was everywhere a necessary concomitant of wars, and when have there not been wars? Nowhere, however, has slavery been so systematic, so wide-spreading, so thoroughly indigenous, as in Africa. It is therefore impossible to speak of Africa without recognizing slavery and its concomitant polygamy as national institutions, ingrained into the very heart of the tribes constituting the population of the continent. Just as fetichism is the national creed, so slavery and polygamy are the national institutions. The apologists for Mohammedanism plume themselves on the mitigation of these evils by the introduction of a creed which only recognizes four lawful wives, with unlimited facility of divorce and concubines! We are afraid that these facts are not sufficiently appreciated in England by Christian philanthropists. Their righteous indignation was most justly roused by the share which Europeans had in these evils; they exerted themselves nobly in the abolition of the foreign slave-trade; but it is much to be feared that they have never yet sufficiently realized that there is internal slavery carried on throughout Africa by Africans, at the expense of Africans, which is flourishing in rank luxuriance, and is desolating the country in internecine strife. There is not an evil which has roused the wrath or pity of Europeans or Americans against slave-holding in our colonies or in the United States which cannot be still fully paralleled in Africa. Of course for this, to a great extent, Europeans are not responsible, except in so far as they have never yet adequately exerted themselves to bring the humanizing principles of the Gospel to bear upon those who are unconscious of them. When St. Paul stood in Athens, he saw the whole city given over to idolatry. When the European missionary stands in any of the towns of Africa, he sees the whole population given over to slavery either as masters or slaves. We wish to impress this, if we can, upon the minds of our friends, that they may really understand the nature and extent of the evils which have to be grappled with. Perhaps unconsciously, those who have read missionary narratives which naturally and properly deal with the special work in which Christian agents are engaged, and the frequent victories they have won, have conceived that more extensive progress has been made than is really the case. They have not sufficiently in their thoughts dwelt upon the enormous mass of surrounding evils; they have not understood how deeply rooted they are, and how formidable is the opposition yet to be encountered before they disappear. We may be doing some useful service by placing before the friends of the Society some account of the condition of internal African slavery which will, we hope, serve to explain the true state of affairs. It will, we trust, be borne in mind that we are relating the condition of things in portions of Africa where Europeans have no dominion, and can only exercise, and that very imperfectly, moral control. We are not describing the state of affairs in Sierra Leone or Lagos, or similar places over which the British flag waves. Our concern now is with the regions beyond.

It must be understood, then, that in Africa domestic slavery is an universal institution; whatever trifling exceptions there may be are too insignificant to be taken into account. The accumulation of slaves constitutes wealth; it is stated to be "the chief guarantee of social importance and esteem." Slaves are procured by warlike or kidnapping expeditions, but also largely by purchase. The ordinary market price of healthy and young adults is about 15*l.*; but when circumstances interfere with the regular supply, the price rises occasionally to as much as 25*l.* For slaves there is always a ready market. The stock is increased by purchase, inheritance, procreation, by the marriage of slaves with slaves, and also by kidnapping and captures in war. The markets are supplied by traders, who carry about gangs of slaves bound with cords. All agricultural labour is performed by slaves, who also carry all loads upon their heads, and virtually supply the place of beasts of burden. Masters take no share in the work; and the name of labourer, no matter how honest the vocation may be, is a term of disgrace. The ambition of being a slaveholder pervades all classes of society. The first thought of a slave who can contrive to purchase his liberty is to become a slave-owner. By a curious arrangement even slaves have been known to own slaves; but this has been by connivance, without any proper title. The number of slaves, as an element of the population, is exceedingly large; some own as many as 200 or 250 of both sexes and all ages. In the country around Abeokuta a large proportion of them are chiefly from a section of the Haussa tribe. Where there is slavery there is always risk of revolt. Some safety-valve has been provided by a partial sort of enfranchisement; this confers certain privileges, such as that of becoming *quasi* slave-owners themselves with other immunities. It does not, however, free slaves from the liability of being sold, or of being reduced to their former condition; nor does it hinder slave mothers from being themselves sold off and parted from their children born in slavery. The condition of the master is not exempt from its full share of trouble and anxiety, even though by slave labour he may be leading a life of indolence and luxury. He is often in constant fear for his own life and that of his children; discontent, dissatisfaction, conspiracy, and rebellion are far from being unknown; there is also the contingency of loss through desertion and suicide. In the severity of this domestic slavery there are, of course, differences depending upon the temperament of individual masters; but it is a monstrous delusion to imagine that, under any circumstances, it is not degradation and misery. The slave is but a chattel; his true value is the price he might fetch in the market; he may be inherited by his master's relatives, sold for his master's debts; his wife and children may be made presents of, and separated from him; he may be put to death when his master dies to wait upon him in the other world, and he may be sold for a sacrifice. No freeman would be put to death for the murder of a slave; no money would buy off the life of a slave who, under any circumstances, murdered a free-born man. Indirectly this abominable system paralyzes all effort at the development of the country. There is the most extreme jealousy of any

possible interference with the institution. It is the one aim of the slave-owners to keep themselves aloof from advancing civilization. The dread of freedom is intense, and displays itself in all possible ways. As an instance may be adduced the recent opposition to the introduction of a railway between Lagos and Abeokuta. This dread was at the bottom of the former complications which drove the missionaries from Abeokuta, and of the political differences between that place and the British Government at Lagos.

There is also another form of slavery prevalent in Africa which deserves notice. It is not peculiar to Africa alone, but has had its counterparts in other countries also. Students of the Bible will find traces of something analogous to it in the Books of Exodus and Leviticus. Those who are familiar with Roman history will remember what serious troubles it caused, especially in the earlier periods of the Republic. We mean what is commonly called the system of pawns. It is a system of redeemable slavery as contradistinguished from that which is irredeemable, but it is a system of slavery all the same. When a man is, from extravagance or any other cause, in need of money, just as in England he might mortgage his property or pawn his clothes, so in Africa he pawns his slaves, or relations, or even his own children. The interest on the loan contracted is paid by the services of the pawn, who receives no remuneration. The pawn is released when the principal is discharged, which may be an indefinite period. If a pawn dies, it has to be replaced by another. The only difference between a pawn and an ordinary slave is this, that the pawn cannot be sold at the will of the creditors. This evil is an expensive one; it is a common incident in the contract of loans. In some respects it may be considered more demoralizing. A parent who might hesitate to sell his child into absolute slavery may, under temptation or money pressure, pawn his offspring under the vague hope that it is merely a temporary transaction which will shortly find its rectification. On the other hand, the lender is not likely to part with his money except where there is some prospect of procuring permanent service. The improbability of repayment enters into his calculations when he takes, in return for his loan, one who will be, to all intents and purposes, his slave. A system which encourages parents to make merchandise of their own flesh and blood must obviously be most unwholesome, striking as it does at the root of all domestic life, and creating anxious distrust between those who are members of the same household. It is a terrible thing when a man's eye is evil towards his own brethren and his own children.

Such, then, is still the internal condition of Africa. Except where English dominion asserts authority, and by precept and example discountenances slavery, polygamy, and fetichism, these three giant evils afflict the "dark continent" as cruelly as they have ever done from times immemorial. We wish we could assert that, even where British supremacy asserts itself, these evils were wholly extinct; but there are in Africa, as in India, multitudes of idolaters and Mohammedans under our rule. Still there is some sort of protest against them and effort

to discourage them. There is also the witness of the Christian Church testifying with considerable authority, and raising up an exalted and Scriptural standard of morality. If the lives of all Europeans in Africa were framed more strictly in accordance with the Word of God, the witness of foreign Christianity would be infinitely more powerful. But too often the African has to distinguish between the creed and the practice. When, however, we plunge into the interior, where Christianity is only the creed of individuals, and native customs are flourishing as they have done from time immemorial, there is hardly the shadow of restraint upon the evils we have specified. These have been perhaps intensified by foreign forms and means of drunkenness super-added to their own practices, and by glimpses of foreign extravagance increasing indebtedness with its concomitant evils. We are not aware of any instance in which commercial intercourse, apart from Christianity, has as yet promoted enlightenment, morality, or diminution of vice and superstition. The heathen are as mad upon their idols as they were in former ages; the Mohammedan is as bigoted, as cruel, and as superstitious. All, as a matter of course, uphold domestic slavery in all its ramifications, and are only too ready to engage in tribal wars to stock the markets with slaves. There is therefore before Christianity a field of labour which can as yet hardly be said to have been entered upon; there are great evils to be encountered which have as yet scarcely been confronted. We cannot feel wonder that the idolater and Mohammedan should accommodate himself, without thought or compunction, to a system which has descended to him from past generations, which accommodates itself to his lust, his luxury, and his indolence. It would be matter for supreme astonishment if he did not exert himself by all means, fair and foul, to maintain it in its pristine integrity. From the furious struggles of our own slave-owners we can form some faint estimate of the resentment which would be excited by interference with the cherished institution.

Of course the abolition of domestic slavery, except within the precincts of European civilization, can only be the result of persuasion and of conviction. It cannot be got rid of by law, or any more violent means, if they were advisable. It cannot, even so far as we can see, be coped with effectually by treaties or conventions. These may be efficacious in the department of foreign slavery, but cannot touch the domestic institution in countries far beyond European control. If Africa is to be raised in the scale of nations, and is to assume her fair position among the rest of mankind; if the primitive barbarism which disgraced and degraded the masses of Europe and Asia centuries ago is not still to assert itself in Africa; if decency, morality, freedom are to flourish there, it must be the function of the Christian Church to effect the mighty revolution. It was to its agency, in days long before the Papacy was a power—for it identified itself with slavery—that slavery was gradually transformed into serfdom, and subsequently disappeared. The property of man in man, with all its baleful results, could not be reconciled with the Gospel of Jesus Christ. If Christianity is to be a blessing to Africa, it must take up its position resolutely against

slavery in all its forms and developments. It must stand to it, or ought to stand to it, in the relation which it does to caste in India. Extirpation of evil is its office, not accommodation with it. This is to be accomplished by Christian precept and by Christian example; by preaching and by living. In such matters the spirit of the Apostle's injunction to Timothy is most distinctly applicable, and may most lawfully be extended far beyond the particular question of ordination. To the Christian in Africa the charge is, "Be not partakers of other men's sins; keep thyself pure." A Christian slave-holder, a Christian polygamist, a Christian fetichist in any shape, is not a help, but is a sore and grievous hindrance not only to the progress of the Gospel, but also to the sound and moral elevation of his fellow-countrymen.

But are there Christian slave-holders in Africa? We wish we could with truthfulness assert that there are not. But there are persons making a profession of Christianity "in the regions beyond" who have reconciled themselves to this deplorable practice, and whose testimony for good is, therefore, worse than a nullity. They buy, they sell, they bind, they inherit slaves. In times of war they kidnap them. They have been known to travel to distant markets to purchase them, as an English farmer would to buy sheep or oxen. Some have been even known to sell baptized slaves to heathen and Mohammedans. Some have been known to exact Sunday labour from their slaves. Other and still more painful revelations might be made of most grievous wrong-doing wholly inconsistent with the commonest principles of Christian morality. The opposition to interference with domestic slavery would be quite as virulent from these professing Christians as from their infidel neighbours. They attempt to justify their conduct by precisely the same arguments and upon the same grounds that those who held their brethren, and not unfrequently their own forefathers, in cruel bondage in the West Indies and in America, used to vindicate their claim over those whom they accounted their chattels. It is a sorry vindication for them; but when we remember that many whom it would be hard not to term English and American Christians for a lengthened period deluded themselves by these sophistries, it is less astonishing that Africans, living in an atmosphere impregnated with these evils, are over-tempted, where Christianity is more a name than a reality, to think that they too can reconcile, when it coincides with their own interests, what is irreconcilable. Certain euphemisms are adopted, but the lot of the slave in Christian households is practically the same as in heathen. Even in the Church the Christian slave is not recognized as upon an equality with those who are free-born or freed members; they have no independent power of voting in matters concerning the Church, even when they are permitted to vote at all. Now we are quite aware that some sort of precedents could be found for all this in the imperial legislation of Rome, which affixed many disqualifications upon slaves even in religious matters; but what have Christian Churches—in their internal economy wholly independent of heathenism, and with which heathen authorities in Africa do not dream of interfering—to do with civil regulations of antiquity im-

posed by authority of the State? It was the duty of the Christian, then, to submit with deference to the powers claiming his allegiance, and to make the best he could of the mandates prescribed; but why should Christians impose religious disqualifications upon Christians, and carry civil distinctions abhorrent to the spirit of Christianity, injurious to morality and progress, even into the House of God?

It must not be supposed that either the Church Missionary Society in England, or the Bishops and clergy in Africa, have looked on with indifference at this state of things so far as it concerns them, and so far as their influence extends. For years past they have been exerting themselves to remedy these evils. The African Church would be a wonderful exception to all Churches hitherto upon record, if there were not found in it many similar to those of whom St. Paul spake weeping, that they were "enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." There have been, and still are, in the African Church, brilliant examples of Christian devotion, of Christian consistency, of ability consecrated to the service of the great Master. There has been light diffused, progress made, and morality exhibited. A more exalted tone has in many places been introduced, and there are to be found in the churches Christian gentlemen of high intelligence and exemplary piety. But it would be folly to suppose that all can be classed in this category. It is not, it never has been, so in England. It cannot be looked for in regions where iniquity abounds, and there is too much in everything to cause first love to wax cold. Those, however, who have been conscious of these evils have exerted themselves assiduously to remedy them. For instance, so far back as 1857, when Bishop Weeks was on visitation, an earnest remonstrance was made by the Church Missionary Society, to the effect that "after much careful consideration they had decided that no Christian should purchase a slave, and that those who possessed them before their conversion should afford them time and opportunity to buy out their freedom, and in the meantime should provide for their Christian instruction." Under favourable circumstances it is not impossible that the evils to which we have been referring might have been mitigated; but the political disorganization which is so chronic in Africa, and which, as in 1867, led to the removal of the European missionaries from Abeokuta, has been very fatal. There has been increase rather than decrease in domestic slavery. What had been often done covertly is now, in too many cases, an open and public practice, which is justified partly on the score of expediency, partly with fallacious arguments of the most reprehensible character. It is maintained that there is difficulty in procuring hired labour, and there may be some foundation for the plea. But this can assuredly be no justification for Christians persevering in, rather than struggling against, what is distinctly criminal. Certainly, those who hold Church offices should be found exerting themselves to repress an acknowledged evil, and should be clear from the slightest kind of participation in it, so that they should personally, and by the conduct of their families, be examples to the classes over

whom they have been appointed overseers. The custom of the country in which they live is not a warrant for conduct inconsistent with the duty of Christians. It is obviously hopeless to expect amelioration, unless all Christian agents are wholly free from blame in this matter. In the most earnest manner Dr. Cheetham, the present excellent Bishop of Sierra Leone, has, in the plainest and most forcible language, urged upon all holding any spiritual office, or engaged in the management of Church affairs, to come out and be separate from a system so fraught with grave offence. The highest authority in the African Church has thus denounced a system injurious to Christianity, and destructive of all benefit from it. It has, therefore, not been viewed with indifference by those whose opinions are entitled to most weight in the Church. In a still more recent minute, which we subjoin, the Church Missionary Society has taken decisive action, and, after mature consideration, has resolved formally to disconnect itself from any implicated in this guilt:—

Minute on Domestic Slavery in the Yoruba Mission.

It has been with much sorrow that the Committee of the Church Missionary Society have heard that there still prevails among the members of the Christian Church in the Yoruba country, as among their heathen and Mohammedan neighbours, the practice of holding property in their fellow-creatures as slaves and pawns, and that this custom is not confined to those who were in possession of such slaves or pawns before they became Christians, but is found also among those who have acquired them since they became Christians, and, in some cases, since they were called to the ministry of the Word of God.

Considering that it is now more than thirty years since the Gospel was planted in the Yoruba country—and more than twenty years since (in 1857), on the occasion of the visit to Lagos of Bishop Weeks, it was decided, after much careful consideration, that no Christian should purchase or sell a slave, and that those who possessed slaves before their conversion should afford them time and opportunity to buy out their freedom, and in the meantime should provide for their Christian instruction—it is a disappointment to the Committee that there should not have been more progress than appears in the growth of an enlightened public opinion among members of the Yoruba Church on this subject. They fear that it is a proof that many of their fellow-Christians in the Yoruba country have not yet received the Gospel of Jesus Christ in its fulness, nor been willing to yield themselves fully to the teaching of that Holy Spirit by whom they have been awakened to repentance, and faith, and holiness; and, until such is the case, they are fully assured that the Yoruba Church will neither enjoy the full blessing of the Most High God, nor exercise the influence that it ought to do upon those around it.

The Committee are not surprised to hear that the enlightened Christian conscience has so far asserted itself in the Christian community, that among Christians the name of slave has been abandoned, and the term servant adopted in its stead; but it is not only the name that must be abandoned, but the thing.

With the members generally of the Christian Church in Africa, the Committee cannot do more than appeal in loving, earnest remonstrance. By the love of Him who has redeemed them from the bondage of Satan and of sin, and brought them as children into the house of their Father God; by the happiness they enjoy themselves as free men and women; by the desire they have that Africa should rise from the dust, and take its place among the nations of the earth; by the knowledge they have of the ills inseparable from slavery, and the remembrance of the golden rule (which is the rule of Christ) to do to others as we would they should do to us; by all these considerations they entreat their fellow-Christians to shake themselves free from this foul blot on their Christianity, and rising above the promptings of selfish interest, and the bondage of national customs, to the higher

standard of morality taught by the divine religion they have received, to let their light shine to the glory of God in the face of their heathen and Mohammedan neighbours.

The Committee are not insensible to the pecuniary sacrifice involved in such a determination, nor to the difficulty that may be experienced in securing hired servants. But, as to the first, they may suggest that, as England spent its twenty millions to abolish slavery in the West Indies, and its millions more, both on the West and East Coast of Africa, to put an end to the traffic, in order that the Africans might enjoy the freedom they themselves enjoy, surely African Christians will not be backward to give every opportunity, even at some sacrifice, to those who are their own flesh and blood to obtain like freedom with themselves.

And as to the second, the difficulty of securing hired servants, although some inconvenience may be felt for a time, the Committee are sure that the growth of Christian principle, inducing kindness and consideration on the part of the employer, and in industry and conscientiousness on the part of the employed, will, as in other countries, by degrees remove the difficulty.

With the Native clergymen and agents who receive support from the contributions of English Christians, the Committee feel bound to take other ground than that of remonstrance. They trust the remonstrance will be sufficient for them, and that they will at once take steps to rid themselves of all participation in the holding of slaves. At the same time they feel that to permit any one connected with the Society to continue this practice is to be a partaker of other men's sins, and that it is a position which the supporters of the Society will never for a moment endure. They are obliged, therefore, to require that no one in the employment of the Society shall hold man, woman, or child, or have personally any connexion with the practice.

The Committee are well aware that the subject is a complicated one, especially as respects the holding of pawns, and they are quite prepared to believe that some at least of the agents connected with the Society have become implicated in the practice through kindness. Cases may doubtless occur in which, but for such action, Christian slaves may be sold away into slavery, and separated from their fellow-Christians, without the prospect of regaining their liberty. The Committee, therefore, are quite willing, and indeed rejoice, that in such cases action should be taken, but they are fully persuaded that it should be taken not by individual Christians, still less by ministers and catechists, but by the Church.

They have, therefore, determined that after the first of January no agent of the Society, either in the Yoruba or Niger Missions, or in any Mission of the Society, shall be permitted to hold either slave or pawn, and that any one so doing shall *ipso facto* cease to be connected with the Society. Neither can the Society make any grant-in-aid to any Native Church Council whose agents have any connexion with the practice. Meanwhile they direct that, at as early a date as possible, a conference be held of the missionaries and Native agents of the Society in the Yoruba Mission, to consider what arrangements should be made for meeting such cases as may require to be provided for on account of this resolution of the Committee, both at the present time and in the future.

We earnestly hope that the measures which are being taken by a Committee sitting at Lagos, of which Bishop Crowther is President, may prove effectual to remedy what all Christian people must deplore. The influence of the Bishop among his Native brethren should be exerted to the uttermost to remove this terrible scandal from the African Church. It would be a noble termination to a highly honoured ministry. Those who have listened to his pathetic harangues, and vivid descriptions of the horrors of slavery, can fully understand that he would be among the foremost "not to oppress a stranger; for he knows the heart of a stranger, seeing he himself was once a stranger" in the house of his bondage. We hold it to be a singular blessing that this grievous sin has not

been covered up, but has been brought out of darkness into light, where it can be freely and fully discussed. Even if for a season the exposure were to affect the external prosperity of the Church, and many who, in their hearts, cleave to the cursed thing, were to fall away relapsing into heathenism, this would be better than the terrible delusion of their imagining that an outward profession and participation in ordinances would profit while sins were indulged in wholly contrary to the spirit and teaching of the law of God. Salt that has lost its savour is not of much use anywhere. In no case can it be more useless than in the Church of Africa. If it were to be incapable of witnessing a good confession against the evils which are degrading and demoralizing Africa, but were, in any degree or measure, to palliate or participate in them, it would be a small matter if its candlestick were removed.

What, then, seems to be the upshot of the whole matter? It is unquestionable that in countries not under British control domestic slavery and other grievous ills exist, not only among heathen and Mohammedans, but also among professing Christians. By whatever plausible names or equivocations slavery may be glossed over, we have no doubt whatever what the verdict will be of all Christians, and even of many setting no particular value upon that honoured name, in England, in Europe, and in America. That verdict will be that no Christian man or woman should, upon any pretext, make merchandise of, or hold in bondage, men, women, and children. If in Africa they cannot separate themselves from this sinful practice, their condition must be more dangerous than that of Lot was in Sodom. Their profession of Christianity can only be a dishonour to it, causing infinite confusion in the minds of the heathen, and encouraging them in the shameful customs to which they are addicted. Instead of being witnesses for Christ in the midst of the heathen, they can only be a reproach and a disgrace to Him. There would be, if domestic slavery is to be an institution adopted by Christians, no reasonable prospect of any extension of genuine religion, so manifold and so fatal are the temptations connected with it. Sin is not of so shifting and changeable a character, that what is utterly to be condemned as contrary to Christianity in Sierra Leone or Lagos can, by passing a few miles up the country, be condoned as venial in Ibadan or Abeokuta. Those Christians especially who pass up from centres of light into regions of darkness surely carry one and the same religion with them. There is, of course, the common by-word that "we must do at Rome as Rome does," but we are not aware that this is a Christian maxim, nor can it, with any safety, be imported into the conduct of a Christian.

The responsibility, therefore, at the present crisis, is great upon African Christians, that in this terrible and abounding evil they may be found "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world, holding forth the word of life." It is not one to be paltered with, to be compromised, or to be huddled up, but to be stoutly resisted and steadfastly protested against. It

is to be brought out of darkness into light. No blessing rested, or could rest, upon the children of Israel, so long as the spoils were stowed away in the tent of Achan. There will be no effectual testimony for Christ, no true progress or amelioration in Africa, while domestic slavery, with its concomitant evils, upon any pretext whatever, finds its place among institutions tolerated in the Church of Christ. We have the utmost confidence in the excellent Native Bishop, Bishop Crowther, also in the general good sense and right feeling of the Native clergy; we hope, too, that this will extend through the whole body of Native agents, and that not only by precept, but by example—by their living as well as their preaching—they will exert all their influence in rescuing their Native brethren, heathen as well as Christian, from the customs which are notoriously inconsistent with freedom and progress. Africa will be the lowest of the nations if her population is to consist of a limited number of slave-holders, with a vast population of slaves; if Christians are to sink to a level with the heathen and the Mohammedan, conforming to their evil ways, and not resolutely resisting them by that most effectual protest—non-participation in evil doing. In England the future attitude of African Christians in this important matter will be watched with the keenest interest. The freedom which, with much toil and infinite cost, has been procured for Africa was most assuredly not meant to perpetuate and intensify the slavery of her children by her children. It was to procure freedom for the bodies, and for the souls also, of those whose lives Satan and evil men had so long made bitter with hard bondage.

K.

LETTERS FROM THE NYANZA MISSION.



HARDLY had our June number passed through the press, when, on May 26th, a packet of letters reached Salisbury Square from Central Africa *via* Zanzibar, bringing intelligence as late as Jan. 9th of this present year; and again we have to report strange vicissitudes in the history of the Mission. The mail brings three sets of letters, which reached the East Coast together. The first, which are dated Nov. 2nd, convey brighter news than we have ever had before from Uganda—news of king, chiefs, and people, manifesting the most eager desire for instruction, and of the rapid printing and wide diffusion of small portions of Scripture, prayers, &c., in the vernacular of Uganda as well as in Suahili—news all the more encouraging after the anxiety caused us by the mails received in October and January last. These letters, it should be added, mention the despatch, a month previously (Oct. 7th), of a packet by way of the Nile, which is not yet to hand, owing to the stoppage of communication on the river since Colonel Gordon's departure. In the second set of letters, dated Nov. 24th, the good news of the first is confirmed. But those of latest date again throw a heavy cloud of doubt and uncertainty over the prospects of the enterprise.

These last letters, dated Jan. 9th, show us, for the first time, the Mission face to face, not with the rivalry of Romish priests, not with the fanatical jealousy of Mohammedan Arab traders, but with the old heathen superstitions of the Waganda themselves. The great demon-god of the Victoria Nyanza, personified in a woman, has at last come forward to give battle for his kingdom, and, for the time, has gained a signal victory over the intruders. It will be seen that notwithstanding the vigorous opposition of Mr. Mackay, the representative of the god was received at the palace with all honour, and Mtesa and his chiefs resolved in solemn conclave to reject both Islam and Christianity, and cling to the superstition of their fathers.

The letters of Nov. 2nd are from Mr. Mackay and Mr. Litchfield. Mr. Pearson had not then returned from the south end of the Lake, whither (it will be remembered) he had gone in the previous June.

From Mr. A. M. Mackay.

Uganda, Nov. 2nd, 1879.

On the 7th of last month Litchfield and myself despatched letters for London by the Nile. We had just before received letters by way of Zanzibar, of date February, from England. Only two days ago another mail came to hand, also from the south, with English letters up to April 2nd. We have nothing, however, from Salisbury-square for some fifteen months, except the *Intelligencer*, which I am happy to state we have received regularly up to April.

In our last we wrote you pretty full accounts of the state and progress of our work here, and I also enclosed extracts from my journal up to date, which I expect will reach you before this.*

The favourable accounts which we sent only a month ago we are happy to-day to be able to confirm. Mr. Litchfield has just written you a better and more concise statement than I am able to send, and, even although good news is worth telling twice, I should not think it in any way necessary to add anything to his letter. Only one or two matters of a more secular nature I must allude to.

Missionaries are frequently charged with giving more glowing accounts of the progress of their work than the actual state of matters allows them to do. The accusation is, I think, seldom well founded, and springs more from unbelief than from ill-will. It is the story of St. Peter's angel over again. Christian friends pray for us, and we at least expect an answer to their prayers, and

we have an answer, unmistakable even to the narrowest vision.

It is only a few weeks since the close of the Moslem fast of Ramadhan, and at that time the Mohammedans here made a desperate effort to reintroduce their creed, and have it adopted in court in place of Christianity. The Jesuits too, although quiet of late, have been using their own means—which, as all the world knows, are not always over-honest or above-board—to introduce their corrupt creed where we have been labouring to teach the truth. That we have been able to hold our own against the combined force of these terrible agencies it would be absurd to pretend—i.e. reckoning man for man and effort for effort. But there has been another Agent at work in our favour, and, although unseen by our adversaries, cannot fail to be recognized by ourselves. "Lo, I am with you always," is a promise which the Master is fulfilling, and will fulfil, to us in Uganda; and who can put a limit on the work which He is able and ready to do?

The general desire to learn to read springs, no doubt, in large measure from the king having expressed a wish that his chiefs and people should learn; yet it is not altogether so, for months ago we had several pupils, who have by this time made no little progress, and these are now of considerable assistance to us in helping to teach the many others whom we could not find it possible to bestow sufficient time on ourselves.

Some time ago Mtesa had the Swaheli prayers written out in Arabic character,

* Not yet received.

and had ordered many copies of that to be written on modern tablets, that all might be able to join in Sunday service. By the aid of our printing-press, however, we hope to be able in a very short time to produce many copies of the prayers in Ruganda, which in fact we read at present in public worship, and by the time we have this accomplished we shall have many, old and young, qualified to read with ease and join in the responses.

The small font of types supplied with our press we have improved upon by cutting out larger wooden types, with which we produce alphabets and easy reading-sheets, and these are in greater demand than our supply can at present meet, for, unfortunately, our stock of stationery is all but exhausted. I hope you will send us a small supply of paper by book-post to meet our present requirements.

I have heard it stated in England that Kisuahili is the court language of Uganda, and is generally understood by the people. Such is not the case, unfortunately, although a few, including the king, are conversant with it. Our stock of Swahili translations—Gospels, &c.—is already getting nearly exhausted; and, although only a fraction of those whom we are teaching to read these books understand the coast language, yet it is better they should learn to read that than nothing, and it is wonderful how soon some of them learn to comprehend the meaning. Their being able to do so will be a mighty aid to us in endeavouring to render the Scriptures into their own language.

Mr. Pearson has, of course, written you from Kagei, and given you an account of the trouble and annoyance he has had on the lake, chiefly from the canoe-men. We expect him in a few days, the voyage to Kagei and back having occupied more than four months. This state of things cannot last, and happily I see a providential circumstance which will enable us to overcome the long-felt fear which Mtesa has had of our launching a vessel on the lake. It appears that the road from Unyanyembe to Uganda, *via* Karagwe, is altogether closed. The Arabs have, at any rate,

found that way now too hot for them, probably through their own misdoings. All caravans for Karagwe and Uganda now come to Kagei. A big Arab, who generally lives in Karagwe, and named Said-ben-Saif, is now building a dhow on the coast of Uzongora, not far from the spot where Wilson and I were wrecked in the *Daisy* last year—just on 1° S. lat. With this dhow he means to keep up communication between Kagei and Kaitabas, in Uzongora, which is no distance overland to Karagwe. I am not aware that Mtesa has taken any objection to the action of this Arab, although Uzongora is tributary to Uganda. The ice is thus broken, at any rate, and the Mohammedan traders can now no more oppose our building a vessel, seeing they are doing so themselves. I believe it was they who chiefly have instigated the king to fancy there was danger to his country in allowing us to have a boat of our own.

A small boat was brought here by the Nile party in sections, but is very unsound in its main planking. It will, however, be very much better than the present canoe system, and will do well enough to coast with. I hope to broach the subject of launching it to Mtesa one of these days, and if he gives his sanction, which I little doubt now, I shall commence repairing the vessel without delay. By means of it we may, at all events, prevent our letters from lying several months at Kagei, as the previous ones did, for lack of a canoe; and, also, the remaining parts of machinery still at Kagei may be brought on here—of course, not all at once. For want of these pieces of iron, all the other sections already here are merely lumber.

It is disappointing to us, when we look at the wideness of the field, to see the sum-total of subscriptions to our whole inland line of stations amount only to some 20*l.* or 30*l.* per month. I know the times are bad, and trade is depressed; but here is a safer investment than any bank or insurance, and those who could invest their all in the cause of God in Africa will receive interest more than a hundredfold, with no danger to the principal.

From Rev. G. Litchfield.

Rubaga, Uganda, Nov. 2nd, 1879.
Here in our Rubaga Mission, I am

very thankful to be able to report progress. Not of our work, or of our

deserving, but purely from God's good hand upon us. Peace is upon us, and there is a wonderful change from the days of our troubles here—in fact, it is like clear sunshine after storm. Mtesa is now taking up the question of Education in earnest, and is ordering all his chiefs, Matongolis, pages, and soldiers, to learn the alphabet, &c., in English characters. Mackay and myself are never free from learners, some of whom are waiting with the daylight. We have our hands full of work to supply them with brain food, and the small printing press sent out with us from England is in daily requisition. With knowledge will come the desire for literature, and our next work, and most important, will be the translation of the Bible. I am afraid it will be another twelve months before we could venture on this task; but our tongues are gradually becoming loosened, and we can both teach simple Scripture lessons in Kiganda. These last three months, I have been very busy building, and have now finished a house for myself, a house for my boys, and am getting on with a fence which will enclose one-third of the Mission compound. Some one hundred banana trees are already planted, and I hope to

get four or five hundred more yet, as several chiefs have offered to give me them. Mackay and myself are now on visiting terms with every chief in the capital, without an exception, and not a day passes without our house being filled with visitors. You can think how all this cheers our hearts, and makes us praise Him who has wrought this change. In medicine too there has been some progress, as this last month's journal shows over 200 cases, most of which are cures. Mtesa has sent us no food supply for four months, but we have managed to buy, and have never wanted. We live, as regards food, exactly as the natives, and find our health keeps good, and no ill-effects ensue. Our store of cloth for purchasing food is now exhausted, and we hope Mr. Felkin will bring a good supply with him on his return from Khartum. If possible, we shall get Mtesa to build a school in the palace grounds, where I can go and teach daily. I do not feel certain as to the character of this sudden desire for education; but will write more fully when we see how it turns out. The king and others are asking for baptism, and we hope for bright days ahead. Pray for us.

On Nov. 7th Mr. Pearson returned to Uganda, and was astonished, as will be seen, at the favourable change in the position of the Mission. On the 24th he and Mr. Litchfield sent off letters northward, but these came back again a month afterwards, the Nile route being closed, and afterwards were sent with the others *viâ* Zanzibar.

From Rev. G. Litchfield.

*Rubaga, Uganda,
Nov. 23rd, 1879.*

The work goes on steadily, and we have every reason to thank God for His many mercies in the past, and to look forward confidently to bright days in the future. Mr. Pearson has had two attacks of fever since his return to us, but he is now recovering from the last one, and we trust that God will grant us the blessing of strong health in future. The work here is trying, lasting as it does from daybreak until nightfall (very often late in the night), and the climate is not an invi-

gorating one. There have been nearly 300 medical cases this month of November, and Mr. Felkin will find some occupation for his medical skill on his return.

Mtesa has promised to build a school, where I could teach a large number of people daily. We have not decided on the situation, whether we should have it in our own grounds or up at the palace. If the latter, I could teach some hundreds (probably), as there are always crowds of idlers; but it has its disadvantages, and, on the whole, a school in the Mission compound is to be preferred.

From Mr. C. W. Pearson.

Rubaga, Uganda, Nov. 24th, 1879.

My last letter to you was from Kagei; as you would learn, I went down with

our brethren to bring back with me in the canoes the remaining machinery; the bassesse (canoe men) absolutely

refused to take any of it, saying the pieces were too large and heavy. They set off to return, and no other chance was left but returning with them, as I had no cloth for support.

Our brethren received your letter, authorizing them to fix upon Uyui as a station; this they, after consulting with us, had decided upon doing, everything being so unsettled here then. They left Kagei on Sept. 29th. I left for Uganda on the 30th, and had a much quicker return voyage, landing at Buganga on the 16th October.

I had as travelling companion an Arab named Hamiss, who had been on good terms with the late Lieut. Smith, and constantly was alluding to his goodness. As I said, I had not much cloth, and should have suffered from want of food often, but that Hamiss (ignorant of the state of my finances) sent in sufficient food for myself and boys each morning and evening. His kindness was indeed great.

Upon my arrival at Buganga I requested to be allowed to go on to Rubaga, but the people all said that that part of the lake between Ntebi and Buganga was held by the "Lubari" of the Nyanza, Mukassa (a man who professes to have supernatural power), and that if we went that way he would seize us and drown us. Mesa evidently either concurred with, or winked at this, for we were kept there until the 30th October, when we set off for Rubaga, but by land; crossing over the Buganga Creek, we entered the Katonga River, a narrow but deep stream, and almost hidden by dense papyrus and ambatch; in some places it was with difficulty that the canoe could be turned, so abrupt and narrow were the turnings. We landed about three miles from the mouth, and proceeded on towards Rubaga.

The route followed was the same as that followed by Captain Speke so long ago. I inquired about him, but none of the people remembered him. The road was such a road as I have never passed along before, one succession of swamps, and occasionally a considerable stream. Marching was most tedious. These bays were not very far apart, and it required constant undressing and dressing; sometimes the water was knee deep, and at others swimming was needed. The Mwerungo was the worst

to ford, full as it was of rushes, stiff tiger grass, and old tree stumps. I had to keep in by the side of the ford and cautiously make my way with holding on to the reeds; the middle was very deep. I reached the opposite shore with legs cut and bleeding. Then the hills were no ant-hills, but such as required a good determination and putting out of strength, of which, alas, I had so small a stock. From the top of some of these hills I had some magnificent views of this lovely country, hill and valley, forest and cultivated ground. I thought of a garden of the Lord; may our Father make it such! From one, Kagezi, on Nov. 6th, I had a fine view of Rubaga and Nabulagala, bearing due east, distance too great to estimate accurately. Nyama Goma was crossed, and that day (Nov. 7th) found me speeding along (for I wanted rest at Rubaga) past Nakasisiru Mount, through the Katinda, rounding the north end of Mutundrae, through the Mianja (cold swimming), and along the road to the Church Mission House.

I was astonished at the change I found. After refreshment I heard of the sudden desire of the king to learn to read, and how it was taken up by the chiefs and people. Mr. Litchfield has printed, with Holtzapfel's parlour press, some hundreds of sheets of A B C, words of one, two, or three syllables, and of short Kiganda sentences. These were eagerly sought after, the king falling in for the lion's share, which he distributed amongst the chiefs and palace officials.

On several occasions, when going to the palace, I saw small groups sitting under the shade of some high fence, going through their sheets; on the way I met many carrying their sheet rolled up nicely, with a covering for the head of mbugu. At the court the chiefs sat waiting for the king to open baraza, and passed the time with their sheets.

All the printing paper went off, and personal writing paper taken, and yet the demands will not be satisfied. Mr. Litchfield has written to you on this head, so I will add no more.

I had one thought in my mind, Surely this is the finger of God. May the change remain so, or rather go on, until the Christless souls here have learnt the story of redeeming love!

I am glad also to say that our position is improved. We are allowed to go

about freely and visit the chiefs, but not the French Mission.

We buy our food. The king rarely sends us anything now except when asked, or in return for some work done for him. However, our stores are nearly done, a few yards of cloth left from that which Copplestone and Stokes left. I hope some of the goods which I ordered from Khartum, Americani, Kaniki, beads, &c., will soon come. Mr. Stokes has also undertaken to send us a supply from the stores at Uyu. We are nearly turned bankrupt. There is very little here save machinery, tools, and books.

I hear no talk about Egypt at present. The king has not expressed any more suspicions about us. He inquired what was in Dr. Emin Bey's letters, and also if the report was true that Colonel Gordon had left Khartum for England, and that Sir Samuel Baker was appointed in his stead. This came in an Arabic letter from Egypt, Mrooli, I think. Dr. Emin Bey says he is about to evacuate the Mrooli station. This will put us farther away from Egypt, and will be disadvantageous to us in the way of communication.

I do not know whether I told you about the Arab Seid-bin-Seif or not. He has entered into an agreement with Kaitabba, the chief of the Basongora, a short distance south of Uganda, to be allowed to build. When at Muwembe—I was quite close to his place—I went to see him. He received me very courteously, and, after partaking of the common meal, we went to see his projected boat. I saw the whole of his place. He has many houses built, only temporary, for his workmen, blacksmiths, and carpenters. He has made a good road seventy or eighty yards wide, from the houses right to the lake; this he had to cut through the wood. On the beach he has a saw-pit, and a considerable quantity of tolerably well-cut planks were piled up there. The keel of the boat lay in the water, that of a craft some forty feet long. With

this boat he intends to bring up his merchandise to Muwembe, from whence to Karague is only two days' march. He has chosen an admirable spot, situated on a tongue of land which points right past the north end of Bamboresh or Buriam-bidde; on the S.E. side is the group of islands, Miiga, Refuge Island, Lubiri, &c., a long expanse of water lying between. On the N.W. side is a fine bay open to the E.N.E. The landing for Kaitabba's residence and the road to Karague lie in the right of this bay, N.N.E., six or seven miles across. The promontory is rocky, stone in any quantity, and several dense woods are not far from the settlement; there are many plaintain groves in the lower part of the tongue, and an abundant supply of good water.

However, he has got into difficulties. Only a few days ago a letter came to the king from him, saying that Kaitabba had withdrawn his permission to settle and build a boat, and he asked Mtesa to interfere. The king made a few inquiries, and then said the Arab might build. Strange, since he has refused permission to us!

The health of all continues fairly good. I have had two attacks of fever since my return, consequent upon my multitudinous wettings, but at present I am tolerably well.

Mr. Litchfield has plenty of patients. The Waganda, unlike other nations, seem to like medicine. Some few testify their gratitude at being relieved; the major part scarcely say "thank you."

We are kept very busy from morning until evening—the best thing for a man out here. Mr. Litchfield has had a house built, and is hard at work fencing and planting banana trees, besides working at the language and printing. Household work comes in too. I have myself been levelling the road from the gate to our house, and cleaning the rain trenches; a thousand and one duties press upon each one of us. Very little time is lost.

In the foregoing letter we find the first mention of "Mukassa," the mysterious "Lubari" or demon of the Lake. Mr. Pearson calls the individual personifying this demon a man; but it appears to be really a woman who dresses as a man because the spirit is believed to be male. The power of the old superstition is now first shown by its preventing Mr. Pearson from crossing the Lake, and compelling him

to land on the western shore, and march by the same route which Speke and Grant followed in 1862.

Before presenting the later letters, in which the unfavourable result of the appearance of the "Lubari" is recorded, it may be interesting if we refer to Speke's allusions to this superstition in the narrative of his visit to Uganda in 1862. There is not any reference to the matter in Mr. Stanley's book; but Speke describes "an island occupied by the Mgussa, or Neptune of the Nyanza, not in person—for Mgussa is a spirit—but by his familiar or deputy, the great medium who communicates the secrets of the deep to the King of Uganda."* He was taken to this island in canoes by Mtesa, and, having landed, he continues:—

Proceeding on through the trees of this beautiful island, we next turned into the hut of the Mgussa's familiar, which at the farther end was decorated with many mystic symbols—amongst others a paddle, the badge of his high office—and for some time we sat chatting, when pombé was brought, and the spiritual medium arrived. He was dressed Wichwézi fashion, with a little white goat-skin apron, adorned with numerous charms, and used a paddle for a mace or walking-stick. He was not an old man, though he affected to be so—walking very slowly and deliberately, coughing asthmatically, glimmering with his eyes, and mumbling like a witch. With much affected difficulty he sat at the end of the hut beside the symbols alluded to, and continued his coughing full half an hour, when his wife came in in the same manner, without saying a word, and assumed the same affected style. The king jokingly looked at me and laughed, and then at these strange creatures, by turn, as much as to say, What do you think of them? but no voice was heard save that of the old wife, who croaked like a frog for water, and, when some was brought, croaked again because it was not the purest of the lake's produce—had the first cup changed, wetted her lips with the second, and hobbled away in the same manner as she came.

At this juncture the Mgussa's familiar motioned the Kamraviona and several officers to draw around him, when, in a very low tone, he gave them all the orders of the deep, and walked away. His revelations seemed unpropitious, for we immediately repaired to our boats, and returned to our quarters.†

The word "Wichwezi" in this extract is elsewhere explained as being the name of a band of sorceresses, the chief of whom lived in the palace of the queen-mother.‡ The word "Lubari" also occurs twice in Speke's narrative. On one occasion he was showing his watch to Mtesa's wives, and, on seeing the works and hearing the ticking, one of them exclaimed, "Oh, fearful! hide your faces; it is the Lubari!"§ And when exploring the Nile a short distance from its exit from the Lake, Speke came upon a district which he calls the "church estate," "being dedicated in some mysterious manner to Lubari." "Although the king," he says, "appeared to have authority over some of the inhabitants of it, yet others had apparently a sacred character, exempting them from the civil power, and he had no right to dispose of the land itself."||

In two of Mr. Wilson's letters from Uganda, the god Mukassa has been mentioned. In the *Intelligencer* of Nov., 1878 (page 704), will be found a brief account by him of what he had ascertained respecting

* Speke's Journal of the Discovery of the Source of the Nile, p. 394.

† Ibid. p. 395.

§ Ibid. p. 377.

† Ibid. pp. 405, 409.

|| Ibid. p. 465.

the religion of Uganda. He mentions three gods, "Chiwuki, Nendi, and Mukasa," the two former forest deities, and the last "a sort of Neptune, supposed to live in the Nyanza, and principally worshipped by the fishermen." He also refers to the "Mandwa," or sorcerers, who "are supposed to have familiar spirits," and who "pretend to have communication with the unseen world, and to be able to foretell events;" and describes a false prediction by one of them concerning himself, for which the pretended prophet was put in prison by Mtesa. Again, in the *Intelligencer* of July, 1879 (p. 396), he describes his canoe-men making "an offering of bananas to Mukasa, the Neptune of the Nyanza." Mr. Wilson has now kindly furnished us with the following note:—

Lubari means a spirit or devil. There are many of them which are supposed to inhabit various places, and to have power to bring diseases, famines, and other calamities upon the land. Thus one Lubari, which is supposed to bring small-pox, is said to live on the top of Mount Gambaragara. This Lubari Mukasa, to which Messrs. Pearson and Litchfield refer, is the god of the lake, a sort of Neptune, and is greatly venerated by the Waganda, but especially by the islanders and fishermen. This god is supposed at various times to take up its abode in some human being, who thenceforth becomes the personification of the god, and who is supposed to have the gift of foretelling events, and to possess supernatural powers, both for good and evil, but especially for evil; and this person, in whom the god is believed to reside, is consequently greatly feared and revered, and exercises an enormous influence over the minds of the people. In this instance, probably fearing that the presence of Europeans in the country would gradually undermine, and at last completely overthrow her power, this old woman, urged too, probably, by the other medicine men, has made a supreme effort to get all Europeans turned out of the country.

We now return to the despatches just to hand. The letters of Jan. 7th and 9th relate the crisis, which issued in the silencing of the missionaries, and the stoppage of their work.

From Mr. C. W. Pearson.

Rubaga, Uganda, Jan. 7th, 1880.

A little over a month ago I wrote to you, and sent the letter with our other mails to Mruli by my Dinka boy Johar. After he had gone rumours came of fighting between the Egyptians and the Wakidi and Wangoro. We heard on good authority at the palace that the people mentioned above had attacked the frontier station of Mruli, and tried to burn it, but that they were repulsed by the Egyptians, with great loss. This made us rather anxious about my boy and our mails, and as he remained a month away, we began to think that he had fallen into their hands. However, he returned four days ago, bringing back our letters for England, and the information that he found the station completely deserted. Of course we were disappointed at not receiving the mail from thence, which Dr. Emin kindly

informed me was there for us, though glad the boy got back safe. He saw none of the Wangoro or Wakidi *en route*, save one or two lying dead near Mruli.

Two members of the French Mission also set off for France by that route, but hearing of the fighting they stopped on the frontier, and sent back to Mtesa for a guard and boats to go by the river. However, Mtesa has thought it best for them to return and go by way of Zanzibar.

The servant of an Arab, who travelled with me from Usukuma, came here to-day. He bore a message from his master to the king. His master, Hamiss, is going to Usukuma, and our mail man is with him on his way to Zanzibar. This man returns to his master to-morrow, and we have taken this chance of sending our mail by him, to be taken on to the coast by our own man.

This unsettled state of the North has shut up that road for some time to come. We do not know how we are to get our letters, &c., from Mruli, and we expect Mr. Felkin back shortly from Khartoum. How we shall be able to communicate with him, or how get the very much-needed stores, is a problem for the future to solve.

In the letter preceding this you will read an account of how matters had changed for the better, and how nicely we were getting on with king, chiefs, and people. But, alas, I have now to record the sudden collapse of all our hopes.

The cause of our reverse is one Mukasa, by some stated to be a man, by others a woman. This Mukasa is the lubari, or demon, of the Nyanza, and is worshipped by the Waganda. Houses are raised to his honour, along the roads are arches built to propitiate him, while charms made by his representative are sold to the Waganda, with which they protect their houses, property, and selves from his anger. While I was on the lake the boatmen threw offerings of bananas and "hongo," in the shape of small rolls of fibre, bought from the god, into the lake each day before starting, to ensure a prosperous journey. Of course I showed them that all this was nonsense, but could not shake them of their superstition.

I ought to explain that this is the chief deity of Uganda; he has long been worshipped, and not until the last week or so had I, or any of my brethren here, any idea of how firmly fixed this superstition was in the minds of the people. On the death of one representative the spirit is said to pass into another, and at present inhabits this man or woman.

When I arrived at Bugunga from Kagei, the god was on its way to Ntebbi, *en route* to Rabaga. The king has long been ill; he improved during Mr. Felkin's treatment, and would now have been better had he adhered to Mr. Felkin's advice, and followed his instructions; but sensual gratification is too dear for him to lose, and he pays the penalty. The chiefs and the relations of Mtesa declare this lubari can cure him, and he was sent for. As you will see from a former letter I was not allowed to come to Rubaga from Buganga by the lake, on account of this

lubari being on that route, but was forced to go by road, a long *détour*.

As soon as we heard of his coming to Rubaga we spoke against this witchcraft and superstition. Mr. Mackay especially spoke to the king about it, showing from "The Book" how contrary it was to the will of God. Mtesa promised not to receive him, and added that he did not believe in the lubari, as he knew it was all false. However, he drew near Rubaga, and preparations were made to receive him. Mr. Mackay was very busy in alluding to the folly of it whenever he could to the chiefs. At last we heard that the king was going to receive him, and that three houses had been built for his use in the palace grounds.

On Tuesday, the 23rd, a page came down from the king with a summons for us all to go up. Wondering what was the matter, we made ready, but before we could start another came and said we had to go quickly.

Arrived at the court, we found that a baraza had been held, and we were obliged to wait for upwards of an hour and a half. When we were admitted we saw all the chiefs there; even those who were sick had been brought, some whom I had never seen before. At the king's side sat a woman whom he said was his "relation." There were evident signs of something important about to be discussed.

We took our usual seats, and Mr. Mackay was called forward; the half-breed Ramathan and Massudi were placed to act as go-betweens Mr. M. and the king. The king said, "My relations who wish me to be healed, won't you go to them and repeat what you said yesterday?" We saw that that would be dangerous, and objected to it (they live outside Rubaga, and Mr. Mackay would not have been safe). Mr. M. replied that he had finished his words; he had no more to say; if the king believed what he (Mr. M.) had told him, good; if not, he could not help it.

The chiefs here said "He had plenty of words yesterday, and now to-day none." It was but too evident that they were all set against us.

A noisy excited discussion followed. The king said, "Why did you come to my country? What did you come to do?" We said to teach religion and useful arts. He said he did not want us

to teach reading and religion; he wanted us to work for him, to make guns, powder, &c. The chiefs here chimed in that the Arabs brought all these things to sell, and we did not, and they wanted us to bring "guns like the grass" (in number), gunpowder, bullets, &c.

More talk of a like nature followed, and at last the king, summing up, said: "We don't want your teaching; the Arabs can have their religion and you yours, but we will have the religion of our forefathers."

I asked the king what we had to do, stay or go away. He sharply answered, "I did not send for you." Mufta again asked him. He said, To stay and work for him. We objected, saying that we came to preach and teach about God; and if he would agree, we would also teach his people alone, and not come to the court; also teach his people any trade we knew, and do any job for him we could. The chiefs here derided the idea of the common people learning, saying, "Will the poor people (bakopi) learn about Munzeri Muungu (God Almighty) and we follow our Lubari?" seeing the anomaly of having two religions in a country, and also the idea of the poor people surpassing the higher in knowledge. The original letters brought out by the late Lieut. Smith and Mr. Wilson were brought and read, showing our object in coming, but it did not effect much. Some of the chiefs told us to go to our own country. The Arabs were very much against us, and said the English went everywhere and planted their flag, adding other insults. Mtesa said, "You only want to spy my country, to see if there is a large sea behind the Nyanza; then your Queen will send her ships and take the country." I denied this strongly, and again repeated that we were messengers of God.

This is about the substance of what passed, and the baraza closed without the king deciding whether we were to go or stay. We are at least, however, prohibited from teaching or preaching.

The katikiro was very bitter against us; also Katunzi, a chief whom Litchfield restored to health. Mwarakulia, who used to be at our place constantly, and who professed to believe the message of salvation, was also against us. He had received many benefits from us, and we thought the good seed had taken root in his heart. Indeed, all those

chiefs with whom we had been most friendly were the worst against us. Those for whom Mr. Mackay had done so much, repairing their guns, &c., were very bitter.

The king, I think, would favour us, but he lacks decision and firmness; he has not such an absolute power as is generally supposed, and is in fear of his chiefs, who are also one afraid of another.

What the result will be God alone knows. This is a severe blow to us; everything looked so bright, and we were looking forward to a great work for Christ here.

One chief has been our friend—Mkwenda; he is young, and was forced to acquiesce in the decision; but he has sent us information of what has transpired at court since. I heard next day that four or five of the head chiefs had gone privately to the king, and told him that if he did not receive the Lubari and have the old religion back, they would depose him and place a son on the throne. They possess the power over the army, and could do so easily.

The Lubari, Mukassa, went to court next day, and we heard from this Mkwenda that only two or three chiefs were allowed by her to be present, that she and her satellites sat singing and playing all day, drinking pombé until all present were incapable. We heard her going to court; an immense crowd accompanied her, shouting and cheering, horns, drums, and reed-fifes making an awful din.

We heard also that the Lubari prophesied war, because the king had received the white men, perhaps not now, but in a few years.

She has been again at court, but, as far as I can learn, has not given the king any material medicine. I expect she has only gone through some of their incantations, such as I witnessed on the lake. She has now left. Before leaving she received cattle, slaves, women, and other gifts in abundance. Since she left others of the same fraternity have been here from all parts of the kingdom, some, I hear, rivals to this Lubari; it has been a very exciting time, these receptions putting a stop to everything.

We decided to wait and see what the king said or did. A fortnight has passed, and we remain in the same state;

having heard nothing, we feel very perplexed as to what would be the best to do. May God indeed give us wisdom! I anticipate a trying time with regard to food. We get nothing from the king, and now the chiefs keep aloof, and we have no chance of getting a goat or a few plantains as a present, or even negotiating for anything. Stores for barter we have none, except a few yards of print and some gunpowder, which I could not consent to sell them. I am expecting some coming up from Uyni, out of the caravan Mr. Stokes brought up.

Another war expedition is on foot; large quantities of warriors have gone to Ruanda, north-west of Karague, one of the chiefs said, to bring cattle. Some time ago the Sultan of Ruanda sent an insulting letter to Mtesa, and said he would invade Uganda. Hence this action.

From Mr. A. M. Mackay.

Uganda, Jan. 7th, 1880.

For several months I have found the word *Lubare* more or less in every one's mouth. Many spoke of the name with awe, while others refused to say anything good or bad of such a being. At last I learned that the *lubare* was really a spirit, but was personified in an individual—an old woman—who lives on the lake.

Month after month a lot of half-caste traders here had been trying to get away to Unyanyembe, but each time they went to find canoes they returned to the capital. It appeared that the *lubare* was about to pay a visit to this quarter, and no communication was to be allowed on the lake till the spirit returned home.

Then I heard that the *lubare* was expected to be able to cure the king of his sickness—now of two years' standing—by a single word or wish, but that it was necessary for the king to be taken to see the witch (who personified the spirit).

As we have come to this country on the king's invitation, and as we could not but see that any impetus that was given to an interest in our work and objects from time to time, arose solely from the occasionally expressed desire of his Majesty that his people should learn to read, it seemed to me very evident that so decided a step being taken by Mtesa as to go to see the *lubare* to

The Waganda will not work; nothing suits them but warring and devastating the countries round, and spending a lazy life on the spoil. No work of any kind is carried on; the women do the trifling cultivation the banana requires. The men occasionally build houses. They might cultivate anything in this glorious country; they might breed cattle, and by other works render their kingdom prosperous. Soon the neighbouring nations will grow too strong for them, and they will be destitute—a very likely result, for they are anything but brave soldiers. The Wavuma and Wangoro are too much for them, and they meet with brave foes in the Wasoga. These people and the peoples south-west hate them; those under subjection are ready to revolt. It is a hard rule; their countries are periodically swept, as by the besom of destruction, by the Waganda.

be cured by her sorcery would tend to powerfully increase the hold which such a superstition has already among the people.

Islam was first introduced here by the king's first adopting it. Then, his faith in that having been shaken, Christianity was nominally adopted by the court. Of course I put no value on such a measure as leads the people blindly to adopt the faith of their king, but we made use of the system as a means, looking above for the Power.

One day at court I introduced the subject of the *lubare*, and had a long conversation with Mtesa. He joined heartily in considering the matter, and translated all I said to his chiefs.

I put it that if the *lubare* is a god, then we worship two gods in Uganda—Jehovah and Mokassa—while, if the *lubare* is only man, then there are two sovereigns, viz., Mtesa, who had repeatedly ordered the traders to be supplied with canoes, and Mokassa, who refused to allow the canoes to start.

The result of this talk was that next day an order was sent to Gabunga—head chief on the lake—to send away all the traders at once, whether Mokassa consented or not.

At a subsequent meeting of the court, at which I was not present, it was agreed that the best plan would be to give the *lubare* some cattle, &c., and let her

go back the way she came. She was by this time within a few miles of the capital.

The following Sunday I took up the subject of witchcraft in the chapel after prayers, and showed them, from a host of passages in both Old and New Testaments, how God looks on all sorcerers with abhorrence. Many of the chiefs were then present, and the general feeling seemed to be in favour of what I was teaching from the Word of God.

Another week passed—the new moon being meantime visible—and I saw no movement being made either to bring the lubare to court, or to send her away. Next Sunday very few of the chiefs were in chapel; but other people as many as usual. It was the Sunday before Christmas, and we had for our lesson the wonderful story of how God became man to save a lost and ruined world.

I did not then know, but learned afterwards, that the chiefs who were absent from service had been engaged till late the previous night in building three houses in the king's inner court, for the reception of not only the lake goddess Mokassa, but also for the other mainland tutelary deities, Nende and Chibuka.

On Monday I was at court, and had another long conversation with Mtesa on the folly of turning from the worship of the living God, and paying homage to sorcerers. The king said he knew it was wrong, but he did not know what to do, as his mother and other old people wanted to bring these persons to his court. "Shall I tell you, Mackay," said Mtesa, "what I think of all these maandwas (sorcerers)?"

I replied, "Tell me."

"Well, I believe that what you say is true, and that every lubare is a liar, and deceives the people only to get food."

After a little more talk I said that we could not hinder him from entertaining at court any one he pleased, only the adoption of Christianity was altogether incompatible with witchcraft.

I noticed that several of the older chiefs present seemed much displeased that the king should assent to my words, and talk disrespectfully of the lubare.

I heard that later in the day there had been a gathering of the older chiefs,

when they had an audience of the king, and had told him that we were come to take possession of the country, and were trying to alter the national institutions, so as to be conformable with those of our country, as a preliminary step to conquering them altogether!

I should have mentioned that in the forenoon council, at which I was present, the king decreed that the arrival of the lubares was not to take place next day as had been arranged, while meantime he deputed two old chiefs to go to his mother and the other old people at Nabulagala (I believe keepers of the royal graves), and say that he (Mtesa) did not want the lubares at court; but he would like to have their reasons for bringing these persons to see him.

Next morning early we were all three summoned to court. On arriving we saw a great concourse of chiefs. All old and sick seemed to have been collected. We sat a couple of hours in the chapel before the king opened baraza.

After all were seated I was called forward, and was told that the result of the deputation to Namasole (the king's mother) yesterday was, that she (Namasole) and the keepers of the royal graves wanted me to go and explain to them why I had told the king that it was wrong to bring the lubares to court.

I replied that I would not go to see them, that we were ready to pay all respect to the king's relatives; but we knew no other court in Uganda than this one; that we had come from a far country, at the king's request, to teach the knowledge of the true God; that we used no compulsion, and left the king and every one else perfectly free to worship either our God or the lubare.

The tone of the whole assemblage was unmistakable, and Mtesa had his finger on its pulse.

It was an hour of the power of Satan, and the king gave out, "We shall now have nothing more to do with either the Arabs' religion, or with the white men's religion; but we shall return to the religion of our fathers."

Every one assented, with a simultaneous motion of the hands, and the usual "Nyeanza."

It was a hasty decision, and I knew was liable to modification. I therefore kept my seat in front of the king. Some chiefs began to say that they

wanted white men to work, others that they did not want them at all, while others said that we had been sent by our Queen to spy out a new land.

To reply to such statements in such an atmosphere was, of course, out of the question. I merely asked that the letter be produced which Lieut. Smith brought with him. A page brought the document at once in English, Arabic, and Suahili.

A couple of Arabs tried to decipher the Arabic, but in vain. Muftaa was asked to read the Suahili; but the doubtful orthography was beyond his powers, although he can read ordinary Suahili most fluently.

I read the Suahili version therefore myself aloud, and pointed out how distinctly it was stated that our first object was to teach the Word of God, and our next to teach other work, while it was not said that we had come to settle down as mere artisans to be the slaves of the community, as some of the chiefs desired. I further pointed out that the letter was not from the Queen, nor had it anything to do with the Government; but was from a company of gentlemen who sent their messengers into every land to teach the religion of Jesus Christ.

Talk continued for some time, and the excited tone seemed to cool down. When the court rose we walked quietly home, and have not been since at the palace (now over a fortnight).

Our pupils have ceased coming for reading as usual, except one or two. Some say that the king has forbidden any one coming to read, while others, who have good means of knowing the facts, maintain that the king has given no order to that effect, and that only a few chiefs have tried to bully our pupils, threatening to have them killed if they came.

The next morning, after we were summoned to court, as I have narrated, we heard the drums of the great procession of Mokassa pass near our ground, on her way to the palace.

So far as I can get information, the only feat performed by her and the other deities at court was a prodigious

drinking of Native beer, accompanied with dancing, and singing prophetic (!) songs.

Another lubare, called Wanila, who lives near Unyoro, has also been at court a few days ago; but I believe they are now all gone, while their sacrifices and enchantments have effected nothing, for the king is sick, as before. That fact does not shake the faith, however, of those who have been taught, from infancy, to look up to these beings as possessed of divine powers.

I have reason to believe that many, including chiefs of high rank, look on all this witchcraft as a complete system of folly; but they are, as yet, afraid to dissent from the general voice. Many of themselves have told me so.

At present we are at a standstill, but it cannot be for long. There will be a time of persecution here, and we cannot tell what form it will take. But we feel an unshaken confidence in the certain word of our departing Master, "Lo, I am with you alway." We are waiting daily for His guidance, and He will guide us.

Before now we have asked your prayers, and we know that we have received much blessing in answer to these. It will be several months yet before this reaches England, and by that time the tide, now at ebb, may have begun again to flow. The feeling in our favour has not been uniform hitherto, and the chances are that it will undulate in the future as it has done in the past.

Planting the cross in Uganda has been an arduous and expensive undertaking, and, although two and a half years' work shows no more fruit than a seemingly unanimous rejection of Christianity, yet the work must not be given up in a hurry.

The present death-blow to the Christian creed may be only the prelude to a glorious resurrection of it.

Yet darkness must vanish before the light, and the triumphs of Christianity in the past more than fully warrant our assurance that it will triumph here—perhaps in a future very near.

There is also a letter from Mr. Litchfield which covers the same ground as Mr. Pearson's, and need not be given here. One or two additional facts stated by him should, however, not be omitted. First, he mentions that he had "nearly fifty men and boys down

on his list, learning to read, write, and sing. Part of them had finished St. John's Gospel [in Suahili, of course], part were beginning the Gospels, and part were still labouring at the reading sheets." He relates the very interesting fact that on the evening of Dec. 22nd, a chief named Wakibi asked him to go to his house and sing hymns to him, accompanied on the concertina; and that after he had sung and played several, this chief, and some others who were there, spoke to him about the displeasure which Mr. Mackay's protests against sorcery had excited, and thus, to some extent, prepared him for the unexpected crisis of the following day. This little fact, mentioned quite incidentally, speaks volumes for the good influence which the missionaries were gaining. Again, Mr. Litchfield says that the female relative who sat by Mtesa on the 23rd was his elder sister, and that she "gave him counsel—a most unusual thing." He adds that he thinks Mtesa decided in favour of the old superstition reluctantly, and against his convictions, but was unable to resist the strong and unanimous feelings of the chiefs. He further explains that if the people now came to them to learn as before, it would be at the risk of their lives. "I assure you," he says, "that life is held very cheap here. One may walk about any day of the week and see men and women being led along with a rope round the neck by the executioner, like oxen going to the shambles." Finally, he mentions that "the Jesuit band have experienced the same fate, and are not admitted to the court"; and that the boy Musta, who has from the first been so useful as an interpreter, and who openly identified himself with the Mission on the day of the crisis, also found the palace closed against him.

There does not seem anything in all this to surprise us. The real matter of surprise is that no previous antagonism of a similar kind has been met with. One began to ask, Is there no traditional religion in the country to make a fight for its dominion? Is Christianity to be opposed only by the foreign influence of Arab slave-dealers, or at the most hindered by the social customs of the country? This could hardly be. Satan surely had a more secure seat in Uganda. And now, finding that his allies had failed to prevent the entrance of that Word which giveth light, he, as it were, has marshalled his own immediate forces to drive it out. He may succeed in expelling the living agents. It may please God to permit that. Our faith may need to be thus tested. But the written Word will now remain. And if, when, a year previously, there seemed danger of the Mission having to be suspended for a while, we were encouraged by the remembrance that the faithful preaching of the Gospel had sown the good seed during many months, how much more may we now retain our confidence in the merciful purposes of God for Uganda, when we find that the printed page of holy writ is scattered over the country, and that not a few have learned to read it! *That* bread cast upon the waters will assuredly, come what may, be found after many days.

[It may be well to state that we print all African words and names as the Missionaries write them, leaving questions of spelling to be settled hereafter.]

THE ROYAL GEOGRAPHICAL SOCIETY AND THE VICTORIA NYANZA MISSION.

[*The following is reprinted from the "Proceedings of the Royal Geographical Society" for June, pp. 353—356, 383—386.*]

REPORT OF THE EVENING MEETINGS, SESSION 1879-80.

Eleventh Meeting, 26th April, 1880.—The Right Hon. the Earl of NORTHBROOK, G.C.S.I., President, in the Chair.



HE three Uganda chiefs—Namkadi, Kataruba, and Sawaddu—ambassadors from King Mtesa to the Queen, who had arrived in England a few days previously, were present at the meeting.

The PRESIDENT, in introducing to the meeting the authors of the papers, said that the Rev. C. T. Wilson, of the Church Missionary Society, had lived in Uganda for more than two years, and had obtained probably a greater acquaintance with the Victoria Lake than any other European. He would give the Society the result of his experience of the people of that country. He had been accompanied to England by three Uganda chiefs, who were now present. They belonged to the highest class but one of the nobility of their kingdom, and they had been sent to England by King Mtesa in order to obtain a knowledge of this country, and at the same time to convey presents to her Majesty. Their presence would no doubt be of interest to the meeting, whilst listening to the account which Mr. Wilson would give of King Mtesa and his court and country. Mr. Felkin, the author of the second paper, was the medical member of the Uganda Mission. He had travelled to Uganda and back *via* the White Nile and Unyoro, and was probably the first Englishman who had visited both the Albert and the Victoria lakes. His paper would chiefly deal with the remarkable journey by land through the country of the White Nile, which the party accomplished on their return to Europe.

In conclusion, the President welcomed the three chiefs, on behalf of the Society. He was sure every one who was connected with the Royal Geographical Society, or who had the interests of Africa at heart, would do all in their power to make their stay in this country pleasant and instructive.

The following paper was then read:—

Uganda and the Victoria Lake. By the Rev. C. T. WILSON.

The country of Uganda is a comparatively narrow strip of land, lying along the north and north-west shores of the Nyanza or Victoria Lake; its southern boundary being the Kagera or Kitangule River, and its eastern the Nile; its northern and western boundaries are not very clearly defined, but may be roughly said to be the first parallel N. lat. on the north, and the thirty-first parallel E. long. on the west. The country may be roughly divided into the coast portion and the interior, the aspect of these two portions being very different. Along the coast of the Nyanza, and for some distance inland, the country is mountainous, especially at the extreme north-western corner of the lake, where ranges of flat-topped hills occur, having swampy valleys between them, down which sluggish streams make their way to the Nyanza, their banks being covered with magnificent forest trees, with a dense undergrowth of ferns, in which this region is peculiarly rich, I myself having collected upwards of fifty species, and many more no doubt yet remain to be discovered. As we get further into the interior, away from

the lake, the country becomes less hilly, and the valleys wider, the forests give place to groves of wild date-palms, and the ferns are supplanted by gigantic grasses, till near the northern frontier the country is flat, intersected at intervals by morasses, and covered with scanty jungle, in which the elephant, buffalo, zebra, rhinoceros, wild boar, eland, and other antelopes find a home. The coast region is the most fertile and best watered district which I have ever visited in Central Africa, and would be capable of growing almost any European plants and fruits; the few seeds which we succeeded in taking in good condition to Uganda grew very well, and when I left Uganda we had a good crop of peas, cabbages, beans, radishes, onions, &c., in the Mission gardens. Wheat and rice, both of good quality, are grown by the settlers from Zanzibar, while the papai, pomegranate, and guava have been introduced by the Arabs, and bear abundantly. The only native plants or trees at present known to be of any commercial value are a species of nutmeg, which grows abundantly near the lake, coffee, several species of euphorbia, and one or two other trees which produce caoutchouc of good quality, and the mpafu, a large tree which yields a sweet-scented gum-resin much valued by the natives. But there are, probably, many other vegetable products of commercial value yet to be discovered.

The extreme fertility of Uganda is owing to the mild climate which it enjoys, and to the constant showers of rain which fall more or less during every month in the year. There are no scorching days, or dry burning winds, to wither up the vegetation, nor any keen frosty nights to blight the tender shoots. During the whole of my two years' stay on the Victoria Lake, the thermometer never registered more than 90° F. in the shade, and only reached that point on one or two occasions, while, on the other hand, I have never known the temperature fall lower than 49° F. at night. The rainfall is not very great, as it will probably be found not to be more than 50 inches in a year; but, being distributed over the whole year, it provides the necessary moisture to support the dense vegetation found in Uganda. The rainiest months in Uganda are September, October, and November, when scarcely a day passes without rain; April is also a rainy month, but in July and August comparatively little rain falls. The rain usually comes in the shape of thunderstorms, which in September, October, and November, occur with remarkable regularity, there being generally three such storms in the twenty-four hours, lasting about three hours each. These storms, as far as my observation extends, generally come from the north-east, only occasionally from the north-west.

To pass now to the people of Uganda—that is, the Waganda. The government of the country, as it is well known, is an absolute monarchy, the king, however, being more or less controlled by the chiefs, who meet him frequently in council. The country is divided among a few great hereditary chiefs, called Bakungu, who are in constant attendance at court, and who rarely leave the king. Under these chiefs are others, called Batongoli, who preside over smaller districts, and who, in time of war, are obliged to furnish so many fighting men to their superior, all the land being held on a kind of feudal tenure. Most of these chiefs are expected to reside at court for three months in the year, the other nine months being spent in their respective districts. These Batongoli are not hereditary, and only hold their position for life, or during the king's pleasure. The three leading Bakungu, in the event of the king's death, choose his successor, and it is the custom to choose one of the youngest of the late king's sons, his mother and these three chiefs acting as regents until the young sovereign attains

his majority. In the case of the three chiefs not agreeing in the choice of a successor, they nominate their respective candidates, and then fight till one is victorious, when he places his nominee on the throne. When such a civil war takes place, all the foreigners in the country are taken to one place, and put under the care of a guard, so as to prevent them from taking part in any way in the contest.

The present condition of the people is rather more advanced than it was at the time of the visit of Captains Speke and Grant; cloth is allowed to be worn by the people generally, and the Arab costume has become the court dress. Mtesa himself has quite abandoned the native mbugu, and generally appears at court in a gorgeous embroidered choga, with fez and red slippers, frequently wearing also a sword; he has a body-guard armed with guns of various kinds, from old flint-lock muskets to breech-loading rifles, and dressed in a red and white uniform; these men have been taught something of drill, by deserters from the Egyptian troops at Mruli and elsewhere. Guns are gradually accumulating, and from tolerably reliable information I estimate the number at present in the country at a little over 2000. Other articles of European manufacture, such as plates, cups, mirrors, knives, &c., have been brought by the Arabs, and Mtesa himself possesses two or three good musical boxes. Several of the chiefs can read and write Arabic, while some of those who have been under instruction at the Mission learnt to read Kiswahili in the Roman character in a surprisingly short time.

In other respects, however, the Waganda are just the same as they were twenty years ago; there is the same disregard for human life, and, I fear, nearly as many executions, though not so publicly carried out as formerly. The chief crime thus punished is adultery, both the man and the woman being put to death when discovered. Theft is generally punished by cutting off the hands or ears.

The religious ideas of the Waganda are not of a very high order, though superior to those of many negroes. They have one god, Katonda, i.e. the Creator, of whom they know but little beyond the fact that He made the world and mankind. They have other gods, however, to whom they pray and make offerings, such as the Native deities Mukasa, Nenda, and Chiwuka, and they render similar propitiatory homage to the thunder and the small-pox.

The Waganda seem to have no idea either of a soul or of a future existence.

The language of the Waganda, or Luganda, as they call it themselves, belongs to the Bantu division of African languages; it is an agglutinative language, i.e. the inflections of the verbs, adjectives, &c., are formed by prefixes which are added on to the root of the word one on the top of another. This, of course, makes the language a rather clumsy and ponderous one, words of a large number of syllables being thus formed, and often a single word representing a whole sentence in English.

The Waganda are a promising people from an educational point of view, as far as we can judge; they learn to read very rapidly, and have a very high idea of figures, having Native words for all numbers up to thousands.

With such a nation on its banks, and with its 2000 miles of coast-line, the Nyanza, or Victoria Lake, must form the great central point on which the future commerce and civilization of that part of Africa turns; it offers also a fine field to the missionary and the naturalist. The first voyage across the lake was that accomplished by the late Lieutenant Shergold Smith and myself on June 25th and 26th, 1877; but since then I have crossed it from

north to south three times, besides coasting along its north-west, west, and south-west shores, from Murchison Bay on the north to Kagei in Usukuma on the south. The north-western corner is filled with an immense cluster of islands, said by the Natives to be 400 in number, which are included in the general term Sesse, though nearly all these islands have separate names. The scenery among these islands is exquisitely beautiful, as they are generally clothed with magnificent trees to the water's edge, the shores being lined with a fringe of papyrus.

I hope that this great Society, under whose auspices and direction this important inland sea was discovered, and which has ever been foremost in aiding plans for the opening up of Central Africa, will not rest till the Victoria Lake and the countries around it have been thoroughly explored and opened up to the merchant, the settler, and the missionary.

Mr. R. W. Felkin then read a paper entitled "Journey to the Victoria Nyanza and back, *viâ* the Nile."*

The following discussion then took place:—

The Rev. C. T. WILSON said that the three chiefs present had come to England as ambassadors to the Queen from his Majesty Mtesa, King of Uganda, Unyoro, Usoro, and Karagwe. It must not be supposed that because they were great in their own country, therefore they were at all accustomed to a scene like the present. He was afraid they were a little overawed at finding themselves before such an august assembly. Of course it was very difficult for any one who had not visited Central Africa to realize the change in passing from that country to this. Before he went to Africa he had read almost every book that had been published on the subject, and he thought he knew a great deal about it; but before he got twenty miles from the coast he found that he knew nothing at all. Their visitors could not speak English: they had never before seen a stone house, or even a house with more than one story. In their own country the houses were like great beehives, with only one story and one door. They had no beds, but slept on the floor; no tables, no chairs, no spoons, no forks. For all that, the Waganda were a very cleanly people. They actually had dinner napkins and pocket-handkerchiefs, although they had no pockets to put them in. When a person went to a great chief's house to dinner, he was taken into the principal hut, for the chiefs had perhaps thirty or forty huts in one enclosure. His wives, numbering twenty or thirty, would then bring a number of fresh green banana leaves, and lay them on the floor. A large basket would be brought in with perhaps a couple of sheep cut up, and a half-hundredweight of bananas, which were tumbled out in a great heap. Then a circular napkin, about as large as an ordinary dinner plate, made of the inner tissue of banana stem, was given to each guest, who washed his hands with it, and then fell to, every man for himself. When the eating was finished, fresh napkins were brought round. These napkins were exceedingly convenient, because they were water and towel all in one. The fibre of the banana contained so much moisture that, when it was squeezed, a great deal of water flowed out. Finger glasses were unknown, and, in fact, would be an unnecessary luxury. After dinner coffee was brought, but not to drink. Little baskets of green coffee berries were handed round, and each man was expected to take two or three and chew them. Coffee, as a drink, was utterly unknown there, and if a cup of coffee were given to them they would not know what to do with it. Their weapons were spears and shields. Guns were not very common, in consequence of the great difficulty of taking them up from the coast. The people did not understand taking aim with them, always firing from the hip, and if they hit anything they were more surprised than otherwise. With the spear they were exceedingly clever, some of them being able to send one completely through the boss of a shield made out of one

* Mr. Felkin's paper is confined to the geographical details of his journey, and it is not necessary to reprint it in our pages.

solid block of wood, covered with neatly plaited basket-work. The Waganda were celebrated for their basket-work; in fact, their houses were little more than huge baskets. A dome-shaped framework of reeds was first built up, pieces were added to the bottom, and it was gradually lifted up until it attained the proper size. It was then thatched over. Baskets were used as vessels to drink from, one great shallow basket being the family drinking cup. The native beer, made from bananas, was poured into this, and the whole family drank from it like a litter of pigs, stooping down and drinking. Some idea might therefore be formed of the great change which it was for such people to come before a well-dressed assembly in England.

Colonel J. A. GRANT said it was a great pleasure to him to be present, and meet two gentlemen who had just returned from Uganda. Mr. Wilson, in going there, followed nearly the same route as Captain Speke and himself eighteen years ago, when they started from Zanzibar to reach what was then an unknown country. Speke, as we all knew, was the first to discover the southern end of the lake during the Tanganyika expedition. In the subsequent journey on which he (Colonel Grant) accompanied him, Speke mapped out the lake in the general shape which it was now known to have. But, as Mr. Wilson correctly said, the ins and outs of the lake had still to be surveyed. The King of Uganda, whom Speke and himself found reigning there, was the same person who for two and a half years had been such a friend to Mr. Wilson and his party. He could not speak too highly of Mtesa. Speke and himself were the first white people who had ever been in the country; he had probably never before heard of white men; they were entirely at his mercy, and it would have been the easiest thing in the world for him to have killed them both, or sent back, as some of his advisers recommended. Speke, however, stood to his point, and they remained there until at last they gained permission to pass on to Egypt. But this was not the only instance of Mtesa's kindness. Sir Samuel Baker, when he discovered the Albert Lake, was in great difficulties, and nearly lost his life when the Wanyoro attacked him. He sent for help to Mtesa, and Mtesa despatched his commander-in-chief 120 miles to rescue him and Lady Baker from the Wanyoro. Colonel Long, when sent by the Egyptian Government to Mtesa, brought us the strange news that there was no such thing as the Victoria Nyanza, and that the so-called lake was merely a creek. He had, in fact, not seen the lake itself, but only one of its inlets. However, King Mtesa treated Colonel Long with his usual thorough kindness. Again, when Linant de Bellefonds was sent by Colonel Gordon to Uganda, Mtesa received him also most heartily. But we must not forget the greatest of living African travellers, the man who originated the movement which led to the present Mission to Uganda—I mean Mr. H. M. Stanley, who circumnavigated the lake in 1875, and wrote from Uganda of his kind host as follows, on the 14th of April, 1875:—

“Mtesa is a great king. He is a monarch who would delight the soul of any intelligent European, as he would see in his black majesty the hope of Central Africa. He is king of Karagwe, Uganda, Unyoro, Usoga, and Usui. Each day I found something which increased my respect and esteem for him. He is fond of imitating Europeans, and what he has heard of their great personages, which trait, with a little tuition, would prove of immense benefit to his country. He has prepared broad highways in the neighbourhood of his capital for the good time which is coming when some charitable European will send him any kind of wheeled vehicle.”

All these circumstances entitled Mtesa's ambassadors to a thoroughly hearty welcome from the English people. Captain Speke received from the king what is considered by Uganda etiquette the highest mark of honour—two spears and a shield, and about eighteen months ago he (Colonel Grant) received a similar present. These spears were beautifully made and balanced, certainly no better manufactured spears could be turned out in either Birmingham or Sheffield. Throughout his whole journey from Zanzibar to Egypt, he met with no race equal to the Waganda in refinement of manner, cleverness, intelligence, and neatness of workmanship. There was evidently the making of a great nation in the Waganda, if a road could be opened up to the coast for them, either from the east or the

west. There were many routes which might be made available to the lake. Stanley might establish means of communication with the Congo, or the Welle might prove to be the head waters of the Niger, and thus a route might be opened to the west coast; but Mtesa ought to have a route to the east coast of Africa, either from the north or the south end of Victoria Lake to the River Dana, or to the missionary station of Mombasa. A great debt of gratitude was due to the Church Missionary Society for having sent out so many brave fellows to explore that country.

Mr. HUTCHINSON said events moved very rapidly in these days. Only ten years ago Livingstone was lost in Africa, and now a company was established at Zanzibar which quoted rates at which they would carry merchandise to Tanganyika or Victoria Nyanza. He remembered when, only four years ago, Colonel Grant read a paper on Stanley's exploration of the Victoria Nyanza. Sir Samuel Baker, who was present, said that no one in his senses would think of sending a Mission to Mtesa. On that occasion he (Mr. Hutchinson) announced that the Church Missionary Society would send out a Mission, but he did not think that within four years men like Mr. Wilson would return to give an account of how much they had done. Mr. Wilson might have spoken of his labours for nearly a year and a half alone in Uganda; how he did his duty, trying to instruct the people; how he navigated the lake; how he was wrecked in the *Daisy*, and came to grief on the shores of Usangora, not far from Bamberé, and how he received the greatest kindness and hospitality from the Natives, who helped him to reconstruct his vessel. He had seen a little of Mtesa's ambassadors since their arrival in England, and could testify to their power of adapting themselves to circumstances. They had come to see what England had done, and could do, and on their visit to the Zoological Gardens nothing had struck them so forcibly as the sight of the wild animals which they had been accustomed to see in their own Native jungles, tamed and caged in London. Their astonishment reached its climax when they saw the great African elephant walking about. He was present when Colonel Grant was introduced to them as the companion of Speke. The name of "Speke" seemed to be remembered to the present time, and Mr. Wilson told him that he believed if Speke were now alive, he might walk across Africa, following the route he traversed in the old days, and no one would think of touching him. There were mighty schemes on foot for opening up Africa: some of them, commercial enterprises, might fail; but the work was moving with wonderful rapidity. He hoped that ultimately a strong Mission would be established on the Victoria Nyanza.

AN ITINERANT MISSIONARY'S WORK IN TRAVANCORE.



THREE years and a half ago the Rev. R. H. Maddox left an English parish to go forth a second time to his field of labour in Travancore. He was specially charged with organizing a new Itinerant Mission in the extensive and hitherto little-worked district stretching from Cottayam northward. Two early letters from him appeared in the *Intelligencer* of April 1877 and November 1878. Since then, the return home of other missionaries has thrown upon Mr. Maddox the superintendence of several other branches of the Mission; and his two last Reports, which we now subjoin, relate something more than "an Itinerant Missionary's Work."

It is often interesting to read the Reports of two successive years in a Mission together. We get a clearer view of the ebb and flow in the work. Our readers do not often have the opportunity of making a comparison of this kind; and we give it them on this occasion. To render it complete, we append to each Report the statistics accompanying it; but let it be noted

that these returns only represent one-half of the C.M.S. work in Travancore and Cochin.

Report for 1878.

30th November, 1878.

The past year has been one of extreme pressure. In addition to the Alwaye Itinerancy I have had charge of the Northern Mission Districts of Trichur and Kunnankulam, the Mission Districts of Pallam and Alleppy in the south, together with the general superintendence of the pastorates in connexion with the Cottayam Church Council. Any spare time I have been able to secure has been given to the work of Bible revision.

I. Trichur and Kunnankulam Districts.

These two districts are far from what they ought to be. The work here can bear no comparison with the work in the south. The head station Churches are sadly deficient in knowledge and Christian growth. I think the isolation of their position with regard to other work in the country may account, in part, for this. The Protestant community here is small and poor. There are few persons of any social standing. They seem to feel their weakness, and to the sense of weakness they have added miserable dependence.

With a view to overcome these defects, two important steps have lately been taken. 1st. I have succeeded in bringing those congregations into closer contact with their more enlightened and advanced fellow-Christians of the south, by incorporating them into the Cottayam District Church Council. The first delegates who attended a Council meeting in the south returned full of what they had seen and heard. They called a meeting of their people, told them all they had witnessed, and laid special stress on the kindness and hospitality they had received. The people were encouraged. They felt they belonged to a large and influential body, which they had not realized before. They cordially responded to the invitation to raise sufficient money as their annual subscription for current expenses to qualify them for incorporation into the Church Council. 2ndly. The work in the itinerancy has been pushed on during the year. The wide gap between

the work in the north and that in the south will, in time, be filled with a network of schools and churches, we may hope. This will connect, as with a living thread of love and fellowship and power, the now isolated and feeble Church of the north with the more vigorous and more advanced Church of the south in our Mission.

We have had several accessions from heathenism during the past year. At Trichur we have had sixteen adult baptisms, at Kunnankulam nine. Several of those who have joined during the year are under instruction for baptism. At Mannikatta, a new centre, we have had several inquirers. A very interesting young man and his wife joined this little congregation lately. The man had been many years seeking to know the truth. He had been in the habit of telling people his state of mind. He had been directed to this man and that, and had been advised to do this and that, till at last he was attracted to our new school-house, and there he learned to rejoice in Christ as his Saviour. Within a week after he was formally admitted as a catechumen with his wife, he was struck down by cholera, and died after a few hours' illness. While he was conscious he was able to lay hold on Christ. He blessed God many times that he had been brought to know the truth before he was called to die. At Wadachancherry, we have pushed on a more vigorous work among the high-caste heathen of the district. We have a good attendance of Nair girls at this place, taught by the reader's wife. On the occasion of a recent visit to this centre, I went to see a rich Nair of some influence, and who, I learned from the reader, had shown some interest in religious conversation and books. I was received kindly, and had an opportunity of speaking freely to all the members of a large household. In the evening of the same day, after my return to Trichur, the wife of the Nair, at whose house I had been, came to see the wife of the reader, to ask her to teach her more of what she had heard from the Sahib. She inquired, after some conversation,

whether she and her husband could come on the following Sunday to see the service, and to judge for themselves what sort of a God ours was, and how He was worshipped. They both came the following Sunday, and expressed themselves as satisfied with all they had heard and witnessed. The Nair came over since to Trichur to see me, and we had an interesting interview. There is some stir among the heathen at this, and they have grown somewhat shy and timid. The woman has, however, continued to attend the services regularly ever since, and her husband accompanies her sometimes. We may hope that these interesting people may be brought to confess Christ openly before their heathen neighbours.

The work at Kunnankulam is encouraging. But we have lost ground there of late years. A recent convert said to me the other day, as we passed a devil temple, "There is the God of Kunnankulam. Every one fears his power in the place. It was not so in Mr. Beuttler's time. Then the Swammy was degraded, and dragged out of the house, and cast away. After Mr. Beuttler left, they set the idol up again in its place, and, sir," said he, "I am afraid you will find it hard to remove it now."

II. *Alwaye Itinerancy.*

Through the kindness of the Home Committee, I have been enabled to open out, in part, all my proposed centres during the past year.

It has taken me longer to get the sort of men required for this work than I had expected. I am gradually getting my working staff of agents complete. I would rather wait long than encumber myself and the Mission with unsuitable agents. I have opened schools at each centre—many are doing very well indeed. Most were opened in the face of the greatest opposition; but, now that they are fairly established, they seem to progress favourably. These schools are mostly conducted by young men who have been trained in the C.N.I. at Cottayam.

The work has made a steady advance. We ourselves are becoming known, and our object understood and appreciated through the country. The Syrians have changed front. In many parts of the country they are friendly and helpful in the work. Their zeal for their absent

Patriarch is subsiding, and they are beginning to desire the light and knowledge which they know we are able to bring to them in the Scriptures of truth.

At Alwaye I met an old Syrian Christian who invited me to Parur, where he lived, and promised me a hearty welcome. Circumstances prevented my visiting this place for several months. When I went there, I found my old friend. He had returned to his home, after his stay at Alwaye for the bathing season, greatly impressed with the preaching he had heard, and the conversations he had had with our people and myself. He had stirred up the Catanar and many of the people to the reading of the Scriptures and prayer. He had been anxiously looking for my promised visit. I was invited to stay in the church rooms with the Catanar. There, all day long, crowds of people, headed by my old friend, came to see me, and to read the Scripture and join together in prayer. There is every promise of good here, and I hope to visit the place or send the readers as often as possible.

At Parooty, twelve miles to the east of Alwaye, we have begun a hopeful work. When the readers first visited that place, eighteen months ago, the Syrians threatened to stone them if they preached, and refused to allow them to stay a night in the place. When I went there six months later, no one would receive me into his house. I sat in the outer porch gate of the church. After a good number of persons had come round me, the Catanars came cautiously one by one from the church room to have a look at me. I talked to them all in a friendly way, and hid all feeling at their inhospitality, though I rallied them a little on the subject when I was going away. My next visit was a different one. A young Catanar invited me at once to his house. There I met some earnest-minded men, who told me that they were dissatisfied with the ignorance of their priests, and desired instruction in the Word of God.

III. *Pallam and Alleppy Districts.*

The work here has been maintained by the Native clergy of the pastorates in the districts. At Alleppy the Rev. Mr. Jacob has kept up the English service for Europeans and East Indians of the station. His efforts have been

much appreciated. The leading Government officer of the station has lately put forth an appeal, by which I hope the salary of the pastor may be wholly met, and a portion, if not the whole, of the working expenses of the Mission in the town be defrayed. At Pallam, the Rev. Mr. Koshi has visited the several Mission congregations and schools in addition to his pastoral duties, and the heavy responsibilities of chief reviser in connexion with the Malayalam Bible revision, which have pressed heavily upon him during the past year.

IV. *Cottayam District Church Council.*

The appointment of our senior Native pastor as Vice-Chairman of the Council has given very general satisfaction. The meetings for business have been held regularly during the year. They are held at each pastorate in rotation. The pastors and delegates meet first in the church, where Divine Service—open to all—is conducted, and a sermon preached by one of the pastors elected to preach at the previous meeting. A short time is allowed for recreation, and then the meeting for business commences in the church. The chairman sits at a table with the secretary. The pastors and delegates take their places near. Proceedings are begun with a short extempore prayer by one of the pastors. I am glad to say that the members

show a growing interest in these gatherings. The subjects introduced are often of a deeply interesting and important nature, and are freely and thoroughly and thoughtfully discussed. The lay members are entering with more spirit and interest into the Church questions of the day.

Collections for Church objects are increasing, but many of the pastorates, having suffered severely from famine during the past year, our subscriptions do not come up to our requirements. Our pastorates have received large accessions again this year from the heathen. As these are chiefly from the poor slave castes, the cost of supplying teachers, unless aided by the Society, will, I fear, prove a burden greater than the resources of the Church Council will be able to bear.

STATISTICS.

Clergymen : European, 1 ; Native, 7. Lay Teachers and others : Native Christian, Male, 73 ; Female, 4. Non-Christian Teacher, 1. Native Communicants, 1976. Native Christian Adherents (including Catechumens) and their Children, 9839. Baptisms during the Year : Adults, 198 ; Children, 330. Seminaries and Schools, 73.

Contributions of Native Christians for religious purposes, Rs. 1041 : 3 : 8.

Report for 1879.

Trichur, Dec. 1st, 1879.

It is with deep feelings of thankfulness to Almighty God for His preserving mercy that I write of another year's work and service in this deeply interesting part of the great harvest-field. My dear wife and myself have enjoyed, on the whole, good health ; and I trust I may say we have not been without signs of God's blessing on our work during the year.

I. *Trichur and Kunnankulam Districts.*

There are signs of steady improvement in each of these districts. The work has not spread much, though we have had 8 inquirers and 10 adult baptisms during the year.

The work of our pastor, Mr. Chandy, is beginning to take good effect. Systematic visitation from house to house and regular instruction is now carried on among the members of our Church

in a way that has not been done before, and could never be done by an European missionary with all his other work and responsibility.

During the past year I have been able to do something towards the completion of the church through the help of friends. It now presents a decent and even pretty appearance. Our poor half-finished church, with its bare walls and broken floor, has long been a weak point in this Mission. In a large town like this, with its celebrated Hindu temple and its imposing Roman Catholic church close by, our good cause is liable to misconception from the shabby appearance of its surroundings. This reproach does not exist any longer at Trichur. We have enlarged and put into good repair our Mission compound boys' and girls' schools. We have secured new teachers, trained and certificated, in the place of our old inex-

perienced teachers; and now, in our Mission compound schools, we have, instead of about 40 children, upwards of 150 under daily instruction. As these schools are mostly attended by children of our Christian Church, I am most anxious to impart a sound religious education as the only sure antidote for the evils so long deplored and hitherto so unsuccessfully grappled with in these northern districts. I do trust the Committee will help me next year to carry out to the full my plans in this direction, as submitted already in my *Estimate* for the coming year.

My wife's school for caste Hindu girls, near the temple at Trichur, gives us every encouragement. The girls readily learn texts from the Bible, Barth's "Scripture Stories," as well as Watts's "First Catechism." Their knowledge of Christianity is surprising. I am convinced that this school is exerting a powerful though secret influence for good among the higher-caste Hindus in the place.

Bazaar-preaching and house-to-house visiting among the heathen has been carried on regularly. Many portions of Scripture and religious books have been sold, and many tracts distributed in the prosecution of this work. Just now is a peculiarly happy time for work among the Roman Catholics in Trichur. The allegiance of the great bulk of the Roman Catholics in the bazaar has lately passed from the Latin party to Bishop Mellus, the representative of the Syro-Chaldean Church in the country. Bishop Mellus is a really enlightened man, and is anxious for the spiritual good of his people.

Mr. Chandy has, with the full concurrence of the Bishop, conducted a Bible-class in the rooms of the large church twice a week for the benefit of the deacons and students studying for the ministry under the Bishop.

One of our schoolmasters has been carrying on an interesting work among the people, meeting them in their own houses, and instructing them in the truths of the Gospel. This he does as a voluntary work in the evening, when his regular day's work is over. He has gathered round him an earnest and thoughtful band of young men, some of whom show great promise.

At a place in the Kunnankulam district, where a similar work has been car-

ried on for some months, our efforts have been suddenly brought to a stand. A decision has lately been given against Bishop Mellus in favour of the Latin party in connexion with this Church. The first act of the priests, on regaining possession of the church, was to search the houses of all the people for Bibles and Protestant books. They found many among the poor people, who had learned to value them, and had purchased largely from our colporteur of late. On Sunday, at the close of the principal service, a large fire was lighted in front of the church, and the Bibles and books burnt in the presence of the people. Strange to say—sorrowful to say—there were no champions for the Holy Scriptures. The people submitted quietly to the indignity, too timid to oppose their priests, whose power and influence they are strangely alive to. One man came the next day to tell me what had happened in a terrible state of trouble and just indignation. He declared he would break away from the Roman Catholics, and join our Church with his family. This he found it hard to do, and has submitted to his priests as the simple course.

Among the Hindus, we have had an interesting opening at Nallur, which I mentioned last year. The old Nair, who came with his wife to our services, died suddenly, but his wife continues to attend. This was a great disappointment to us. These sudden deaths among inquirers are very suspicious. In connexion with this Mission district alone, within two years, no less than two cases of sudden death and two cases of mysterious disappearance have occurred. It is no wonder that, in the face of such dangers and discouragements, the numbers of inquirers of position and influence remain but few. No sooner does a man become convinced of the truth of Christianity than he is terror-stricken at the thought of the danger he incurs by even suffering the conviction to dwell in his mind. He uses every endeavour to efface every impression he has received, that he may avoid the consequences of a confession of his belief.

II. *Always Itinerancy.*

The whole district has been visited by the itinerant readers and Bible and

tract colporteurs. In some more important centres, regular bazaar-preaching has been carried on. During the dry season I have travelled in the district with the readers.

I often meet with young men in the country who have been educated in the Rajah's English school. Outwardly, these young men are friendly, but in religious discussions most bitter and obstinate. I do not know a sadder consideration than the result of a purely secular education on the mind of a Hindu. There is a marked difference between young men, heathens educated at our Mission schools, and those educated at secular institutions. The one has no religion, and has come to think that all religions may be reduced to the same absurdity that he has brought his own to; the other has often acquired a knowledge of Christianity which leads him to respect its professors and show a regard for its teaching, while he carefully avoids committing himself to an acknowledgment of its claims for vested interests' sake.

I came in contact with some of the former class of educated Hindus lately in my preaching tours. They soon took all the preaching to themselves. There was nothing to be done against so many voices but to wait and listen and bide my time. This I did, making a note of all the weak points and absurdities I noted in their attack. When they were wearied out, I had my turn. I then, in the presence of the assembled hearers, proceeded to put down their objections, and to establish the truth. Patience, taking things quietly, being lavish of time, will often subdue the most unruly audience. At the close of my address, one of my former antagonists came up to me and said, "Sir, I admired your patience; you are a very calf!" By this a high compliment was intended, and gracefully acknowledged as such by me.

On one occasion I had an opportunity of conversing for a long time with a Brahmin high priest of considerable repute and sanctity and wisdom in the country. Mr. Painter and I had gone to pay a visit to a temple some little distance from Alwaye, when we were informed that this person had heard of our arrival, and had sent to ask us to come and see him. He was staying in a house adjoining the temple. At first

he kept us standing in a court while he sat on a couch in the doorway of his room. He desired us to tell him all we could about the Christian religion. He was very young, thin with fasting, but otherwise pleasant to look upon. He ordered a seat for us in the verandah of the house, and I spoke for nearly an hour. He listened most attentively all the time, asking questions, now and then, with all the interest of a ready learner. There were about twenty Brahmins in attendance, standing round, listening all the while. When we left, this young man begged me to come again to see him soon, but before I could arrange for another visit he had been carried off to another part of the country. But I have hope of seeing him again, and yet I fear every effort will be made to prevent an interview. So difficult is it to follow up good impressions once made. It wants strong faith to cast one's bread upon the waters and leave it to God.

III. *Pallam and Alleppy Districts.*

The important Mission District of Alleppy is still without a resident missionary. . . .

At Pallam, our worthy senior Native clergyman (senior in the Cottayam Church Council), the Rev. Mr. Koshi, has been labouring faithfully and successfully in the midst of his varied and responsible work.

IV. *Cottayam District Church Council.*

Meetings of Church Council have been held regularly throughout the year. The last meeting was held at Cochin. We had just heard of Bishop Speechly's consecration. It was felt that that meeting was, in all probability, the last in which we should all meet in the same relation to one another that we have enjoyed for so long. I have been connected with these Church Councils ever since their commencement in 1869, now ten years since—first in the Southern Church Council, and now in the Northern. I believe that the formation of these Church Councils has contributed greatly to the general welfare of the Native Church. The pastors take more interest in their separate and responsible spheres of labour. The members of the Church exert themselves far more than ever they did before to

raise funds and carry on the affairs of their individual pastorates. The Church has been schooled and trained into habits of self-support and self-government by these Councils, and I believe the Church of Travancore (I can't say so much for Cochin) is now ready, after all these years of preparation, for the culminating episcopal government which is in store for it.

One feature in connexion with our Church Council meetings I must not omit—it is the growth of interest in missionary work in this and other lands. The missionary meetings, which

of late we have organized as part of our Church Council proceedings, have done much good in stirring up a missionary spirit.

STATISTICS.

Clergymen: European, 1; Native, 7. Lay Teachers: Native Christian, Male, 101; Female, 3. Non-Christian Teacher, 1. Native Communicants, 2147. Native Christian Adherents, 10,235. Baptisms during the Year: Adults, 85; Children, 170. Schools, 60.

Contributions, Rs. 2173. Voluntary Agents, 15.

THE MEMOIR OF HENRY VENN.

THE MISSIONARY SECRETARIAT OF HENRY VENN, B.D., PREBENDARY OF ST. PAUL'S AND HONORARY SECRETARY OF THE CHURCH MISSIONARY SOCIETY. By the Rev. WILLIAM KNIGHT, M.A., Rector of Pitt Portion, Tiverton, and formerly Secretary of the C.M.S. With an Introductory Biographical Chapter and a Notice of West African Commerce, by his Sons, the Rev. JOHN VENN, M.A., Senior Fellow of Gonville and Caius College, Cambridge; and the Rev. HENRY VENN, M.A., Rector of Clare Portion, Tiverton. Longmans and Co., 1880.

So important a work, from the point of view of the Church Missionary Society, as the Memoir of its revered Honorary Secretary, Henry Venn, calls for further notice at our hands than can be given in these few brief lines. We hope shortly to present a worthier review from the pen of one of Mr. Venn's old friends and fellow-workers. But in the meanwhile we are anxious to lose no time in commending the volume to the attention of all our readers; and this can best be done by simply describing its contents, which will be their own recommendation.

The work consists of two parts. The first comprises an "introductory biographical chapter," and, appended to this, some extracts from Mr. Venn's letters and journals. The biographical chapter covers only the earlier half of his life, down to his acceptance of the C.M.S. Secretaryship. The letters belong to the later period, and the journal extracts all to the ten years between 1849 and 1859. This part of the book, which is contributed by Mr. Venn's sons, might with advantage have been longer. The excellent account of his college days and earlier clerical life, indeed, though short, is judiciously so, there being no events of exceptional importance to record, and the materials being, as we are informed, somewhat scanty. But the journal extracts, which take us behind the scenes during the busiest period of his career, are so full of interest that every reader will regret to find only thirty pages of them.

The second and much the largest section of the volume bears a heading corresponding to the principal line in the title-page, "The Missionary Secretariat," and is the work of Mr. Knight, who was co-Secretary of the Society with Mr. Venn from 1851 to 1862. It consists

to a large extent of important letters and official papers written by Mr. Venn upon the many difficult questions which have arisen from time to time in the history of the Society. Mr. Knight informs us in his preface to the whole work that Mr. Venn used to express a wish to write the Constitutional History of the Society, and offers these letters and papers, admirably arranged as they are under heads, with explanatory introductions, &c., as a contribution towards the accomplishment of that wish. And a most valuable contribution it is. Preserved together, in a convenient form, we now have the interesting sketch of the Founders of the C.M.S. which appeared as a Jubilee Tract in 1848; the important memorandum on the character and work of Edward Bickersteth, which has previously only been printed in the second edition of Bickersteth's Memoir; the Retrospective Address delivered on the occasion of the Society's removal to its new house in 1862; a Letter to a Friend in 1838, virtually the draft of the celebrated "Appendix" on the Society's ecclesiastical relations which for thirty years was reprinted in every Annual Report; an admirable letter to Samuel Wilberforce, then Archdeacon, in reply to a speech of his at York in 1844, with the future Bishop's apologetic rejoinder; important papers on Native Church organization, Corresponding Committees, the Indian Episcopate, the Madagascar Bishopric, Polygamy, &c.; and several of the valuable "Instructions" to departing missionaries in which Mr. Venn was wont to embody the views on missionary plans and methods which his long experience and sound judgment had enabled him to form. Some interesting Recollections contributed by Lord Chichester, numerous letters received from missionaries after Mr. Venn's death, a chapter of his labours in promoting legitimate commerce in Africa, and other miscellaneous matter, add to the completeness of the work.

Not indeed—as we have already intimated—that it is really complete. There is a prejudice, of course, against long biographies; but those who will value this volume would have liked it fuller and longer. On the other hand, if there is less of personal memoir than we could have wished, there is abundance of matter of deep interest and real intrinsic importance; and sounder advice, we are assured, cannot be offered to all friends of the Church Missionary Society, and to all who, if not exactly its friends, desire to give its principles and plans candid consideration, than that they should master the valuable documents here preserved. If the biographers have done themselves less than justice, they have at all events let Henry Venn speak for himself. And considering the applicability to questions of present interest of most of these legacies of his powerful mind and loving spirit, we may truly say that "he, being dead, yet speaketh."

BEYOND THE INDIAN FRONTIER.

To the Editor.

London, May, 1880.

DEAR MR. EDITOR,—In the circular of the C.M.S.—"Day of Intercession, 1880"—it is stated on page 3 that "men of vigorous physique, and ready

resourcefulness, and simple faith are needed to go forward as pioneers into the interior of Africa and China, and over the '*Indian frontier*.' " The two last words have filled my heart with joy, for ever since I first heard of Mr. Downes' thwarted attempt to carry the Gospel into Kafiristan, my prayer to God has been that the glad tidings of salvation may ere long be made known to that interesting race. May men and means be soon found! As an aid to this end, may I venture to request the republication of the enclosed letter from Major R. Gordon, which appeared in the *Times*, the 5th of February last, which describes this country as "offering a rich and virgin soil to the missionary and trader"?

Should Jellallabad be permanently occupied by British troops, we could find a good basis there for missionary work in Kafiristan. The late war has changed the aspect of politics since Mr. Downes' attempt.

GEO. G. CHANNER.

KAFIRISTAN.

To the Editor of The Times.

SIR,—It may not be inopportune on the eve of the meeting of Parliament to point out that there is a course of action for the security of our hold on northern Afghanistan, the Cabul valley, and the Khyber, which has apparently hitherto been either neglected or not thought of.

It is simply to form an alliance, offensive and defensive, with the people of the country, misnamed by the Afghans Kafiristan, bordering on and commanding the whole of the Cabul valley and the Khyber, at a distance of barely fifty miles—a race of brave warriors, numbering nearly a million, calling themselves Kami or Kamdeschi, descendants of the Greek colonies left by Alexander the Great at Candahar (Iskandarhar—i.e. the city of Alexander) and at Cabul (Kampol, the city of the Kami), who love us and call us their European brethren, and have repeatedly sent piteous appeals to us for our help and alliance against their hated Afghan foes, who find a religious delight in murdering them as infidels, or profit in kidnapping and selling them for slaves, they being white like Europeans. In spite, however, of the persecutions of a thousand years, and of Timour and of Baber, they have held on to their ancient religion—the Pagan Greek—and are still powerful enough to keep their Afghan enemies at bay within, as I have said, barely fifty miles of Cabul itself, and less by far of Jellallabad.

It is plain that if we were to succour and arm such a people we should have a force of many thousands of brave allies, skilled mountain warriors, ranged along the rear of the valleys inhabited by our most troublesome and inveterate foes—the tribes of the Cabul valley and Khyber—and ready at any time to swoop down on them and aid us in clearing the passes and holding the country.

On other grounds it would be a worthy policy—nay, a duty—on the part of such a nation as England to succour and raise up again an ancient nation whose history, language, and customs, and the numerous antiquities of Greek art still to be found among them, would be a marvellous revelation to the world, from which they have hitherto been shut out by the iron circle of their Mohammedan foes, with whom they refuse all commerce or intercourse.

The country itself teems with mineral wealth, and has ruby mines of great value; the vine is indigenous, and it has the most magnificent forests of European trees. It was the cradle of our Aryan race, *Japeti genus*, and was probably the birthplace of the Indian Bacchus, who is worshipped still under the name of Baggheesh. However, in all this I am merely quoting from the works of Elphinstone, Wood, &c., to whom I may refer your readers for further information about this wonderful and almost unknown people, offering such a rich and virgin soil to the *savant*, the missionary, and the trader.

I am, sir, your obedient servant,

R. GORDON (Major), F.R.A.S.

RECORDS OF THE MISSIONS.

CHINA MISSION.

Province of Fuh-Kien.

(Continued.)



S supplementary to his general Report, printed in our last number, Mr. Stewart has sent the following, which we commend to the special attention of our readers. They will, we are sure, note with much thankfulness the thoroughness with which the Fuh-chow Mission is worked, notwithstanding the numerical weakness of the English staff:—

*Additional Report of the Rev. R. W. Stewart.**Theological College.*

This year forty-five men have been under training at Foo-chow, and of these eight have gone out into active work in the Mission-field. Five have left on account of ill-health, and two have been disconnected in consequence of their inability to keep up with the rest in their studies. The troubles and difficulties we have experienced during the year at Foo-chow, especially the long Wu-Shi-Shan lawsuit, have seriously interrupted our work; still we have been able very carefully to study together—2 Kings and Chronicles, and the Books of Ezra, Nehemiah, Esther, and part of Daniel, and in the New Testament, the Acts of the Apostles. We are also slowly and carefully going through the Gospel of St. John, at morning prayers, and at evening prayers, having finished the epistles, we are now reading the Psalms. We have also studied together the Thirty-nine Articles, using Mr. Moule's Treatise upon them as our text-book, and have got as far as the nineteenth Article. Three hours a week have also been given to Mr. Faber's Commentary on St. Mark's Gospel, and the same time to a small book on the Evidences of the Christian Religion. The study of their own Chinese Classics has not been neglected, and good progress has been made in learning to use the Roman character in writing their own colloquial. Though the Roman-character system has been adopted in other stations, it has not previously been attempted in Foo-chow. So far, I have chiefly employed the black-board in teaching them, but I have now just finished a small primer,

by means of which it is expected the men will be able to study the system by themselves, and thus save the Missionary much time.

Many of them have learned to write in this foreign character very well indeed, and I frequently get letters from them in it. One pleasing feature in the College is the hospitality shown by its inmates to their fellow-Christians who come down to Foo-chow. Their house is a kind of hotel, always open to their brethren, where they can be always sure of finding a bed and rice without payment, and not only are they thus hospitable to Christians, but on several occasions this year, I have found that the men were among themselves subscribing money for the support of heathen who had come from a distance to the College asking to be taught "the Doctrine"; this, among other practical proofs they give of their burning desire to teach their heathen fellow-countrymen the way of life which they have found themselves, gives us great hope for the future usefulness of these men when they go out into the Mission-field.

The burning of our beautiful College in 1878 has been an irreparable loss to us. They have been scattered this year, some of them down in the South Street Chapel, some of them near our residence on the hill, and now that this last house has to be given up, we scarcely know how we shall manage; however, we will still hope and pray for the time when we can again build for them a College large enough to hold them all. The money formerly subscribed and sent out from home for the building of the College now in ruins, has been refunded by

the Mandarins, and lies in the Bank only waiting till we can obtain a suitable site.

Girls' Boarding School.

In the Girls' School, under the care of Miss Foster of the Female Education Society, there have during the year been altogether twenty-six girls. Of these three were married after our Annual Conference to three of our young catechists, and we sincerely trust that the knowledge they have acquired during their stay in the school will be turned to good account. The object of the school is to provide wives for our catechists, but it is difficult to obtain unengaged girls in a country where it is the universal custom for them to be engaged while yet infants. One little girl who was sick for a long time returned home and died there; her friends told us that her end was very peaceful, rejoicing to depart and be "for ever with the Lord."

They have started a collection among themselves, the money to go to any particularly distressing case where help may be very much needed. On the first Sunday in each month, the plate goes round, and judging by the amount brought to me, they appear to give almost all their pocket money. It is amusing to hear the catechist exhorting the little things before the collection to give "good cash" because they were giving it to God, the bad cash would do for buying sweets.

In their examinations this year they did very well. Mr. Lloyd and I questioned them in St. Matthew's Gospel and the 1st Book of Samuel, also in reading and writing the Chinese character, and they seemed on the whole to have made good progress.

The school is now about to move out to its new house, at Nantai, and we fully believe that as far as the school is concerned, the change will be for the better. They will have a large space within their own walls to play about, and will be freed from the annoyances which they are subjected to, from being surrounded by heathen temples, and the main thoroughfare passing by two sides of the house.

The expenses of this school do not, as you are aware, come from the Mission Funds. We have to thank the foreign community in Foo-chow, and a few kind friends in England, for providing funds for the carrying on of this good work.

Boys' Boarding School.

This year we have had twenty-three boarders and five day scholars. In their late examinations they gave proof of having worked very diligently; in fact, it was hardly possible to puzzle them in those portions of the Old and New Testaments which they had been studying.

Bible-women.

This year there have been eight women in the Bible-woman's class being trained by Mrs. Stewart to act as teachers to their own countrywomen. Of these eight, five still remain in the class, and three have left. One of the latter was obliged to leave Foo-chow after only a few months' study in consequence of the ill-health of her husband, Ting-Ing-Soi, the catechist at Këng-kiang, who, as I have informed you, has lately been called upon to suffer so severely for the cause of Christ; however, while in Foo-chow, she studied very diligently, and when she left she was able to read a little of the New Testament and some of the hymns. The teaching she received here has been followed up by her little boy, one of our schoolboys ten years old, who during the summer holidays gave her lessons in reading in the evenings for a small consideration in the way of a few cash. When passing through Këng-kiang last January, I examined her for baptism, and found her unusually well instructed, and she seems to be doing a little work there among the poor ignorant women who come to church.

One of the other three women has returned to her home at Ch'ia-sioh, in the Lieng-kong district. She was received into this class under peculiar circumstances. One Sunday morning about a year ago, this woman, with her husband and four children, came to my house here and asked to be taken in and taught the doctrine. We replied that we never did anything of the kind; that we had no place where they could reside, and no means whereby to support them. The poor people fell down before us, knocking their heads on the ground, beseeching that we would have mercy upon them, and teach them the doctrine, for that the woman was possessed by an evil spirit (a not uncommon thing here in heathen China), and had come this long way at considerable expense, in obedience to a dream commanding

her, that if she would get rid of this evil spirit, she must go down to Foo-chow and learn the doctrine of Jesus. Still we replied that it was quite impossible that we could take them in. However, just at that time the students were in need of a cook, and hearing of this family, they sent over word to say that they themselves would take the man as their cook, and subscribe among themselves sufficient to support the family for a while, allowing them to occupy an empty room underneath their College. To this we agreed, the entire expense being borne by the students. Some few days afterwards, I was suddenly summoned by a message that the woman was in one of her fits, and immediately went down with Dr. Taylor. We found her sitting on her bed, waving her arms about, and talking in an excited manner; she evidently had no control over herself, and was not conscious of what she was saying. Dr. Taylor, in order to ascertain whether it was merely an hysterical fit, or something over which she had control, called for a large dinner-knife, and, baring her arm, laid the edge against the skin as though he intended to cut, but the woman seemed to take no heed whatever. He then threw a cupful of water in her face, but she seemed to mind this as little as the knife, never for a moment stopping in her loud talk, and strange to say, as far as I could follow it, it was entirely about God and Christ, and the Holy Spirit, and that she believed in the Son of God. This was the more strange, seeing that, as far as we have been able to discover, the woman never had had any opportunity whatever of learning "the doctrine." Holding her hand, I induced her to stop for one moment, and said, "Who is this Son of God, do you know?" She replied at once, in the same wild way as before, "Yes, I know He is Jesus, Jesus is the Son of God." A few minutes afterwards she shivered all over in a strange way three times. I caught her hands, thinking she was about to fall, but she seemed to get better, and lay quietly down on the bed. The next day or two she remained in bed, and on the Saturday night following, she again had a dream. The evil spirit seemed to seize her by the neck, commanding her to leave Foo-chow at once, and return to her home, or it would kill her. However, instead of

obeying, she ran down by herself on Sunday morning to the church, and while there, the pain which she had been feeling all the morning in her neck, left her, and she experienced a strangely happy sensation, and since that day she has had no return of those strange attacks which she had been subject to continually for three years previously, and to obtain a cure for which she, poor woman, had offered many costly offerings to the idols. Now for a year she has been working with Mrs. Stewart, and nothing could exceed her diligence and earnest desire to learn the way more perfectly, and just lately she has returned home well able to read the New Testament, and parts of the Old Testament, burning with desire to teach her relations and friends at Ch'ia-Sioh, none of whom, as yet, know anything of the truth. She took away with her a large pile of books suitable for teaching, by the help of which she intends to instruct all her relations and friends. Of course she receives no pay whatever from the Mission funds, but is merely in the same position as our voluntary helpers among the men.

The third woman is a very clever young widow of one of our catechists. She knew her Bible—both Old and New Testament—with an accuracy rarely found even in a Christian country; still, after careful consideration, it was felt that we could not, chiefly because of her youth, send her out to work by herself as a Bible-woman; she declined to marry again, and having no relations who could take her in, she has gone home with the above-mentioned Ch'ia-Sioh woman, and will live with her family and be a great assistance in teaching the Bible there. The Native Christians are starting a fund for the support of widows, and she is the first on the list.

The chief use we desire to make of the Bible-woman's class is to teach the wives of the catechists and students; if they are only well instructed in their Bibles, they will not only be an assistance to their husbands, but also be able to do direct Mission work among the women of their districts as well as teaching the children. We are looking forward with great confidence for a blessing on this work among the poor so long neglected heathen women.

I ought to say that none of the money used in this work is taken from the

Mission funds. So far it has entirely been collected by Mr. Wolfe from friends at home. After the New Year holidays we expect a considerable increase in the number of women. The new house at Nantai will hold fourteen.

It will be remembered that, at the close of 1878, the Society sent out Dr. B. Van Someren Taylor to begin a Medical Mission at Fuh-chow, which Mr. Wolfe had been earnestly desiring for some years. Dr. Taylor was charged by the Committee not to get too rapidly engrossed in medical work, lest it should hinder his acquiring the language. He was able, however, to open a small dispensary in the autumn of last year, and although he purposely took no means of making it publicly known, except a notice at the door, he had in three months five hundred patients. But his opinion is that a mere dispensary can scarcely be successful, for four reasons,—(1) the Chinese, while admitting our superiority in surgery, deny it in medicine; (2) many patients come whom their own doctors have already pronounced incurable; (3) the majority of cases are the result of poor food, over which the medical missionary has no control; (4) they cannot be got to take their medicines;—and he sees the necessity of a small hospital being opened if the Medical Mission is to be efficiently worked. This, however, is at present impracticable, in the face of the opposition of the authorities to the purchase of suitable sites.

Province of Che-Kiang: Ningpo.

The Ningpo Mission has been a heavy sufferer, as our readers will well understand, by the death of Bishop Russell. The absence of Miss Laurence in England has also weakened the staff. But the Rev. F. F. Gough and his daughters, and the Rev. J. and Mrs. Bates, have been spared to labour on with faithful persistence amid not a little discouragement. Upon Mr. and Mrs. Bates it has pleased God to lay a grievous trial, in the death of two of their children. They have since spent four months at Hong-Kong, Mrs. Bates's health having seriously failed; but we hope they are now at their old post again. Reports have not been received this year from the four Native clergymen whose last year's Reports were printed in the *Intelligencer* of July, 1879. The Rev. J. C. Hoare (who has since been joined by the Rev. R. Shann) sends an interesting Annual Letter respecting his College, which we subjoin—as also a short Report written by Miss Laurence since her return to England.

Report of Rev. J. C. Hoare.

Ningpo, December, 1879.

I fear that you will have but a sorrowful set of letters from Ningpo this year, for the heavy loss which we have sustained has affected foreign missionaries and Native clergy alike. Wherever we turn we miss the kind encouragement, the wise counsel, of him who has been taken from us. Formerly, when any difficulty occurred, or when we were at a loss as to what to do, we could always turn with confidence to the Bishop for advice and help. Now we are left more to ourselves, and, though we work on, knowing that the great Head of the Church is with us and helping us, yet we cannot but feel how

heavy is the blow that has fallen upon the Mission.

You may imagine that the loss which we have all sustained has fallen with especial weight upon me and my work. Situated next door to the Bishop's house, my college was constantly under his eye; and though from the first he left me to work my own way as well as I could, yet he was always willing to help me with his counsel, or in any other way that I really needed. This help is gone now; and we have lost also the weight which his influence in the college had with the Natives generally. I trust, however, that his death will not hinder our progress. Thanks to

his influence, we have already made a good start, and I trust that the Natives now have confidence enough in us to enable us to go on increasing the number of students.

I am thankful to say that, as regards the general progress of my work, the blessing of God has rested on it. Wherever I turn I see the evidences of God's presence with us.

(1.) *The Training College.*—We have not been able to add largely to our numbers during the past year, simply because we have not had room to accommodate the students. As it is we now number twenty-nine men and boys.

In speaking of the work done in the college, it is necessary to remind you that we number among our students both men and boys. Of men over twenty years of age we now have five, three of them under training for the work of catechists, one of them acting as assistant with the boys, the fifth having charge of the day-school connected with the college. The three under training for catechists are employed every Sunday up country in conducting services and preaching. They return on Monday night, and spend four days in study, starting out again on the Saturday. By this arrangement the men in the country stations have been much helped, and I am thankful to say that there are evidences that the work of these three students has not been in vain. At the same time it may well be considered doubtful whether it will be a wise thing to take in many such men in the future. Men who begin to learn late in life give a great deal of work to the teacher with very little apparent result. These three men have cost me an immense amount of time and labour during the past year. Not that this is to be regretted in the present state of affairs, but, if we get our college full of educated and promising young men, it may well be doubted whether it would not be better to have older men to go on in their original calling, instead of labouring hard to make them, after all, but inefficient agents.

I am thankful to say that there seems every likelihood of our having plenty of these promising young men. After the men in point of age, but far before them in point of knowledge of every kind, comes the first class in the school, five in number. I am thankful to say

that it is not my experience that the sons of the Christians are badly behaved. I could not wish for a better evidence of the result of a Christian training, both at home and at school, than the conduct of this first class. They are steady, quiet, well-behaved, and have given me complete satisfaction throughout the year. They have, moreover, made good progress in their studies. Some of them have shown great aptitude for mathematics, and make rapid advances in Algebra and Euclid. Greek still forms one of their subjects of study, and during this year we have been reading a Native history. Scripture and theology, of course, take much of their time. The plan that I have adopted for the study of Scripture has been to read the lessons appointed in the regular course of morning and evening prayer, which we conduct daily, according to the order of the Church, and after our morning service to study either the first or the second lessons with the boys. In this way we have gone through the prophets this half year. Next year I hope to take the New Testament lessons. By this method we are enabled to gather the broad teaching of Scripture. Very critical study is rendered very difficult by the vague language of our translations of the Bible. The study of Greek, however, obviates this difficulty to a great extent.

As regards theological study, we are still hampered by the want of good books—especially Church of England books. This year I have taken the Prayer-book as the basis of our study, and I have been going through it carefully with the first class and the men, making them write a short commentary as we study it. I have found this method answer very well, for, after all, we have no book which expounds and applies the great doctrines taught us in Scripture so well as our Prayer-book; and I hope, moreover, that a careful study of it will not only be useful as a means of instruction, but that the students will learn to love and value it, and become loyal sons of our beloved Church.

The course of study pursued by the younger boys has been much the same as that of former years. Scripture, mathematics, and a little history, have taken up all the time that can be spared

from the study of their own language. Some of the brightest amongst them are also making fair progress in Greek. They all show very fair ability; some of them would compare well in this respect with any English school-boys.

Apart from the regular methods of education, I have started two institutions which bid fair to be useful. The first of these is a Debating Society, in which all the students take a lively interest. We have so many burning questions out here that there is no lack of interesting discussion. One debate, on the proper relations of Christians towards the heathen processions and theatricals, showed that the students had thought well over the matter, and used their Bibles to some purpose. Most of the questions raised deal in this manner with matters of practical conduct. The second institution is a sort of general information class, in which the students take the part of questioners, whilst I endeavour to answer. They are at liberty to send in questions on any topic whatsoever, and I do my best to give them answers.

(2.) To pass on to the *Country Schools*.—It is with great thankfulness that I report most marked progress in the day-schools under my charge. These are five in number, and of these four are kept by students from the college. In each of these four schools the average attendance has been greatly increased; the boys do better both in their Native classics and in Scripture than they did before; and, above all, the Christianizing influence of the schools has been much more evident. Several of the boys have been baptized, and in some cases have been the means of bringing in their parents too. I baptized the mother of one of the boys only last month, the boy himself having been baptized in the early part of the summer; nor is this a solitary case.

(3.) My college work necessarily involves some evangelistic work, for the men whom we have under training for the work of catechists need practice in preaching, and the superintendence of their efforts in this direction naturally comes under my care.

The students have kept steadily at their work, and their efforts have not been unblest. Two stations especially have made great progress. One of these is Tsông-gyiao. For some time matters

had been very discouraging there; but, acting on the advice of the Bishop, on the death of the catechist there, I sent one of the college students to take charge of the school there, and to take the services if there was no one else to help him, whilst I undertook either to go myself, or to keep up the services through the help of some of the students. This plan has certainly proved successful. Through the efforts of the young man and his mother, accompanied with the blessing of God, many have been brought this year to the knowledge of the Saviour, and have received baptism. The services are thronged now every Sunday with Christians and with inquirers, whereas, a year ago, the chapel was nearly empty. Indeed, if we continue to make the same progress there, we shall soon have to apply for help to enlarge our chapel, for we are already overcrowded. Tsông-gyiao has given me more cause for thanksgiving this year than any other station.

There has, however, been an interesting work going on at P'u-k'eo-wông -- a name probably new to you. The place was visited by Bishop Russell in the short tour to which he referred in his last Annual Letter. The result of that visit was that three or four inquirers came up from that place to Ningpo, and were in due course baptized by the Bishop. From that time regular services have been carried on at P'u-k'eo-wông, the students from the college having been sent out for the purpose every Saturday. There are now five or six candidates for baptism there, whom I hope to baptize soon.

I am sorry I cannot report much progress in Gao-sen or Tsông-ts'eng, the other two stations under my charge.

It is always difficult to discern how far a man is fitted for spiritual work; the surest test will surely be found in the way in which he discharges his duty, whatever that duty may be. For this reason I have written in this letter rather of the work done both by teachers and pupils than of the evidence they have given of real spiritual life. The reality or unreality of this life it is difficult for us to judge of; in many cases, He alone who gives the life can know to whom He has given it. But we often are permitted to rejoice over those who show in their works that they are true children of God, and I trust

that many of those of whom I have written may be numbered amongst His children. Certainly the year that has now come to a close has given me much cause for thanksgiving. God has been with us, God has prospered us. We have had our trials and drawbacks; we have had our deep, almost overwhelming

sorrow; but I most thankfully believe that God's strength has been made perfect in our weakness, and I feel that we may enter upon another year's work with the assurance that our labour will not be in vain in the Lord. May God grant that it may be indeed "in the Lord," and to His honour and glory!

Report of Miss Laurence.

(*Ningpo Station.*)

London, Feb. 18th, 1880.

I have only half a year's work to report this time. From January to June it was performed in defiance of increasing inability, and the growing conviction that mind and body had been overtaxed; but I longed, if possible, to wait till the spring of this year, so as to leave Miss Smith, my helper from the Female Education Society, in a more efficient state. This, however, was not permitted.

1. The *Girls' Boarding-School* has continued much the same as to numbers and ability. We still only get the poorest of the Christians, and this must be the case until we have a set of young men who desire educated wives. At present all are content that the girls should have the merest modicum of learning. The annual examination, held by the Bishop in January, was satisfactory. One very pleasing proof of proficiency in Scripture knowledge was given later by the eldest in the school—a girl of about fifteen. My last Sunday in Ningpo was Whit-Sunday, and in the afternoon I told the children to look out texts upon the Holy Spirit. In less than an hour the papers were handed in, and the first had sixty-three texts, selected from nearly every book in the Bible, beginning with Genesis and ending with Revelation. It was with tearful thankfulness that I accepted this proof that labour in the school had not been thrown away.

2. Two *Day-Schools* have been maintained up to the present. At Ts'iu-ka, where I had so much difficulty in obtaining a house, we have now six children who can read the New Testament. Whenever I could go down there, numbers of women came in, and on Sunday I have had as many as sixty quietly listening to our service and an address on some passage of Scripture.

3. *Boys' Boarding-School.*—This has been carried on in smaller premises,

owing to the Methodist Mission requiring the house in which Mr. Bates was living, the hospital premises of which he had kindly lent to me. The industrial element has therefore inevitably been in abeyance. The school has been superintended by Mr. Bates up to the date of his enforced departure from Ningpo. It is now disbanded until my return to China. A piece of ground at the back of my house has been bought, and two-thirds of the money necessary for building is already in hand. Our dear Bishop, whose last act of kindness before my departure was getting the land levelled, promised that, if I sent him the money and the plan, he would get the house put up ready by the time I got back. Alas! he will superintend no more buildings either of the living or dead stones!

4. *Literary Work.*—In the beginning of the year I translated into colloquial and printed a small geography which I found in use in the Yedo College, and prepared by the Educational Department in Japan. I also continued up to June the preparation of a colloquial version of the Psalms for the Bishop's revision, working with the Rev. Wōng Yiu-ih and my teacher. We only reached the 40th, and these were copied on board ship and sent from San Francisco. Who will now give to our Christians, in a pure and yet easy colloquial, the breathings of "the man after God's own heart"?

5. *Itinerations.*—These were necessarily much limited, but on one occasion I had a very interesting visit to T'ien Dong, the largest Buddhist temple near Ningpo. Here we found three rich families paying high sums for services for their dead ancestors of many generations. The priests must have received 300*l.* that week from these poor deluded people. They were, notwithstanding, willing to hear me talk all day and all night; for when, at 2 a.m., hearing an unusual stir, we went down to see if

there was anything special going on, a company of women eagerly beckoned to me and begged me to tell them "the doctrine." I do not remember ever feeling my spirit more stirred, nor a greater yearning over these poor people,

many of whom are indeed saying, "Who will show us any good?" Their utter contempt for both idols and priests, and yet their blind captivity to their delusions, is one of the greatest anomalies presented by self-contradictory man.

Shaou-hing.

The Rev. J. D. Valentine, whose letters three or four years ago were so full of encouragement and hope, has, we regret to say, had much in the last year or two to cast him down. The little flock of Native Christians has not increased, and some of the converts have given him pain and disappointment. His soul, however, has been revived by the appearance of a fellow-labourer; the Rev. J. B. Ost, with Mrs. Ost, having arrived on January 23rd last, after a journey remarkable for its perils and privations, an account of which appeared in last month's *C.M. Gleaner*. Even before this, however, Mr. Valentine had not been left wholly without encouragement, as the subjoined extract from his Annual Letter will show:—

From Report of Rev J. D. Valentine.

There was just one pleasant gleam of sunshine before the end of the year. On Christmas Day we had, as usual, morning service, followed by Holy Communion. During the service I baptized a man about seventy years of age, a woman between forty and fifty, and her baby. The old man is the father of my solitary Native assistant, and had been waiting for baptism for two or three years. His wife and two grandchildren were baptized some time ago. His son, the Native assistant, I baptized some years ago, and afterwards trained for the post he now occupies, and occupies very efficiently. It is the young shoemaker, mentioned in one of my Reports, whose mother found fault with him for being so fond of reading—a thing she would not be likely to do now, for she hears him preach every Sunday afternoon in our little church, and very sound Scriptural teaching it is that he gives. Besides, he is in the afternoon nearly every day, except Saturday, at the High Street preaching-room, preaching and teaching the Gospel of the Lord Jesus, whilst his mornings he spends in my study, reading or writing, or helping me in the affairs of the church in some way or other. Of all the Chinamen I have had to do with, he is the one that has given me the greatest comfort and encouragement, and, though he is but a plain man, I hope and believe he will be a blessing to his countrymen. His old father bears now the expressive name, "Following the Light" ("Dzæ-kwōng,"

as we write it). Some few years ago, and at the time his son became a Christian, he was in charge of a little Buddhist temple on one of the hills near here. His son's exhortations to leave the temple and to go home and hear about the Christian religion were unheeded for some time. At last the truth of his son's remarks about idols flashed upon his mind. He saw the idol-makers construct the idols of wood and clay, and then carry them up the hill to the temple, and he thought all at once, "What my boy says is right. If these idols had any power, they wouldn't need anybody to carry them up there." And forthwith he left the temple, returned home to where his son was then living—in a little village outside the south gate of this city—little by little took in the truth, attended church regularly—often walking ten miles on the Sunday to do so—and, as I have said, is now numbered amongst the few here who call on the name of the Lord Jesus.

The woman and her baby, baptized at the same time, also belong to a Christian household, her husband being the man who bears the name of "Looking Eagerly for Paradise"; her mother-in-law being the aged Lois, for twenty-five years a vegetarian, and now an octogenarian disciple of the Saviour; and her three little boys, being all baptized and pupils in our day-school. I have spoken of all these, I think, in Annual Letters some time back.

THE MONTH.



ON June 11th (St. Barnabas' Day) a Special Ordination was held by the Bishop of London, at St. Paul's Cathedral, for C.M.S. missionaries, the number being so large that it was not possible to include them in the General Ordination on Trinity Sunday. Seventeen Islington students received deacons' orders, viz., Messrs. A. E. Ball, J. Field, T. H. Canham, C. A. Thompson, J. H. Knowles, I. J. Taylor, C. H. Merk, C. B. Nash, A. J. A. Gollmer, F. Glanvill, J. Henry, G. T. Fleming, C. A. French, F. E. Walton, H. Rountree, E. D. Poole, and S. Willoughby. Mr. Field has already been a lay missionary at Lagos, Mr. Taylor in Ceylon and Tinnevely, and Mr. Henry in East Africa. Mr. Willoughby is an African from Lagos. The Revs. J. Redman, W. G. Peel, and W. Banister, who were ordained deacons last year, received priests' orders, together with the Revs. C. B. S. Gillings and J. A. Dodds. Mr. Gillings received his theological education at the London College of Divinity, Highbury, and went to Lagos as a C.M.S. missionary two years ago, but came back invalided. Mr. Dodds was a student of Islington, and of St. Aidan's, Birkenhead, and has been accepted by the South American Missionary Society. Messrs. Redman, Peel, and Banister are Islington men who were detained in England last year in consequence of the Society's financial position. The candidates were presented by Archdeacon Hessey, and the Bishop was assisted in the laying on of hands in the case of the Presbyters by Bishop Piers Claughton, and Prebendaries Cadman, D. Wilson, and H. Wright. The Gospel was read by Mr. Taylor. The sermon was preached by the Rev. Prebendary Wright, Hon. Secretary of the Society, from Acts xi. 22—24. It is a coincidence worth noticing that the text included the words selected by Canon Garbett for his sermon, in York Minster on the same day, on the occasion of the consecration of the Bishop of Liverpool.

Of the seven missionary students ordained last year, but kept at home for lack of funds, one (the Rev. J. Ilsley) has since been sent to Tinnevely; and four others are now directed to sail this autumn, viz. the Rev. C. Mountfort to Western India, the Rev. J. Redman to Sindh, the Rev. W. G. Peel (previously designated for Japan) to the Telugu Mission, and the Rev. W. Banister to China. Of the present year's men, just ordained, Mr. Willoughby, being an African, will of course return to his own land. Mr. Thompson has been appointed to the new Bhil Mission referred to in another paragraph; and it is hoped that Mr. Ball also may be sent out. The rest are taking curacies in this country for the present. Two University men are to go out, under special circumstances, viz., the Rev. G. H. Pole, of Corpus Christi, Cambridge, who was accepted some time ago for Japan, where he was formerly in the employ of the Japanese Government; and the Rev. J. G. Garrett, of Trinity College, Dublin, who has responded to the Society's appeal put forth some months ago for a Principal for Trinity College, Kandy.

It is with a view to raising, if it shall please God, sufficient funds to enable the Society to send forth this autumn some at least of the fourteen men still detained, that the Rev. E. H. Bickersteth has written the powerful

letter which appears in this present *Intelligencer* (p. 393). His appeal is for the immediate notification of large annual subscriptions. He does not forget how large a proportion of the funds is contributed by persons of small means, and by the machinery of church collections, missionary boxes, &c.; but any increase in these sections of the income must be gradual, and also has to be relied upon for the general advance of the Society's work. In the present emergency nothing will do but the ready self-denial and speedy determination of those to whom God has given larger means. To a letter of Mr. Bickersteth's, probably more than to any other earthly cause, we owe the wonderful response last winter to the appeal for the Deficiency Fund. May God give his present letter a like result!

MR. BICKERSTETH himself, in addition to setting the example of enlarged subscriptions by putting his own name down for 100*l.* a year, has, as will be seen from the Selections from the Committee's Proceedings, given the Society a special benefaction of 1000*l.* to commence a new Mission to the Bhils or Bheels in the neighbourhood of Khairwarra. This place is a military station in Rajputana, in which he feels peculiar interest, from the circumstance that one of his daughters is married to an English officer of a Native Bhil regiment there. The Bhils are a tribe numbering some three millions of souls, and inhabiting the hill ranges in the north of the Bombay Presidency and in Rajputana. It may be remembered that when the attention of the Society was specially drawn, two or three years ago, to the inviting field offered by the Non-Aryan races of India, fresh plans were formed for evangelizing the Santāls and the Gonds, which are now being carried out. The Bhils, however, were mentioned too, and we rejoice that an effort is at last to be made to reach them likewise.

THE Waganda Envoys sailed on June 22nd, in the P. and O. steamer for Aden, whence they will take the British Indian steamer to Zanzibar; the closing of the Nile route having rendered necessary their return by the East Coast. Mr. Felkin accompanies them to Zanzibar, and then (not being strong enough to return to the interior at present) comes back to England. Mr. Stokes, who is now on the coast making preparations for their land journey, will conduct them to Uganda. And, while we write, the Committee are also in treaty with a clergyman of experience who has offered for this Mission.

Her Majesty the Queen has presented each of the chiefs with her portrait, and also sends by them a large picture of herself for Mtesa. The Government have also granted a sum of 30*l.* for further royal gifts, which has been expended upon a small working model of a railway and locomotive, a die for a seal to stamp Mtesa's name in Arabic, a ring, two musical instruments (a cornet and a trombone), and cups and saucers, knives and forks, rugs, &c. Colonel Grant, whose kindness to the Envoys while in England has been very great, has laid out 100*l.* in valuable presents; and Miss Speke, the sister of the late Captain Speke, sends two silver drinking-cups for Mtesa. The C.M.S. Committee send a handsomely bound Arabic Bible.

The Envoys have attended large meetings at Manchester and elsewhere, and much interest has been excited by their presence. They have also visited important manufactories in Lancashire and Staffordshire, and many other objects of interest; but nothing has more struck them than the spires of the houses of prayer pointing heavenwards in all the towns and villages

they have passed on their railway journeys. A detailed account of their reception by her Majesty the Queen will be found in the Selections from the Committee's Proceedings. Photographs of them can be obtained at the C.M. House, price 1s. and 2s.

EARL GRANVILLE, in a speech in the House of Lords on May 28th, stated that there were about 2,000,000 Native Christians in India, and that of these 1,900,000 were Roman Catholics, leaving it to be concluded that the number of Protestants was 100,000. In reply to this, a letter was addressed to the newspapers by one of the Society's Secretaries, the Rev. W. Gray, which appeared in the *Times* of June 7th, and also in the *Guardian*, *Record*, and other journals. Mr. Gray wrote:—

"The Statement exhibiting the Moral and Material Progress and Condition of India during 1872-3, presented to Parliament by the Secretary of State for India, and ordered to be printed July 6, 1874, gave the number of Native Protestant converts in India in 1872 as 318,363. This included Ceylon. Deduct 31,376 given for Ceylon, we get a total for India of 216,978 in 1872.

"Between 1862 and 1872 the increase had been just 50 per cent. Supposing the increase from 1872 to 1880 to be the same (and we have good reasons for supposing that this would be a low estimate), there should be now about 430,000 Native Protestant converts in India (not including Ceylon). 100,000 Native Protestant Christians, in connexion with the S.P.G. and C.M.S. Missions, may be found at present in the one collectorate of Tinnevely, in South India."

NINE of the Islington students just ordained were competitors in the last Oxford and Cambridge Preliminary Examination for Holy Orders. Messrs. Ball and Fleming passed in the first class, and Messrs. French, Glanvill, Knowles, Merk, Nash, Thompson, and Walton in the second.

FURTHER letters from Fuh-chow exhibit a truly sad state of things. Three other Mission buildings in the city have been confiscated, in the teeth of the plainest provisions of the Treaty. The British Consul does nothing—we fear more from want of will than from want of power; and although Mr. Stewart went all the way to Peking to see Sir Thomas Wade, he could obtain no redress. Our much-tried brethren need all our sympathy and support, and all our prayers.

THE *Cambridge Chronicle* gives the following account of the conferring, by the University, of the degree of D.D. upon Mr. G. E. Moule, the Bishop-designate of Ningpo, on May 27th:—

THE PUBLIC ORATOR, Mr. Sandys (Fellow and Doctor of St. John's), in presenting the Rev. G. E. Moule, of Corpus Christi College, Bishop-designate of Ningpo, for the degree of D.D. *jure dignitatis*, after referring in appropriate terms to the missionary spirit for which many members of that College had been distinguished, made mention of the Bishop-designate's rendering of the Book of Common Prayer into two of the Chinese dialects (a work undertaken partly in conjunction with his predecessor, Bishop Russell); and also his translation of the Gospels of St. Matthew and St. John, with his commentary on the latter. He observed that, in the welcome given to Mr. Moule by the University on this occasion, there were three points of happy coincidence. Firstly, the day was dedicated to the memory of another translator of the Gospel of St. John—one who was among the first to render it into our own ancient tongue—namely, the Venerable Bede. Secondly, it was at the hour of the commencement of the Cambridge Flower Show, overcast though it was by the showers then falling (*eodem die quo Floralia nostra forte, ne dicam*

fortasse, celebrantur), that Cambridge was endeavouring to weave its garland of greeting in honour of her son's return from the "land of flowers," where, in his teaching of the people, he had not forgotten to follow the greatest of all examples by gathering themes of instruction from the flowers of the field (see the Chinese Flower Ballad, translated and annotated by Mr. Moule in the *Church Missionary Gleaner* for October, 1877). Thirdly, the degree would be conferred by the Master of his own College, who took his degree in the same Classical Tripos, and was one of his most intimate friends. The Orator then presented Mr. Moule to the Vice-Chancellor *totique senatui*, describing the Bishop-designate as one who was *et suo et fratrum suorum Cantabrigiensium nomine nobis conjunctissimus*, one who had for many years been inspired with an almost fraternal affection for the people of China, one lastly who (not to dwell on precepts of far loftier sanction) had happily illustrated in his life and work the maxim of Confucius: *in toto terrarum orbe omnes sumus fratres*.

At the recent Anniversary (the 66th) of the York Association of the C.M.S., the Archbishop of York delivered a powerful speech in behalf of the Society, and of missionary work in general. He contrasted the condition of the Church now with what it was when Bishop Butler preached his famous sermon for the S.P.G., at Bow Church, in 1729. The great Bishop, who lived in a day when Christianity was generally regarded as something effete and useless, was unable, said the Archbishop, to mention one single result from any of the work of the Society, and stated that its income scarcely sufficed to justify the terms of its charter. How different now! His Grace also referred to the hindrances caused to Missions by the action of white men themselves. "The missionaries preached Christ crucified, the lover of men and the lover of the souls of men, but the hand and the action of the country perhaps preached a different gospel, the gospel of lust and greed, the gospel of negro slavery, the gospel of opium selling to those who do not wish to buy. The wonder to him was that a Mission sent out from such a country, accompanied by all that was worst in public conduct, should prevail at all, and that the missionaries should not be laughed out of the country, when they came in such company, and gave a kind of sanction by their presence to such rule and actions." In illustration of which he quoted the apologetic words in which Bishop Butler, in the sermon alluded to, noticed the rigorous treatment of negro slaves by their white masters. The Archbishop made an earnest appeal for both men and money, contrasting the "pitiful sum" of a quarter of a million a year contributed to the two Church societies with the 140 millions annually spent on drink. After hearing the speeches of Canon Hoare, the Rev. J. B. Whiting, Archdeacon Kirkby, and others, his Grace further remarked that we needed no longer to apologize as though we were labouring for a failing cause, and expressed his conviction that if the facts as they stood could only be brought plainly before the nation, neither men nor money would be wanting to carry on the work.

THE Rev. T. Carss sends a brief but very interesting Report of the Robert Money School, Bombay, which will be read with much thankfulness. In a note he adds the following particulars of the present students:—Brahmans, 60; other Hindus, 183; Romanist 1; Mohammedans, 4; Jews, 16; Protestants, 15—total, 279.

Jan. 14th, 1880.

I am thankful to be able to report that our Institution continues to hold a

good place among the Mission-schools of the Presidency, not only in a missionary, but also in an educational, point of view.

It will be seen from the Appendix to this Report that we again did well at the Matriculation Examination. The school was examined this year by the Government Inspector, and obtained a grant of Rs. 1810—more than Rs. 400 in excess of the previous grant. Our fees, which average about Rs. 250 a month, and our grant, now meet more than three-fourths of the cost of our teaching-staff.

My own view of missionary education is that, unless there is direct preaching of Christ and Him crucified in a school, it does not deserve the sympathy or confidence of the friends of Missions, however efficient it may be in an educational point of view. Educational success I regard merely as a means to an end,—namely, to bring a large number of boys under the sound of the Gospel.

The school is opened with prayer either by Mr. Jani Alli or by myself, and I trust that a spirit of prayer pervades all our work. The Bible is taught daily by our Christian staff,—namely, Messrs. Alli, Jackson, Anandrao, and myself; and as even the secular subjects are taught, I trust, in no secular spirit, frequent opportunities are found or made of speaking of Christianity. The claims of the Gospel are also affectionately pressed upon the boys individually.

It has pleased Him whose I am and whom I serve to make me the first since the school was established, forty years ago, to introduce a Brahmin student into the Church of God. A young Brahmin, about eighteen years of age, was brought to me in the early part of last year by Mr. Anandrao, our Christian master. His knowledge of the truth was very slight and very imperfect. I at once received him into the school, and made arrangements for him to live here.

He received religious instruction, not only in the school, but also privately, and he seemed to receive the truth in the love of it. He most willingly and entirely renounced everything connected with Brahminism, and became more and more anxious to confess Christ in baptism. As his very long probation fully satisfied me of the sincerity of his convictions, I baptized him on New Year's Day, in our Mission church, in the presence of the whole of our Mission body in Bombay and of some Native Christians; and I have faith to believe that the devout prayers of those who surrounded the font will be heard, and that he will remain Christ's faithful soldier and servant unto his life's end.

As in former years, so in this, there have been several interesting cases, which I do not mention, as they have not resulted in open confession of Christ by baptism, though they abundantly prove that God is working with us, and that His Word does not return unto Him void. We know that no labour in the Lord is in vain, therefore we are steadfast, unmovable, always abounding in His work.

A most interesting work was begun a few months ago, under my superintendence, amongst the servants of European gentlemen. The agent was once a servant himself, and gradually rose to be butler of the chief European club in Bombay. I have known him for about eighteen years as a man respected by Europeans and Natives, and as a most consistent, liberal, and active Christian. His visits and instruction are much valued by the servants, and already there are signs of some soon becoming candidates for baptism. I heartily commend this work to the prayers and sympathy of all God's people.

THE Rev. Jani Alli reports as follows concerning his Hostel for Christian boys at Bombay :—

Bombay, December, 1879.

The Lord has blessed me wonderfully in this charge. There are nine boys and young men, representatives of three branches of Christ's Catholic Church, planted in this land by the three countries forming the United Kingdom. Seven belong to the Church of England—four of last year, and three fresh comers; one of the latter is a son of

the Rev. Lucas Maloba, of our Society. One comes from the Irish Presbyterian Mission at Surat; he is reading for the B.A. degree, and as there is no College division attached to the Robert Money School, he goes to the Institution of the Free Church of Scotland. The ninth belongs to the Free Church of Scotland; he and the Church of England boys attend the Robert Money School, and

there are—two in the 6th (the class below the matriculation one), two in 5th, three in 4th, and one in 3rd standards respectively. Nearly every one of these did well in the last examination of the school, two obtaining scholarships of Rs. 8 and 4, and one obtained the highest marks in three subjects out of five, and thus is at the head of his class. Here I have great cause for thankfulness. You will see that the hostel has grown during the year, both in numbers and efficiency.

In connexion with the hostel, I might be allowed to make one remark. Some of the school-boys and our neighbours have taken somewhat remarkable notice of it. Last year the hostel was in a

back and obscure street; in March I removed into this house, which is larger and nearer to the school, and also more in the Native part of the city, though it is on a busy and noisy road. People passing by, and seeing the name-board, and the boys playing in the compound, have asked me whether I would admit others besides Christians. A Brahmo-Brahmin wanted to send two or three of his young connexions. The school-boys, observing the order and regularity in the house, have more than once remarked on the disadvantages they labour under in the preparation of their lessons, and one (a Jew) wished even to be admitted. They were very sorry to be refused admission.

Mr. Jani Alli also refers to his work as a teacher in the Robert Money School. We must quote one paragraph:—

Mr. Potts, of Cambridge, the editor of *Euclid, Paley, &c.*, has rendered me a great help in connexion with the school. I must tell you that in my first year at Cambridge Mr. Potts devoted an hour to me every day *gratis*, and that most cheerfully. Private tutors only give three hours a week, and charge 8*l.* a term. Mr. Potts not only took very great interest in me and my studies, but also

took—and takes even to this hour—the deepest interest in the Christian education of India. To forward the cause of Christ, and to encourage me in school work, he sent out, in August last, books for prizes in the school, and for reference in the hostel, of the value of 10*l.* Thus I have a nucleus of a library for the boarders.

On Feb. 9th a large and interesting gathering of Maori Christians was held at Otaki, New Zealand, to commemorate the first establishment of a Mission in that district just forty years ago. The Bishop of Wellington, Dr. O. Hadfield, himself the C.M.S. missionary who first preached there, in 1840, was present, together with several missionaries and the four Native clergy of that diocese, the Revs. Rawiri Te Wanui, Henari Te Harekau, Pineaha Te Mahauariki, and Arona Te Haua. An immense tree has been shaped into an obelisk forty feet high (a foot for a year), with a cross on the top, as a permanent “memorial pole.” Collections which had been made by the Christian Natives in aid of their Church Endowment Fund were brought in, and, though not complete, amounted to 630*l.*, only 10*l.* of which had been contributed by Europeans.

BISHOP SARGENT's Annual Report has been received, and we hope to print it shortly. The number of adherents in the C.M.S. districts of Tinnevely has risen from 50,075 to 53,210, an increase of 3135. There have been 1511 adult baptisms. The Bishop mentions that of the many thousands that have joined the Christian community in the past two years, only three hundred have gone back, some to their old heathen ways, and others drawn aside by the Romanists.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, May 10th.—The various committees and sub-committees were appointed for the year.

The Secretaries reported that the meeting of the Honorary District Secretaries had been held on May 5th, that the discussion was eminently practical and the tone hopeful, an earnest desire being manifested to carry out the scheme of assigning definite districts to the Honorary Secretaries, as described in the Memorandum recently issued by the Committee.

A letter was read from General Sir William Hill, forwarding copy of the rules which had been drawn up for the guidance of the new Church of England Zenana Missionary Society, expressing the hope that they would be approved by the Committee of the Church Missionary Society, and that the new Society would be pronounced in close alliance with the Church Missionary Society. It was resolved,—That this Committee are satisfied with the constitution of the Church of England Zenana Missionary Society as described in the Regulations submitted to them, and will gladly welcome the co-operation of that Society as an independent organization in their great work.

A letter was read from the Rev. J. C. Hoare, of Ningpo, stating that a good site for the proposed College in that city had been offered at a reasonable price. The Rev. Canon Hoare being present, gave additional information, and stated that 2500*l.* had been already raised towards the cost of the College, so that no expense would fall upon the Society. The Committee heartily approved the proposal to purchase the site mentioned, and to erect thereon the new College buildings.

Committee of Correspondence, May 18th.—The Committee considered the case of the Rev. G. H. Pole, who, having served as an engineer in the employ of the Japanese Government, and having returned to this country, and taken his degree at Cambridge at his own expense, with a view to missionary work, had been accepted by the Society. Mr. Pole was looking forward to going out to Japan in the autumn; but three out of the five new men to be sent out this year had been located, and other Missions appeared to be more in need of reinforcements. The Rev. Canon Hoare being present, spoke in warm terms of the efficiency of Mr. Pole, to whom he had given a title for orders, and who had been acting as his curate for the past six months at Tunbridge Wells, and urged the obligation the Committee were under to send Mr. Pole to Japan this year. The Committee agreed, under the circumstances, to sanction the departure of the Rev. G. H. Pole to Japan during the present year.

Captain Foote, formerly of her Majesty's ship *Daphne*, recently returned from the East Coast of Africa, was introduced to the Committee, and gave an interesting account of his visit in August, 1879, to Mpwapa, speaking in warm terms of the efficiency of the missionaries, the well-chosen situation of the Mission, the healthiness of the climate, and the general prospects of the Mission. He stated further, that he had been recently appointed to the command of her Majesty's ship *Ruby*, on the Bombay station, whence he hoped to have the opportunity of visiting Mombasa. He also assured the Committee of the interest with which in years past he had seen something of the Society's work in West Africa. The warm thanks of the Committee for his kindly interest were expressed on their behalf to Captain Foote by the Chairman, Sir William Hill.

Several letters having been received from friends of the Society, asking if the Committee proposed taking action upon the appointment of the Marquis of Ripon to the Viceroyalty of India, and the matter having been referred to this Committee by the General Committee, it was resolved after discussion that, while deeply lamenting the appointment of a Roman Catholic Governor-General of India, the Committee did not consider it to be within the sphere of the Society to take any action in the matter at present.

The Committee considered certain proposals made to them from India with reference to the appointment of one of the Native pastors connected with the Society as a Native Bishop in Tinnevely, and, thinking it important to look forward to the congregations connected with the Society in Tinnevely being ultimately under a Native Episcopate, agreed that it was desirable to take steps to promote the appointment of a Native Bishop, and they directed the Secretaries to communicate with the Bishop of Madras and the Madras Corresponding Committee on the subject.

The Committee took into consideration a proposal by the Rev. E. H. Bickersteth, that the Society should send an ordained missionary to labour among the Bhils in the neighbourhood of Khairwarra—a people numbering some three millions; Mr. Bickersteth being prepared to guarantee the sum of 1000*l.* to meet the expenses of the Mission for three years, leaving the Committee free, at the expiration of that time, to continue the Mission or not as the providence of God might direct. Mr. Bickersteth, being present, urged his request upon the Committee, and quoted from letters from the Bishop of Calcutta, warmly encouraging the commencement of such a Mission, and stating his readiness to hand over the small church already erected to the Society. The Committee considered that, under the circumstances, they could not do otherwise than accept with much thankfulness the offer of the Rev. E. H. Bickersteth, on the understanding that they should be perfectly free to remove the Mission at the close of three years, if they thought it necessary to do so.

A telegram from China was read, stating that three houses in Fuh-Chow had been confiscated, and that the city must be abandoned. The Secretaries said that the Memorial drawn up by the Committee on the subject of the difficulties at Fuh-Chow had been submitted to the Foreign Office; but, owing to the illness of Lord Salisbury and subsequent political events, the Secretary of State for Foreign Affairs had been prevented from receiving a deputation. The Lay Secretary was directed to communicate with the Foreign Office with a view to a deputation waiting upon Lord Granville.

The Lay Secretary reported that her Majesty the Queen having expressed her desire through the Foreign Office to receive the Envoys from King Mtesa at Buckingham Palace on Friday, May 14th, together with the Rev. C. T. Wilson and Mr. R. W. Felkin and himself, they were in attendance accordingly on that day; that, on being presented to her Majesty, Namkaddi, the principal chief, presented the letter from King Mtesa, and addressed her Majesty in Luganda, stating that he and his companions had been sent by his master to see England, and to learn if all that he had been told of the power and might of England and of her Majesty the Queen was true. This was translated by Mr. Wilson, to which her Majesty replied that she hoped they had been interested by all they had seen. Namkaddi returned suitable acknowledgments to the effect that all they had seen was far beyond their expectations, and that they had had much kindness shown them. Her Majesty, who, during the interview, held the letter from King Mtesa in her hand, then passed it to Lord Granville, and having asked one

or two questions, the audience terminated. By the Queen's request, the Envoys then made their signatures for her Majesty's Birthday Book, using for this purpose, as Mr. Wilson explained, something approaching to the mark they place on their cattle. One of the attendants then showed the party over the Palace, and the Envoys were much pleased with all they were shown.

Letters were read from the Bishops of Nelson and Waiapu, the Rev. T. S. Grace, jun., the Rev. W. Goodyear, and Mr. J. Thornton, on various matters connected with the New Zealand Mission. Mr. Grace, being now about to join the Society's Mission in the northern island, prior to doing so desired to visit England next year, which the Committee sanctioned, on the understanding that the expense should not be borne by the Society. The transfer of the Rev. G. Maunsell to Opotiki was also sanctioned, provided that no increase was thereby caused in the Society's expenditure, or an alteration in the arrangements for the management of the Tauranga district.

Committee of Correspondence, May 25th.—A letter was read from the Rev. W. H. Wright, of Cheltenham, referring to the interest taken by his congregation in Mr. A. E. Ball, of the Society's College, and inquiring whether, in the event of the entire funds for the first year being supplied, the Committee would be willing to send him out this year. Considering the age of Mr. Ball, and his position in the College, the Committee felt the importance of sending him into the Mission-field without delay, and expressed their willingness to send him out this year as one of the five intended for 1881, provided that the contributions to cover the whole expenses of the first year were paid to the Society's account before the necessary arrangements were made.

The Rev. W. Clayton, having returned home from the Telugu Mission through failure of health, had an interview with the Committee, and conversation was held with him on the prospects of the Mission. Mr. Clayton drew attention to the prospect of considerable accessions from amongst the Mālas in the neighbourhood of Masulipatam. He also referred in very hopeful terms to the present state of the Noble School, and to the caste girls' schools, with between two and three hundred pupils in them, which had been under Mrs. Clayton's care in Masulipatam.

A telegram was read from Ceylon, stating that the Rev. A. R. Cavalier had been ordered home on account of failure of health; also, Minutes of the Ceylon Conference on the probable need of reinforcements in the Ceylon Mission next year, vacancies having been caused by the removal of the Rev. V. W. Harcourt to South India, of the Rev. A. R. Cavalier to England, and by the death last year of the Rev. E. Blackmore. It was resolved that an additional Missionary be sent out at as early a date as possible to reinforce the Tamil Cooly Mission; but the Committee expressed their regret that the state of the Society's funds prevented their sending out new Missionaries to occupy other vacancies, and their hope that superior Native helpers would be brought forward as much as possible.

Committee of Correspondence, June 1st.—The Rev. W. Banister, who was appointed to China last year, but retained at home for want of funds, was appointed to the Fuh-Chow Mission to go out in the ensuing autumn, the need of reinforcements in that Mission being exceedingly great, especially in view of the uncertain state of the Rev. R. W. Stewart's health.

A letter was read from the Rev. E. H. Bickersteth, stating that he and

Mrs. Bickersteth had determined to give the 1000*l.* for the new Bhil Mission himself, in order that the raising of it might not interfere with the general funds of the Society, and enclosing cheques accordingly. The Committee expressed their grateful sense of Mr. Bickersteth's deep interest in the Society's work, and appointed Mr. C. A. Thompson, a student in the Society's College, to commence the new Mission at Khairwarra.

The Committee, having had before them proposals made by the Calcutta and the Punjab and Sindh Corresponding Committees upon the recommendations of the Educational Report of last year, agreed to sanction the following. In the Bengal Mission, it was agreed to sanction the retention of the Anglo-Vernacular School at Garden Reach. In the Santhal Mission, it was agreed to sanction certain re-adjustments of the work, the effect of which would be to supply more normal training for schoolmasters and schoolmistresses in the Mission, and to make some provision to meet the desire which is gradually springing up among the Santhals for higher education. And in the Punjab and Sindh Mission, it was agreed to sanction the retention of the Bannoo Anglo-Vernacular School. In each case sanction was agreed to on the understanding that no expense exceeding the estimate for the current year be undertaken without reference to the Parent Committee.

REPORTS, &c., RECEIVED FROM THE MISSIONS

From April 14th to June 14th, 1880.

West Africa.—Mr. N. S. Davies (Account of visit to Monrovia and Lagos); Mr. J. A. Alley (Journal, Jan. 1st to March 31st, 1880); Messrs. Taylor and Morgan's Missionary tour to the interior of Port Lokkoh, March, 1880.

Yoruba.—Mr. J. A. T. Williams (Journal for Palma, quarter ending March, 1880).

Niger.—Rev. T. C. John (Annual Letter).

Nyansa.—Mr. A. M. Mackay, Uganda, Nov. 2nd, 1879, and Jan. 7th, 1880; Rev. G. Litchfield, Uganda, Nov. 2nd and 23rd, 1879, and Jan. 3rd and 7th, 1880; Mr. C. W. Pearson, Uganda, Nov. 24th, 1879, and Jan. 7th, 1880; Mr. A. J. Coplestone, Uyui, March 16th, 1880.

Mediterranean.—Mr. G. Nyland (Report for Ramallah, 1879); Rev. J. Huber (Journal for quarter ending March 31st, 1880).

Panjab.—Report (20th) of Amritsar Mission, 1879; Report (14th) of Peshawar Mission, 1879; Report (4th) of Native Church Council, 1879; Report (10th) of Medical Mission, 1879.

North India.—Rev. B. Davis (Journal); Report of Secundra Orphanage, 1879.

South India.—*Madras C.M.S. Record*, May, 1880, containing Reports of Palamcottah, Pannikulam, Mengnanapuram, Cambridge Nicholson Institution, and Ellore School.

N.W. America.—Rev. J. Hines, Rev. E. J. Peck (Annual Letters); Rev. T. Clarke (Report for Battleford); Mr. Pratt (Journal, Feb. to May, 1878).

NOTES OF THE MONTH.

ORDINATIONS.

At a Special Ordination held by the Bishop of London at St. Paul's Cathedral, on June 11th, 1880, the Revs. J. Redman, W. G. Peel, and W. Banister (*C.M. Intelligencer*, 1879, p. 443) were, with the Rev. C. B. S. Gillings, returned Missionary from Yoruba, admitted to Priests' orders; and the following students from the Islington College, to Deacons' orders:—A. E. Ball, T. H. Canham, G. T. Fleming, C. A. French, F. Glanvill, A. J. A. Gollmer, J. H. Knowles, C. H. Merk, C. B. Nash, E. D. Poole, H. Rowntree, C. A. Thompson, F. E. Walton, and S. Willoughby, a Native of Africa. Mr. J. Field, returned Missionary from Lagos, Mr. I. J. Taylor, from S. India, and Mr. J. Henry, from East Africa, were also admitted to Deacons' orders.

RETURN HOME OF MISSIONARIES.

Yoruba.—The Rev. J. A. and Mrs. Maser left Lagos in April last, and arrived in England on May 30th.

South India.—The Rev. J. and Mrs. Cain left Madras May 7, and arrived in England on June 11th.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the special ordination of missionaries at St. Paul's on June 11th. Prayer for all the men; and especially for the success of Mr. Bickersteth's appeal for enlarged subscriptions to enable the Society to send them out. (Pp. 393, 445.)

Prayer for the Waganda Envoys, that they may have a safe journey back to Central Africa; that their return may exercise a favourable influence on the prospects of the Nyanza Mission; and that they themselves may learn and embrace the truth as it is in Jesus. (Pp. 437, 446.)

Prayer for the Fuh-Kien Mission in its present sore trials. (P. 447.)

Prayer for the Ningpo College (p. 440); for the Robert Money School (p. 448); for the Hostel at Bombay (p. 449).

Contribution List.

In the following list of receipts from May 11th to June 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire : Denchworth.....	16	8	Bromley Common : Trinity Church.....	3	12	9
Grove.....	8	0	Charing.....	2	3	3
Letcombe Regis.....	36	12	Erith : St. John's.....	13	2	0
Reading.....	100	0	Four Elms.....	3	11	10
Bristol.....	500	0	Greenwich : Parish Church & St. Mary	67	0	0
Cheeshire : Bromborough.....	1	5	St. Nicholas-at-Wade.....	1	18	3
Congleton : St. Stephen's.....	1	6	Seasalter.....	2	14	9
Neston.....	24	17	Shortlands : St. Mary's.....	19	0	10
Cornwall : Penponds.....	8	16	Tunbridge Wells.....	600	0	0
Philleigh.....	1	13	Lancashire : Liverpool, &c.....	300	0	0
St. Just-in-Roseland.....	3	8	Leicestershire : Horninghold.....	1	5	1
Cumberland : Great Broughton.....	5	0	Lincolnshire : Cadney.....	2	3	6
Derbyshire : Ashford.....	5	6	Humberstone.....	3	7	9
Derby County Fund.....	12	10	Kirkby-on-Bain.....	2	15	2
Derby and South Derbyshire.....	100	0	Middlesex : City of London :			
Kyam.....	6	1	St. Stephen's, Coleman Street.....	8	10	0
Greasley.....	8	16	Ashford.....	2	2	6
Winskill.....	20	13	Bloomsbury : St. George's.....	62	12	8
Devonshire : Buckerell.....	1	2	Camden Hill : St. George's Juv. Asso.	3	2	8
Devon and Exeter.....	150	0	Carlton Hill Church.....	20	4	2
Devonport Dockyard Chapel.....	4	11	Friern Barnet.....	4	11	2
Plymouth, &c.....	150	0	Fulham : St. John's.....	18	0	0
Dorsetshire : Blandford.....	23	0	Hampstead.....	100	0	0
Bredy, Little.....	12	17	Harrow Weald.....	11	19	9
Compton Abbas.....	11	8	Hornsey : Christ Church.....	2	16	4
Gusage : All Saints.....	3	17	Kentish Town : St. Silas.....	19	7	
Hampton.....	8	16	Kilburn : St. Mary's.....	62	13	7
Haselbury Bryan.....	1	8	Holy Trinity.....	16	0	0
Hinton : St. Mary.....	2	6	Knightsbridge : All Saints.....	74	2	9
Langton.....	3	14	Mayfair : Christ Church.....	11	0	0
Melcombe Bingham, &c.....	11	16	Southgate.....	41	10	5
Parkstone.....	3	0	South Kensington : St. Paul's.....	62	15	0
Essex : Grays.....	13	1	Stepney : Parish Ch. Green Coat Sch.	5	5	0
West Ham, &c.....	1	4	Twickenham : Holy Trinity.....	1	2	0
Gloucestershire : Amberley.....	20	0	Northamptonshire : Cretton.....	4	11	9
Bourton-on-the-Water.....	5	0	Fotheringhay.....	4	13	6
Dorington.....	1	18	Loddington.....	3	1	6
Selley.....	5	12	Northampton.....	100	0	0
Hampshire : Bournemouth : Holy Trinity	49	4	Nottinghamshire : Carlton-in-Lindrick	18	11	0
Christchurch.....	26	4	Oxfordshire : Oxford : Ch. Ch. Cathedral	10	0	0
Mudford.....	5	10	Stanton : St. John.....	1	5	6
Odiham.....	22	11	Woodstock.....	1	0	2
Ringwood.....	1	17	Shropshire : Ashford Bowdler.....	7	6	0
Southsea : St. Paul's.....	2	4	Hodnet.....	18	16	3
Iale of Wight : Carisbrooke.....	10	0	Lilleshall.....	8	5	2
Oakfield : St. John's.....	2	9	Peplow.....	3	12	9
Channel Islands : Guernsey.....	50	0	Smethcott.....	2	14	10
Huntingdonshire : Leighton Bromswold	6	0	Stottesdon.....	1	4	6
Kent : Belvedere.....			West Felton.....	1	14	11
All Saints (including 2l. for China)...	30	10	Somersetshire : Taunton, &c.....	100	0	0
Bexley.....	3	14	Staffordshire : Burton-on-Trent.....	21	15	10
Bickley (Mrs. Tallent).....	1	0	Kinver.....	4	11	10
Blackheath.....	20	0	Stone.....	30	0	0
			Suffolk : Barham.....	14	7	

Clare.....	1	5	0
Groton.....	5	0	0
Hoxne District.....	7	1	4
Newmarket: St. Mary's.....	5	1	0
Sibton.....	2	5	0
Surrey: Bermondsey: St. James'.....	14	18	11
Camberwell: All Saints'.....	50	0	0
Chipstead.....	7	0	0
Clapham Park: All Saints'.....	14	10	3
Farnham.....	10	6	
Ham.....	3	15	0
Lambeth: St. Mary.....	3	14	2
Merton.....	14	12	7
Peckham: St. Mark's.....	6	10	0
Penge: Holy Trinity.....	4	2	7
Redhill.....	120	0	0
Streatham: Christ Church.....	31	16	0
Immanuel Church.....	58	13	6
Wimbledon.....	46	17	9
Emmanuel Church.....	30	11	3
Sussex: Forest Row.....	4	8	8
Hove: St. John the Baptist.....	16	7	1
Lower Beeding: Holy Trinity.....	7	14	6
Warnham.....	4	16	1
Warwickshire: Colleshill.....	21	5	6
Westmoreland: Ambleside.....	61	0	0
Barton.....	6	12	6
Wiltshire: Chippenham.....	20	0	0
Worcestershire: Hagley Church Union.....	2	15	0
Long Sapey.....	2	4	8
Yorkshire: Beverley.....	33	4	0
Bilton.....	11	10	9
Dishforth.....	2	6	0
Marton-le-Moor.....	12	8	
North Cave, &c.....	18	6	0
Pickhill.....	4	1	6
Skipton.....	4	17	2
Staincliffe.....	20	0	0

ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen.....	14	0	0
Denbighshire: Ruabon.....	2	2	2
Glamorganshire: Canton.....	1	0	0
Cardiff.....	2	12	9

SCOTLAND.

Edinburgh Scottish Episcopal Board of Foreign Missions.....	77	18	0
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IRELAND.

Hibernian Auxiliary.....	800	0	0
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BENEFACTIONS.

Bathoniensis.....	500	0	0
Beatty, Lt. Col. J., R.E.....	5	0	0
Berwick, Hodgson, Esq.....	20	0	0
Brooke, Sir Wm. De Capell, Bart.....	10	0	0
Buttanshaw, Rev. John, Bath.....	50	0	0
Cadman, Rev. Preb.....	21	0	0
C. B.....	200	0	0
Cooper, Samuel Joshua, Esq., Barnsley.....	100	0	0
C. J. C.....	25	0	0
Dewe, Miss, Reading.....	25	0	0
Dillott, Francis, Esq., Fenchurch Street.....	5	5	0
E. W.....	20	0	0
Fisher, Rev. H., Higham.....	5	0	0

Friend of the Society.....	5	0	0
From a Young Man.....	5	0	0
Hunt, Rev. W., Wells.....	100	0	0
In Memoriam, L. A. S.....	5	0	0
Jowett, W., Esq., Ramsgate.....	10	0	0
Lydall, J. H., Esq., Ladbroke Grove.....	10	0	0
Paine, W. D., Esq., Reigate.....	25	0	0
Part of a Legacy.....	25	0	0
R. B.....	35	0	0
Thankoffering.....	5	0	0
Thankoffering, C. E. J.....	5	5	0
Thankoffering from J. C. W., Clifton.....	5	0	0
"Two Friends".....	10	0	0
Wilkinson, Mr., Longford.....	5	0	0

COLLECTIONS.

Anonymous.....	10	2	
Battersea: St. John's Children's Mission.....			
Army, for M. C. Home, by Rev. W. J. M. Ellison.....	13	1	6
Castle Bellingham Class-room Miss. Box.....	1	12	10
E. H. H., Miss. Box.....	1	19	9
Friends in Tottenham.....	2	2	0
Hampton Wick: School Children, by Rev. F. J. C. De Crespigny.....	10	6	
McClintock, Miss G., Hillsborough, Miss. Box.....	16	9	
Rendall, Miss, Miss. Box.....	1	14	2
Roake, Miss C., Addlestone.....	1	10	0
Robson, Mr. R. B., West Bromwich, Miss. Boxes (5).....	2	3	6
St. Paul's, Maidstone, Working Party, by Mrs. Kilpeck.....	17	0	
Windsor, Mrs. Wm., Children's Miss. Box.....	1	5	6
Working Men's Bible-class, Cotham, Bristol, by Rev. Henry H. Streeten.....	1	4	0

LEGACIES.

Dillwyn, late Mrs. Geo.: Exors., W. D. Sims, Esq., F. Alexander, Esq., and Lewis Fry, Esq.....	500	0	0
Ditto (for Disabled Miss. Fund).....	19	19	0
Fitzgerald, late Rev. H. J., West Lulworth.....	7	0	0
Gibbons, late Miss Emma: Exors., Thos. Wight, Esq., and B. Gibbons, Esq.....	90	0	0
Jakeman, late W. F.....	13	17	6
Musgrove, late R., Esq.: Exor., Rev. W. A. Prideaux.....	4	11	3
Tunstall, late George, Esq.: Extrix., Mrs. Eliz. Tunstall.....	50	0	0

FOREIGN CONTRIBUTIONS.

America: Canada: Ontario: Ladies' Memorial Church Sewing Society.....	5	0	0
China: Hong Kong: St. Peter's.....	6	3	9
Corsica: Ajaccio: Trinity Church.....	4	14	2
Prussia: Dusseldorf.....	3	2	3
Switzerland: Clarens.....	2	17	0

PALESTINE MISSION FUND.

A. D. B.....	500	0	0
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VICTORIA NYANZA MISSION FUND.

Burgess, Miss S., Clifton.....	20	0	0
Pavenham.....	5	10	0
Yarborough, Col. C. C., Tunbridge Wells.....	50	0	0

The Secretaries thankfully acknowledge the receipt of the following *Parcels, &c.*, for the North-West America or Rupert's Land Mission:—

For *Archdeacon Cowley*, from Miss Elliott, Broadwater.

For *Bishop Bompas*, from Miss Cox, Torquay.

For *Rev. J. Settee*, from Mrs. Warwick, Kilsby.

For *Bishop Horden*, from Rev. R. Phayre, West Raynham.

For the *Agarpara Orphanage*, from the Harold's Cross Working Party, Dublin, per Mrs. Wallace, and from the St. Paul's Missionary Working Party, Maidstone, per Mrs. Kilpeck.
For the *Secundra Orphanage*, from Mrs. Barton, Croydon.

All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

AUGUST, 1880.

ON THE RELATIONS BETWEEN THE ENGLISH AND COLONIAL EPISCOPATE AND THE CHURCH MISSIONARY SOCIETY.



What is commonly termed the Ceylon Question originated through a misunderstanding between the present Bishop of Colombo and the Church Missionary Society, it may be convenient to offer a general review of the relations which have existed between the English and Colonial Episcopate and the Society from the beginning to the present time. There is still a good deal of ignorance prevalent on this topic, arising from various causes—in some instances, we fear, from culpable misrepresentations. There are not wanting persons ready to say, in an off-hand way, that the Society is and has been carried on in antagonism with Bishops. This is mere idle and unfounded assertion, if it does not merit more serious condemnation. It is perfectly true that, when it originated, the Society lacked episcopal patronage; but the fault did not rest with it. Eighty years ago, missionary effort can hardly be said to have had an existence in connexion either with the Church of England or with Dissent. It was a time of great spiritual deadness and apathy. Even the Society for the Propagation of the Gospel had then no missions to the heathen.* Some Lutheran effort in South India, under the auspices of the Society for Promoting Christian Knowledge, alone witnessed to this branch of Christian duty. The Moravian Church, to its eternal honour, was then the Missionary Church of Protestantism. No English clergyman had ever gone forth to Africa or the East as a missionary. Even Bishops of the Church of England, who in this respect reflected the deadness of the times, were by no means clear that Missions were a duty of the Church. The great name of Horsley is arrayed against them in his celebrated sermon before the House of Lords. When, in 1817, the then Archdeacon of Bath—who had never, during a long ministry, subscribed sixpence to the S.P.G., and had never once advocated its cause—"in the name of the Lord Bishop of the diocese, in his own name, in the name of the Rectors of Bath, and in the name of nineteen-twentieths of the clergy in his jurisdiction," protested

* In a speech delivered at Bristol, the late Bishop Wilberforce hazarded the statement that in the south of India there were whole districts of regularly communicating and worshipping Christians, and that the work was begun by the Gospel Propagation Society. (*Speeches on Missions*, p. 254.) The Bishop's assertion was wholly a mistake, and at variance with his own statements on other occasions. (Compare other passages in the same volume, p. 16.) We advert to the matter as the misstatement is constantly being reproduced by persons who ought to be well informed, and apparently rests on a competent authority.

against the formation of a branch of the C.M.S. in Bath, and threatened to call in the constables to turn the assembly out, together with a Bishop who was in the chair, he only too correctly represented the animus towards Missions pervading the Church of England at that time, clergy and laity alike. The feeling then was, it was a phase of morbid fanaticism to be discouraged and repressed. This notion paralyzed even the officials of the S.P.G. at that time. One of the most devoted and beloved missionaries of that Society used to recount the chilling reception which he met with when, in the ardour of youthful enthusiasm, he tendered his services to the Society. The then Secretary earnestly entreated him not to commit himself rashly; he did not think that there was any opening for him, but he would consider and see if it was possible to send him out anywhere! Eventually he went forth a sort of forlorn hope to India, the precursor of many able and excellent men who have laboured nobly and successfully there as the agents of the S.P.G. It is our conviction, from considerable study of the times and prolonged investigation, that praise, not blame, attaches to the C.M.S. for having organized itself as it did, and gone forward to the task of rescuing perishing souls in the absence of any other active agency; nor, again, were the Bishops of the Church of England to be censured for holding aloof until it had proved itself an effective handmaid of the Church. The experiment was a bold and hazardous one; the resources were apparently inadequate; the difficulties then far more formidable than they are now. There might have been utter collapse, especially with the virulent antagonism raised among the clerical and lay enemies of Missions in England. As in the matter of the Wesleys, so also in the case of Missions, undue blame has been attached to Bishops which ought more properly to have been charged on the spirit of the times. It would be easy to impugn their conduct by arguing from the present to the past, but this would be most unfair. History has not blamed King Edward for leaving the Black Prince in straits that he might win his spurs honourably. It was not only in the case of the Church Missionary Society that our Bishops were at first chary of patronage. Churchmen can hardly forget their attitude to the Episcopal Church in America. The real fact is that in those days "the times were out of joint," and official inaction had to be supplemented by individual zeal and energy, if the work of Christ was to be done. It may now be convenient to forget or ignore all this, but it should neither be forgotten nor ignored.

But was the Church Missionary Society, in its foundation or in its early history, antagonistic to the discipline of the Church of England? To this an unhesitating negative can be given. It was from a strong conviction that Churchmen should carry on Missions on Church principles that the Society sprang into existence. An appeal to the Archbishop and Bishops for their countenance was a primary act. Had there been indifference among evangelical men on this point, the comprehensive constitution of the London Missionary Society might have sufficed for them, repelled as they were from the societies of their own Church. We have not space to commemorate the active part which the founders

of the Society took in promoting the Indian Episcopate, while still without episcopal recognition themselves, nor the munificent support which they gave to the first Bishop, even when he was refusing to recognize or license their missionaries,* as a thing *ultra vires*, beyond the terms of his Letters Patent. We aver that, in the earlier years of the Society, its members were faithful, devoted, zealous adherents of the Church of England, its doctrines, and its discipline. Nor has it at any period degenerated from this position. Gradually individual Bishops gave in their adhesion. Now all the English Bishops are numbered amongst its Vice-Presidents. It must require no small amount of distortion of facts to represent such a Society as disaffected to the Church of England. Its ready willingness to accept the mediation of the Archbishops and Bishops in the recent difference with the Bishop of Colombo should be proof positive that it is willing to be guided by episcopal counsels. Again, the abundant freedom hitherto accorded, both by English and Colonial Bishops, to its ordinary working ought to be accepted as a proof of confidence in the loyalty and the wisdom which has characterized the Society's operations. It would be no very difficult thing to prove that there have been occasional strains in the relations of other societies with Bishops, but this would be an invidious line of argument, and may with propriety be passed over. We will only remark that these difficulties have usually proceeded from the same quarter as that from which the attacks have originated, which the C.M.S. has had to face. Still it is a matter for special thankfulness that the occasions have been so rare when tension has become extreme. If a comparison were instituted between the difficulties which the Home Episcopate has had to encounter in its dealings with the clergy, and those which Colonial Prelates have had to face from missionaries of the C.M.S. abroad, the latter would be a vanishing quantity not to be appreciated. It is due to the Colonial Episcopate to add that their support has been most valuable, their kindness very great, and that, even when missionary work has not been strictly within the sphere of their official duties in their relation to the State, they have been unsparing in their exertions to help it forward.

Two instances, however, have occurred in the history of the Society in which temporary differences did occur between the Society and the Colonial Episcopate. One of these—the first, and most serious—arose in a most unexpected quarter. It was with the justly-venerated Bishop Wilson. Some account of it will be found in Mr. Bateman's life of that Prelate. Several points are there noticed which may be referred to before dealing with the principal one. One contention did not concern the Bishop, nor did he claim jurisdiction in it. It related to the constitution of the Corresponding Committee at Madras. The Society has always held that the management of its affairs, involving, necessarily, large secular concerns in foreign dioceses, should be in the hands of per-

* It might be objected, "Why did he refuse to license C.M. missionaries when there were other missionaries in India?" The answer is that those sent out by the Christian Knowledge Society were Lutheran ministers, not clergy of the Church of England. (See previous note, on mistake of Bishop Wilberforce.)

sons nominated abroad, but approved of in England. This was demurred to by some of the clergy in Madras, and official claims were preferred inconsistent with the principles of the Society. Mr. Bateman looks back with some fondness to the time when Archdeacon Corrie selected the Corresponding Committee himself, which was "content to register his experienced decisions, and to carry out his prudent counsels." This might have answered in the infancy of Bengal Missions, but could hardly be continued when they extended, and most important secular business and interests were concerned. Archdeacon Corrie was a warm friend of the Society, but subsequent archdeacons might have been most hostile to it, or at least quite indifferent. No Society, however, could be expected to accept the decisions registered by a foreign Archdeacon, who might be a complete stranger to them; nor could an efficient committee of independent English gentlemen be assembled simply to register these archidiaconal injunctions. Inasmuch, however, as the Bishop did not himself insist upon this point, it would be unwise to rake up old and forgotten personalities—for such they were.

Another difficulty alluded to by Mr. Bateman was the action of Mr. Rhenius in Tinnevely. The employment of Lutheran missionaries in India, in default of English clergymen, was no novelty in Missions. Ziegenbalg, Gerické, Schwartz, Kohlhoff, and other illustrious names, had been sent thither by the S.P.C.K., and English High Churchmen glory in their deeds when in their service. Shortly after Bishop Wilson arrived in India, Mr. Rhenius—a most devoted and able missionary of the C.M.S.—had become unsettled through the malign influence of the celebrated Plymouth Brother, Mr. A. Norris Groves. Mr. Bateman would have conveyed a more accurate account of the Society's action if he had, besides mentioning the origin of this difficulty, also detailed its conclusion. After earnest but ineffectual remonstrance, in hopes that schism might be avoided, the Parent Society sent out the Rev. J. Tucker, Fellow of Corpus Christi College, Oxford, as their Madras Secretary, by whom Mr. Rhenius and his adherents were disconnected from the Society thoroughly and effectually. For the sake of the maintenance of Church order, of Church services, and Church property, all disaffected to the discipline of the Church of England were removed from the Society, though it was like cutting off a right hand. There was for years a grievous schism in Tinnevely, but it has since died out, and there has been no recurrence of the evil. The interference was far more effectual and decisive than that of the Bishop in the Caste question. Therein he acted most nobly and fearlessly, not scrupling to reverse the judgment of his amiable but ill-informed predecessor. But the evil still lingered, and does linger. On the further matters alleged by Mr. Bateman (pp. 277—281), those who are curious in past controversy may compare the statements in the recently-published life of the Rev. H. Venn (pp. 197—201). We refer to it now, because in the "Ceylon Question" the five Prelates, who cannot be supposed to be indifferent to proper ecclesiastical order, coincide thoroughly with the opinions asserted by the eminent layman who was then the leading spirit in the Calcutta Corresponding

Committee. The recent modification in the Society's rules has been in accordance with the view taken by the Five Prelates, but it was enunciated fifty years ago by Sir C. E. Trevelyan in reference to the debate between Bishop Wilson and the Society :—

Up to the time when I left India, the state of the question between the Bishop and the Corresponding Committee of the Church Missionary Society was, as well as I can recollect, as follows :—The Bishop claimed an absolute unlimited power of withholding a licence to preach from the Society's missionaries. The Committee replied that the possession of this power by the Bishop would place the Society's operations on an extremely precarious footing. One Bishop might object to High Church missionaries, another to Low Church missionaries, another to zealous Evangelical missionaries, and another might denounce the Church Missionary Society itself as a body for which no precedent was to be found in the primitive times of the Church. Any Bishop might object to the plans of the Society for the local distribution of their missionaries. In short, all the operations of the Society, and the very existence of the Society in India, would, by the acknowledgment of an arbitrary absolute veto on the appointment of missionaries, become dependent on the will of the Bishop for the time being. The Society might always be coerced into submission, even in matters which belonged to itself alone, and an institution regulated on fixed principles and intended for future ages would become liable to all the fluctuation and all the precariousness of a single irresponsible opinion. But, although the Committee objected to the Bishop exercising an arbitrary discretion of refusing a licence, they were quite willing that he should exercise a legal constitutional discretion, subject to fixed rules, which, while they protected the Society from any extraordinary exertion of authority on the part of the Bishop, would leave him full power of rejecting improper candidates. They were also not only willing but anxious that the Bishop should exercise the full authority of his office over their missionaries after they had been appointed to their stations. What the Committee wished was that it should be treated as an English lay patron, and that its missionaries should be treated as English clergy, both as respects institution and subsequent episcopal control. To this the Bishop replied that his power of withholding a licence was not arbitrary, because it was subject to the canons and usages of the Church, the decrees of the Councils, &c. He also stated that his decision was liable to an appeal to the Archbishop of Canterbury. To which the Committee rejoined that the canons and usages of the Church and the decrees of Councils were too obscure and uncertain a rule for general guidance; that the appeal to the Archbishop would be attended with serious delay; that it would place us in a very undesirable position towards our own Bishop, and that it applied no remedy to our own main grievance, which was the substitution of individual discretion for fixed general rules. The Bishop replied that he had no wish to exercise despotic authority, or to be vested with greater powers than the Bishops are in England; that he would himself make no rules which would be binding on his successor, but that, if his Metropolitan should subscribe rules for him, he would gladly abide by them.* As well as I can recollect, the above is the substance of the Conference between the Committee and the Bishop; and the point really at issue, and the proper mode of settling it, seem to me to be sufficiently clear. It cannot be the wish of any party to establish a spiritual tyranny in India, and to vest the Bishops there with such an arbitrary, unlimited control over the appointment of clergymen to cures as they do not possess in England, or probably in any other country. What is wanted is evidently the establishment by proper authority of such rules as will leave the Indian Bishops full power to reject unqualified clergymen who are presented to them for licence to preach at particular places, at the same time that they will protect the Missionary Societies and the Church at large from any capricious and improper exercise of this power. The position of the Church Missionary Committee is not in

* Bishop Wilson recognized the superior authority of the Metropolitan of Canterbury, and the power of appeal to it.

every respect similar to that of the English patrons, and the position of Indian missionaries does not answer in every particular to that of either English beneficed clergymen or curates; but, as far as I can judge, the rules under which the English clergy are approved by their Bishop when they are presented to any cure would answer equally well if they were applied to the case of Indian missionaries who are presented to the Bishop for a licence to preach at any particular station. Mr. Simeon's trustees present to a living; the nominee submits his letters and testimonials to the Bishop, who peruses them and questions the nominee, if he thinks proper to do so; and if nothing appears against his orthodoxy, morals, and ability, the nominee is instituted as a matter of course. In like manner a curate is nominated by an incumbent, and, if nothing appears against him on the above heads, it is *impossible*, as has been expressed to me, that he should be rejected. This is all we want in India. Under the operation of the rules in force in England, the patrons and clergy are protected, at the same time that the discipline of the Church is maintained; and we—not unreasonably, I think—expect that the same rules, the same protection, and the same discipline should have effect in the branch of our Church which is established in India.—C. E. T.—*Venn*, pp. 198—200.

The difference in the status between missionaries and stipendiary curates in England is now acknowledged; the fancied analogy was misleading, and could not hold good in the hour of trial. After these first difficulties, incidental to a novel position, were overcome, the Bishop's former affection for the Society returned in undiminished ardour; it continued unabated to his death. His action with it was most harmonious. What his final and deliberate judgment was, after an episcopate extending over twenty-six years, may be gathered from the following extract:—

Towards the close of his life Bishop Wilson gave a striking proof of his confidence in the Society. He had originally intended to attach to his cathedral a body of missionary canons, for whose maintenance he had provided an endowment, chiefly from his own private resources; but, after ten years' experience, and, above all, from the difficulty of securing a due supply of suitable men for the work, his lordship made over (1857) to the Society's management the main portion of this fund, "having proved," to use his own words, "that Indian Missions can be more efficiently conducted by such a Society at home than upon an independent footing, even though under episcopal management."—*Venn*, p. 202.

The other difficulty may be more briefly dismissed. It was of very small importance. The late Bishop Spencer, of Madras, before quitting England, had taken counsel with a most eminent English Prelate. He had been imbued by him with the most violent prejudices against the Society, and had derived from him a number of misconceptions, which he rashly embodied in his first charge on landing. When respectfully requested to substantiate his assertions, he admitted that it was impossible to do so, and replaced his adverse statements by a very laudatory paragraph, which now appears in the printed copy of his charge. Each succeeding year the confidence of the Bishop in the Society increased, and he identified himself more thoroughly with it. To the last hour of his life he constantly advocated it, and during the latter years of his episcopate its missionaries were among his chosen friends and intimates.

It will be satisfactory to the friends and supporters of the Church Missionary Society to be assured that the result of recent controversies has been completely to vindicate the policy which they upheld forty

years ago, and that, after very brief estrangement, the fullest confidence was extended to its Committee by the Bishops with whom it then occurred. What they then contended for has since been recognized as just and reasonable by the highest authorities in the Church of England.

We have now to pass over a long period of uninterrupted harmony in India, before we reach any fresh discrepancy between the Society and the Episcopate. As Mr. Bateman testifies, "from that moment to the present (1861), no interruption has occurred in the harmonious and successful working of the Calcutta Branch of the Church Missionary Society." The same is true of the other Indian branches. We now pass on to the consideration of the resolutions adopted by the Indian Bishops, in March, 1877. In these, as is notorious, the Society could not thoroughly concur; on the contrary, they were compelled to place their dissent from them on record. It may, however, be said that in India no practical results have followed from them; so far as we are aware, they may rather be viewed on both sides as declarations of principles. In the Indian dioceses ecclesiastical affairs have been, and still are, conducted as under previous episcopates. It would, therefore, seem superfluous to consider here what might be viewed as abstract propositions enunciated but not enforced. Indeed, in their present shape they are only the opinions of Bishops, adopted among themselves in private conference, and avowedly contemplating references to other parties, the results of which are not before the Church. From the tenor of them, they are confessedly susceptible of modification. We forbear from further comment; nor would it have been necessary to have introduced mention of them here, except that some of the questions which arose in Ceylon exemplify what might have been the bearing of these episcopal resolutions on missionary work, and the relations of the Society to the Episcopate, had they passed from the region of theory into that of practical action.

We will now, therefore, proceed to review the past of Ceylon, as a Mission field, rejoicing that we can treat even recent controversy as matter of history, and with the dispassionate treatment becoming that which is of the past.

English Protestant effort was commenced there almost immediately after our assumption of the island in 1798. Several preachers of the Gospel were introduced from the Danish Mission at Tranquebar, among whom Christian David, a Hindu catechist, was conspicuous. In 1808, General Maitland expressed to Dr. Buchanan his conviction that some ecclesiastical establishment ought to be given to Ceylon. The first English missionary (1800) was a Mr. Andrew Armour, a Wesleyan, originally a private soldier. He was employed by the Hon. and Rev. Mr. Twistleton as clerk in the Fort Church. He translated the English Liturgy into Singalese, and always conducted his ministrations in strict conformity with the services and doctrines of the Church of England. He preached both in Singalese and Portuguese, and was one of the principal agents in the revival of religion in Ceylon. After labouring for more than twenty years, h

was ordained by Bishop Middleton when on his second visit to Ceylon in 1821. In 1804 the London Missionary Society sent out three missionaries. These were followed, in 1814, by the establishment of a Baptist Mission. Simultaneously almost, a Wesleyan Mission followed, including Dr. Coke, the friend of John Wesley; he did not, however, reach the island, but died at sea. They were heartily welcomed by the Government chaplain, Mr. Bisset, and, in the absence of chaplains, often officiated to the troops. One result of the Wesleyan ministrations was the remarkable conversion of one of the most celebrated High Priests of Buddhism in the island. On Christmas Day, 1814, he was baptized in the Fort Church by the chaplain, Mr. Bisset; Mr. Twistleton preached on the occasion, and the convert's two sponsors were Messrs. Clough and Armour, two Wesleyan ministers. We must leave it to the sticklers for ecclesiastical propriety to determine whether this was a work of God or not. The next in the field were the Americans, in 1816, whose efforts have been principally concentrated on the peninsula of Jaffna. It was in 1818, more than sixty years ago, that the Church Missionary Society first commenced its operations in Ceylon. They were followed, twenty years afterwards, by the Society for the Propagation of the Gospel, in 1838.

The relations of Ceylon to the Episcopate must now be noticed. It was added to the diocese of Calcutta in 1818, but the Crown appointed Mr. Twistleton Archdeacon, and it was notified to Bishop Middleton that the appointment in future was *not* to be with the Bishop. This was by no means satisfactory to him, and he wished he had not meddled with Ceylon. In 1825 the island was visited by Bishop Heber, subsequently by Bishop Turner, and again in 1834 by Bishop Wilson, when the first confirmation was held. He met with much trouble and difficulty, but the conflict was with the Government and with the chaplains, not with the C.M.S. His conduct towards the missionaries was marked by a truly paternal character. "We have great cause for thankfulness to the Father of mercies who has appointed such an overseer" (*C.M. Record*, 1831, p. 193). "On Friday he visited and examined the seminary of our American brethren at Batticaloa." "We trust much good has been done by his Lordship's visit" (*C.M. Record*, 1832, p. 31). At the dinner (after the visitation) his Lordship, on proposing Mr. Lambrick's health, said that he had seen nothing in India that had pleased him so much as the Christian Institution at Cotta. He also said that he had been requested by the Governor to make known the strong conviction which he had of the good which the missionaries were doing in the colony (*C.M. Record*, 1835, p. 162). For an account of the intercourse between the C.M.S. missionaries and the Bishop of Madras, see *C.M. Record*, 1840, pp. 229-235, also the Bishop's letter to the Earl of Chichester, *C.M. Record*, 1843, pp. 160-163. "The missionary clergy seem to be all that the most ardent lovers of missions could wish them to be; full of faith and of good works, the fruits of faith, pious, and sober, and vigilant." In 1845, the first Bishop of Colombo, Dr. Chapman, who died recently, was appointed. There had then, for nearly half a century, been Missions in Ceylon before episcopal

superintendence was much more than a name. At least 25,000 Christians had been gathered out of heathenism by various societies without episcopal intervention. They had all renounced idolatry; they had all been baptized; they were all believers in the Lord Jesus Christ as their Saviour. There were ecclesiastical differences among them, but they had these gifts in common. In what light are these converts to be viewed by the Christian Church? Manifestly in an island like Ceylon, evangelized under the circumstances we have just described by so many sections of professing Christians not likely to yield subjection one to another, many of whom were before the Church of England in the field, the utmost consideration and forbearance is necessary in pressing ecclesiastical claims, and there should be no attempt to shut out of the Church of Christ those whom God has assuredly called into it.

Six or seven years after the first Bishop was appointed to Ceylon, although there were, and had been Bishops in India, the *Colonial Church Chronicle* (Jan. 1859) maintained that "Colombo was the only diocese where the heathenism of India is actually encountered in something really like the faith and the energy, and the unity and the love, of the Church of Christ." This reads oddly when placed side by side with a passage in Bishop Wilson's *Life* (p. 454). On his arrival at Colombo (1848), "for the first time he found a Bishop; there were many local matters full of embarrassment, but he declined entering into them, confining himself to his duties as Metropolitan." It is no secret, we believe, that there were very serious troubles in the Colombo diocese; but, as they do not concern us, we decline entering into them. The assertion, however, of the *Colonial Church Chronicle* implied, if it did not distinctly state, that all Christian work done in Ceylon previous to the arrival of a Bishop was naught. It led to a rejoinder to the High Church periodical in the pages of the *C.M. Intelligencer*. As it maintains important propositions, and was not written with reference to subsequent controversies, but enunciates generally views maintained by the C.M. Society in less troublous times, we give insertion to it:—

We are ready to admit to the fullest extent the necessity, in Church Missions, of the Episcopate at a certain stage of progress. But prior to that, in the initiative and purely evangelistic state, we not only cannot admit the necessity of the presence of the Episcopate, but we doubt its desirableness. We have already, in our last volume, dealt fully with this subject, and until the arguments we have advanced be answered, and their unsoundness proved, which has not yet been attempted, it is not necessary to repeat them. But, independently of all this, the action of the Episcopate in the field of Missions depends on the direction given to its influence and energy, whether it be used for or against the Gospel. The Episcopate may be so misdirected as to prove a great obstruction to Gospel truth, and a great injury to the growth of the Native Church. If the individual who fills it is sound in the faith, regarding the simple truth of redemption through the blood of Christ as that in which, so far as immortal souls are concerned, efficacy to help and save is only to be found; if, in his own heart, he has proved its renovating power, and gathers encouragement from this in his efforts to bring it to bear on the consciences of others; a wise and discreet man, who, by the judicious use of ordinances and arrangements, seeks to supplement and not supersede the continued enunciation of the Gospel message; then, in such hands, the Episcopate, as in Rupert's Land, or

the thrice supplied, and now, for the third time in seven years, vacant see of Sierra Leone, carries with it abundant blessings to the Mission field. But we cannot subscribe to the extreme view, that without the Episcopate the Gospel itself is unproductive; that it is only since the appointment of its first Bishop there has been a real and sound evangelizing of the heathen in the diocese of Colombo.—*C.M. Intel.* for 1859, p. 172.

To the foregoing opinions we subscribe heartily. One only explanation we would wish to add. It is not to be understood that Bishops of only one "school of thought" are alone embraced in it. There have been Colonial Bishops varying from each other in this respect, who have materially helped forward the work of the Society. Occasionally, as might be expected, differences of opinion have existed. It is not the case in England that all the clergy in a diocese at home unreservedly approve of all their Bishops' theories, or co-operate with them in all their plans. Liberty of judgment is claimed and accorded on both sides. We appeal unhesitatingly to the clergy of the Church of England whether this is not so, and whether it ought to be otherwise. Again, it is not to be expected that there should be in a diocese the same warm sympathy between a Bishop and clergy belonging to conflicting schools as when there is more approach to unanimity. Each reader must illustrate this for himself out of his own experience. What ought to exist, however, is mutual respect and forbearance; toleration in all things not unlawful; no pressure of unjust demands; and, on the other hand, no wilful contempt of lawful authority. With this exercise of Christian charity, it has often happened that the C.M.S. has found warm friends and upholders even among Bishops from whom it was constrained to differ. The "great Bishop," as his friends termed Bishop Selwyn, astonished—nay, shocked—Mr. Keble by his warm eulogies on the Society; he was fairly bewildered. Bishop Milman was an advanced High Churchman, of a very noble type. Whatever his previous fancies or theories may have been when he went out to India as Bishop of Calcutta, when there "he worked heartily with both the Missionary Societies. Though it might have been supposed that his theological sympathies would have inclined rather to the Society for the Propagation of the Gospel, he co-operated zealously with the Church Missionary Society also. We have the testimony of one who was their Secretary for the first five years of his episcopate that he and many other missionaries revered the Bishop as a true Father in God, who entered into their work with all the cordiality of a brother missionary."* It is not, therefore, because—to use a favourite figure of Bishop Wilberforce, which he was constantly repeating when depreciating the C.M. Society through the country—as he phrased it, the Society is blue, its Committee blue, and its missionaries blue, that it can only work with "blue" Bishops. It has worked with them, especially in India and Ceylon, of all shades and colours. No Bishop of Ceylon, from the first foundation of the Bishopric in 1845, has been of ecclesiastical or theological sentiments similar to those maintained

* *Life of Bishop Milman*, p. 367.

by the Society. They themselves were not in all respects identical in their opinions. There were grades in the rigidity of their Churchmanship. It could not, therefore, but be that some differences of opinion must have existed. These, however, when they occurred, were not unduly—certainly not unlawfully—urged upon the one side, and were maintained respectfully on the other. There was no breach of those feelings of respect and lawful submission which were due to the episcopal office. On the other hand, in many ways the Bishops, especially when engaged in conflicts with other portions of the clergy, testified the confidence they reposed in the loyalty and moderation of the missionaries of the C.M.S. in a very striking manner. More than once Bishops of Colombo, for reasons we do not particularize, selected a missionary of the C.M.S. to hold the office of their Commissary, deputing, as far as they could, the management of the diocese into the hands of one whom they trusted and valued. It is needless to add that there was no difficulty whatever about carrying on the Society's work of evangelization. Licences were granted without hesitation to its missionaries; candidates whom they presented for ordination were readily accepted; confirmations of the young were duly held—in point of fact, the missionary clergy received no more interruption in their work from their Bishop than do the clergy in England. The action of the Episcopate proper to the island was consequently hailed as an advantage. As for revocation of a licence, except in one solitary instance, such a thing was never dreamt of.* Thirty years from the constitution of the See of Colombo thus elapsed. There was not in the diocese the unity and the love fondly imagined by the *Colonial Church Chronicle*. On the contrary, there was a good deal of bickering and strife, but it raged in other quarters. The Mission Churches, however, "had rest throughout" the island "and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

With regard to the present Bishop of Colombo, our earnest desire is to speak with the most sincere respect of him. It would be unjust and ungenerous to assert that he has not throughout been actuated by what he imagines are excellent intentions. Under what we conceive to be a mistake, but a mistake in which he was by no means singular, he accepted his present position under the impression that he was to be a "Missionary Bishop," and that the object of his appointment by the Queen was that he should be engaged in missionary work. This was highly to his credit as a Christian minister. The Earl of Carnarvon, to whom he was indebted for his nomination, distinctly held this opinion. Neither he nor the Secretary of State adequately realized the risks they were running by ostentatiously transforming a function

* The allusion is to a mistake of the kind-hearted but somewhat impetuous prelate just deceased—Bishop Chapman. An excellent missionary of the C.M.S. had set sail in a dhony for the south of India, contemplating a few days' absence from his duties. The dhony was caught in a gale and driven out to sea. The missionary was rescued by a passing vessel, but carried a long way from his destination. Weeks—we believe months—elapsed before he could make known his whereabouts. The Bishop, under the impression that he had quitted the diocese without proper testimonials, duly countersigned, revoked his licence. Of course the mistake was cleared up in due time, and rectified to the satisfaction of all parties.

which might in many ways, without offence and with the hearty approval of all good men, help forward missionary work substantially, though indirectly, into an agency most difficult to vindicate. It was, however, with this impression that Bishop Copleston landed in Ceylon. He had already, in spirit and in intention, confused what should have been kept apart. This, we venture to think, has been at the root of the difficulties which have occurred. The Five Prelates, on his behalf, and no doubt enunciating his assertions to them, declare that he "altogether repudiates the intention" of placing the Society's missionaries in a position subordinate to the chaplains appointed by himself. This, however, was by no means the opinion entertained by the clergy whom he brought with him when he landed in Ceylon; for before they had been fairly settled in their spheres of labour they proceeded "to subordinate" the missionaries, and this with so much high-handed zeal that the Bishop, when remonstrated with, had to disavow and rebuke their intemperate action. This was, to say the least of it, very unfortunate.

However, the Bishop repudiates the intention now. But we must confess ourselves in a great difficulty to understand how he can hope "to fuse all races into one organization." The Prelates declare that he is strongly of opinion that this ought to be the case. But this seems impracticable unless in almost all important spheres chaplains are subordinated to missionaries or missionaries to chaplains. This fusion seems of necessity to comprehend the establishment of parishes similar to those in England. Here it is the exception to the rule when there is more than one incumbent to a parish. There are a few cases scattered throughout the country where three or four rectors work in the same parish with co-ordinate authority; but this is by no means a system which has met with general acceptance, or which is calculated to work comfortably. The usual course is for one rector or vicar to manage with one or more subordinates commonly denominated curates. In Ceylon, however, if a similar system prevailed, which would be the rector—the chaplain or the missionary? There is, no doubt, some possible explanation of this, but it escapes us. As we think others will be in a similar predicament, notwithstanding the Bishop's disclaimer, we would be glad of some definite proposal which could be judged upon its merits.

If, for instance, the Bishop had persisted in refusing his licence, Missions which have been for so long the work of the Society would have been substantially taken away without their consent, and transferred from them to persons nominated by the Bishop. In what plight would the Native Christians have been? One of three courses would apparently have been open to them. They must either have attended the ministrations of the chaplain, and so be removed from the spiritual control of the missionary; or else they must have resorted to some other place of worship where the missionary could minister to them; or, lastly, on Sundays and other days, the missionary must have made his way to them: but where would he have ministered? Upon the first and third of

these three courses we must remark that, notwithstanding the Bishop's earnest disclaimer to the Five Prelates, it would require no ordinary amount of ingenuity to come to any other conclusion but that the Bishop must, after all, have divided the diocese into definite districts of a quasi-parochial character; put chaplains in charge of these districts, and placed the Society's missionaries (however long they may be settled in their work, and however great their success) in a position analogous to that of stipendiary curates in England, subordinate to the chaplains appointed by himself." Indeed, the first of the three goes further, for it removes the missionary altogether from his flock, and does not suffer him himself or through his agents to minister publicly to them. In the last of the three, certainly the missionary, if he ministers in the church, must be subordinate to the chaplain. He can, so far as we can discover, preach there only upon toleration. Of course, with the cordial approval of the Bishop, the congregation might have been transferred to some other building than that in which it has been accustomed to worship; so that, while the chaplain was pursuing his own avocations, the missionary work could have proceeded as heretofore, only in another locality.

There has, we trust, now been a solution of this difficulty; otherwise, in one case, an old-standing Mission, which is throughout the work of the Society, would have been transferred altogether from them to a chaplain who has never laboured in it either individually or by his predecessors.

On the fusion principle of mixing up the various Native tribes with European, all this is perfectly clear and intelligible. The Government establishment and the missionary work would be identical. Upon that point, as the Five Prelates declare, there is a strong divergence of opinion. It must be for our readers to determine whether we have overrated the importance of the issue involved. When, however, Bishop Copleston frankly licenses either Mr. Jones or any other missionary to Kurunegala in conformity with the advice of the Prelates, the consideration of the question is not prejudged, but simply postponed for future solution. So it will, we presume, be necessary also to sanction a place of worship wherein he may officiate. This would be a happy solution of a difficulty which has arisen from the intervention of the chaplain with the work of the missionary.

There is another delicate question which has arisen in Ceylon. In the cathedral at Colombo the Sacrament of the Lord's Supper is administered with many surroundings, and with ceremonies, some of which are not adopted in our English cathedrals, or in the vast majority of English churches. Now, with the ritual practised in the cathedral at Colombo, the Society has no kind of concern. It would be wholly out of place here either to comment upon it, or to refer to it, inasmuch as it is wholly extraneous to the work of the Society. No rule or regulation has ever been laid down by the Society, either prohibiting its agents from participating in Communion in churches beyond its control, or enjoining them to do so. They have reposed confidence in them as loyal clergy of the Church of England that they would not involve themselves in illegal practices, either in or out of churches, and there they have

been content to leave the matter. Indeed, it may be broadly stated that the difficulty which has occurred was never even anticipated; consequently, no sort of legislation was ever attempted, even if it had been advisable. It is not the business of the Church Missionary Society to set itself up as an authority in questions of Ritual when these questions do not affect its work or its agents. In this condition of perfect freedom accorded to its agents, sundry of them, in the exercise of that individual liberty of conscience which is the precious privilege of every believing Christian, felt that they could not participate in rites which were not divested of illegality. It is due to the Bishop to state that he did make some concessions; but there was one practice to which he did attach extreme importance—that is, assuming what is commonly called the Eastward Position. Now, if he did assume this so that the manual acts of consecration of the elements were so performed that they were distinctly visible to the congregation, in this it is admitted there would have been no illegality.

In the exercise of their Christian liberty, several missionaries intimated their intention of not communicating at the cathedral on the day of visitation. The administration of the Lord's Supper is no necessary portion of a visitation, as it is at ordinations. If so, there is probably no Bishop on the English Bench, except the more recently consecrated, who has not been guilty of irregularity. The fact is that the practice is one of very recent introduction in the Church of England. The younger clergy are accustomed to it, but their elder brethren are conscious that it is a recent novelty. Indeed even now the practice in England is not universal, although usual. We advert to this simply to show that the abstention of the missionaries was not an innovation on their part, nor any breach of the laws connected with visitations. As the particular incident is a matter of the past, we pass it over with this brief comment. The reasonable course to be pursued would seem to be that, although there may be circumstances trying, even if not offensive, to tender consciences, yet that, when illegality has been discontinued, or at least temporarily suspended, the wishes of the Bishop should be yielded to for the sake of peace and harmony upon what may be termed official occasions. Of course it might be that the service would still be very painful and distressing, communicating no comfort to the soul—a reluctant conformity instead of a season of refreshing. But, where there is law and respect for authority, there must be some diminution of individual liberty; and where no compliance is exacted with what is positively sinful and superstitious, forbidden by the laws of the Church, something may with propriety be conceded. It would, of course, be clearly understood that it was an act of deference to one in authority, but that it could not and would not entail any subsequent implication in ritual offensive to the conscience elsewhere or under other circumstances. But, if there be illegality in the services of the cathedral, neither should the Bishop require the participation of those who object, nor should the missionaries, upon any consideration, be *participes criminis*. Those who maintain them would have abundant reason for objection if they found those whom

they sent forth to be witnesses of the truth, discrediting it by being mixed up in proceedings which the law of the Church of England explicitly condemns. We have no doubt that good feeling on the part of the Bishop, and the reverence which he himself entertains for the Sacrament of the Lord's Supper, will leave participation henceforth at the discretion of individual worshippers. If there could be a matter in which anything savouring of coercion would be unseemly, it must, in the estimation of all Christian people, be coercion practised in the matter of the Lord's Supper.

There is one further question which deserves notice ; that is, the "so-called Synod" which Bishop Copleston is endeavouring to establish in Ceylon. To a superficial observer it might seem as though it were a mere logomachy whether an assembly of the clergy in Ceylon or elsewhere is termed a Synod, or a Diocesan Conference, or a Conference of the Presbytery under the presidency of the Bishop ; but in the eyes of a very important person—namely, Bishop Copleston himself—the distinction is a very serious one. He has already, in the year 1876, held what he termed a Conference of the Presbytery. In summoning it he expressly declared that it was only a Conference for the purpose of advising the Bishop, and that it was "because we do not meet to legislate, to elect, or to administer finance, but simply to take counsel upon a point of clerical discipline that I have not thought it necessary to seek the help of the faithful laity by calling together the formal Synod of the Diocese." We do not believe that there ever has been a Synod assembled in Ceylon, although there may have been efforts in this direction. But if there were one under the presidency of Bishop Copleston, the object of it, as he originally stated it, would be to "legislate, to elect, or to administer finance." There is nothing of this description in the Church of England ; even the Houses of Convocation are not invested with this power, except by special permission. It is not very clear, therefore, how a Bishop holding Letters Patent from the Crown, and with powers, necessarily circumscribed, could hold a Synod for the purpose of "legislation." If the legislation carried on by a Crown Bishop, and by a number of Government chaplains, salaried by the State, were to be more than a mere assertion, it would surely require, in some form or another, the assent of the State. As we are not lawyers, we do not pretend to say whether this would be through the medium of the Queen in Council or the English Parliament dealing with the affairs of a Crown colony. It can hardly be possible for an individual Bishop with a following of clergy to enact laws !

There is of course, what is commonly called the "mutual compact" system, which prevails in South Africa and New Zealand ; but an indispensable preliminary of this is the surrender of Letters Patent and the constitution of an independent Church, which may or may not be in communion and accordance with the Church of England. It is improbable that any Government would consent to their servants, whom they send out and maintain, joining such an anomalous body as this. Why should it be expected from the Church Missionary Society ? It would be surely unwisdom on the part

of the Society's agents to meddle in such an affair. It is perfectly true that, after all, there might be no legal value in the results arrived at. But still there would be a certain amount of responsibility in helping forward even a delusion. The Five Prelates have been most careful not to commit themselves by recognizing any possible Synod in the diocese of Colombo. This they have effectually guarded by the insertion of the words "so-called" before the term. "A Conference without legislative authority" is a very different matter. Meetings of this description are being continually held in England. Some persons take an interest in them; a great many, among the laity especially, do not notice them in any way. Nobody, however, not even those who are present, feels in the least degree bound by any conclusions come to. If the Bishop of Colombo thinks that advantage would result from occasional consultations with his clergy in these informal assemblies, there could be no reason why those who are at leisure to attend them, or who might be specially requested, should not do so. It ought, however, as a matter of common prudence, to be an indispensable preliminary that the title, the nature, and the objects of these meetings should be duly announced, so that there might be no misconception afterwards. The Society cannot be blamed if it models its instructions to its agents in accordance with language employed by the experienced Prelates to whom reference was recently made, on the understanding that missionaries who are so disposed may attend a conference which does not contemplate legislation. Bishops most assuredly understand the force and purport of ecclesiastical language. They must, too, have accurate conceptions of the real position of the Ecclesiastical Establishment in Ceylon.

As we have written rather with an outlook to the future than with reference to past or passing difficulties, we do not dwell here on the question of licences. It would, besides, involve the consideration of many minute questions of detail which would be out of place in this paper, and which we most fervently hope need never again be adverted to. The state of things has been confessedly most "unsettled and unsatisfactory," and we can pretend no more than do the assembled Bishops fully to understand it. But there is no true friend of the Society who would not heartily join in the language used in our April number (p. 210). We feel assured that it is really "forgetting all such issues, as a solemn duty, to brace itself to labour harmoniously with the Bishop, so far as in the Society lies, in the great work of spreading the Gospel of Christ among the heathen." Is this to be the result after these unhappy differences?

The Past, however, is and ought to be the Past. There is what is more important—that is the Future. Except through the adoption of extreme measures, either on the part of the Bishop or of the Society, there is no reason why, as the Five Prelates urge, notwithstanding the great divergence of opinion between the two parties as to the final constitution of the Church in a country like Ceylon, the solution should not be gradual. It is only fair, however, to the Society and its supporters, that the policy which the Society has steadily had in view for

many years past should be clearly reiterated. This policy has been pursued through much obloquy and peristent misrepresentation. As the Society's labours are among the heathen, and it has ever, as much as possible, avoided intermeddling in work among Europeans and colonial settlers, although in some cases it has been found impossible to escape interference, it has naturally occupied itself with the development of the converts into a Church. In many of its most important Missions, it can never be anticipated that the European will be more than a fractional element, often of a most shifting and uncertain character. This element is also in its habits, in its modes of thought, wholly diverse from the Native populations. No effort which has been put forth has produced any real fusion between the Englishman and the Hindu or the Chinese. We buy from them, we sell to them, we rule among them, we plant on their territories, but we live in a world apart. We communicate to them our learning, our science, our military tactics, our inventions, our religion, but they assimilate these things after their own fashion. It is in most rare and exceptional cases that the Oriental is transformed into the Occidental, or the Occidental into the Oriental. When this transformation takes place, it is not always successful. The Spaniard, the Portuguese, and sometimes the Frenchman, amalgamates perhaps more readily than the Englishman. This is charged against us as a defect. But what is the fact? When this amalgamation has occurred, it has resulted in distinct deterioration of the European. What are the Portuguese in Africa or India? or the Spaniards in South America? They are degraded units, hardly distinguishable from the corruption around them. On the other hand, he would be a bold man who would say that young Bengal has been a success. It is a common charge against Missions that they too Europeanize Natives. This is not wholly devoid of foundation. It has rarely been aimed at by European missionaries, but has sometimes been the indirect consequence of their efforts. The Europeanization has been spontaneously sought after in many cases by the Native Christians, and not always with good results. The wisest Missionaries see danger in it, though they are cautious how they struggle against it, for fear their motives should be misunderstood. They do not want their converts to be apes of Europeans, but a self-respecting and self-constituted body. The indecencies of heathenism, as its cruelties and licentiousness, have to be put away, but further interference in Native customs is much to be deprecated. In countries such as India, China, Ceylon, the aim and object of missionary effort should be the gradual constitution of a Native Church developing itself spontaneously with as little interference as possible from without. If any scaffolding is necessary, it should be merely scaffolding that can at any moment be removed when no longer indispensable. What has gradually sprung up in Western Churches, the product of ages, and is not the essence of Christianity, ought not to be transported indiscriminately to the East. The artificial practices which we have introduced in Church Government and Church worship, for good or for evil, may suit us as our clothes and our food suit us, and we may like them even in Oriental

countries; but we should not urge them upon those who dwell there. Christianity is, in itself, an Oriental religion; if we left it to work its own way, it ought readily to assimilate itself to Eastern minds. Surely the business of Christians is to do little more than to preach this Oriental religion faithfully and clearly, leaving those who receive it to adapt it to their own wants after their own fashions. It is true we are the dominant race in Eastern countries, but we should be content to assert our supremacy in arms and in government; in the region of Christianity it is creating stumbling-blocks to do more than cherish and uphold, with all possible freedom, those who will, we trust, in due season, be the vast numerical majority. The provision for our own ecclesiastical wants has been undertaken by our own Governments: it is, and must be, a separate department from Native Churches.

If we have correctly sketched out the general lines of the Society's policy, it follows that fusion is to be avoided rather than encouraged between elements so discordant. Christian love and overflowing sympathy should abound, but they can do so to any extent without fusion. In Native Churches, although there may be—nay, must be—originally the European missionary, there should be in regular progress the Native schoolmaster, the Native catechist, the Native deacon, the Native priest, and, finally, the Native Bishop. In this respect we do not hesitate to say that, upon the whole, India and Ceylon have, in the Providence of God, been singularly fortunate. From the adventitious circumstance of there being in those countries Ecclesiastical Establishments, there has not been lacking episcopal superintendence sufficient to help forward and develope, not stifle or overlay, the Native Church in its infancy. Under this system the Native Churches have progressed so far as the Native pastorate, which is now fairly multiplied, and there has been diminution, although not complete withdrawal, of European agency. In some Missions there has been, as an intermediate step, the introduction of experienced Indian missionaries as Suffragan Bishops. Upon the judiciousness of this arrangement there may be some question. Most assuredly, if the Bishops had been raw novices, instead of veteran and skilful rulers intimately acquainted with the Native populations, these appointments would have been a serious mistake. It promises, however, as a temporary expedient, to turn out well. But the termination of it should be prepared for. When there are Native Bishops, and there are thoroughly constituted Native Churches, there might be Native Synods or Councils for the management of their own affairs. This should be the euthanasia of missionary effort. What we are advocating is not visionary; it has been in part already achieved. There is in it the promise of a glorious as well as of a rational future. It is an aim that should be kept strictly in view, without the intrusion of disturbing influences. Who will say that this is inconsistent with the Word of God, with primitive Christianity in the best ages, with the reasonable freedom of God's believing people, with true English Churchmanship? Precipitate legislation, the passing of decrees by authority, the introduction of English complications, imposed when all is yet immature, can only tend to discord and difficulty. Confusion

would probably be the inevitable result of fusion. This the Society earnestly, and we venture to think most wisely, deprecates, not only in Ceylon, but wherever Native Churches are to be gathered out of heathenism, in countries where Europeans never can, with very rare exceptions, expect to be more than birds of passage.

K.

THE "HENRY VENN" ON THE RIVER BINUE.



AN article in the *Intelligencer* of February, 1879, gave some account of the first movements of the *Henry Venn* mission steamer up and down the Niger. One of the expeditions then noticed was a voyage to Yimaha, a trading town on the Binue branch of the river, thirty miles above its confluence with the Kworra, whither Bishop Crowther had been invited by a young king who had just ascended the throne. In relating this visit, we added these words—"Before long, it is hoped that the *Henry Venn* will start upon a serious expedition to explore the yet unknown upper waters of the Binue." That "serious expedition" was undertaken, and by God's blessing successfully accomplished, in the autumn of last year; and we now proceed to give some account of it.

It will be remembered that the Binue, or Tshadda (as it was formerly called), was ascended by Dr. Baikie and Samuel Crowther, in the s.s. *Pleiad*, in 1854, on the occasion of the second Niger Expedition. They succeeded in reaching a point not far from the large town of Hamaruwa, nearly four hundred miles above the Confluence, and more than six hundred from the sea.* Three years before that, Dr. Barth, then engaged in his important explorations in the heart of the Soudan, had crossed the river at Yola, some seventy miles still higher up, but he made no attempt to trace its course either up or down. No other ascent has ever been made until last year. The sources of the Binue, and the relation of that river to the physical geography of Central Africa, have remained one of the unsolved problems of geography. It was reserved for the *Henry Venn* to make the next attempt to penetrate into these unknown regions.

The results of the expedition from a geographical point of view were, with some account of the journey, laid before the Royal Geographical Society, in a paper read by the Lay Secretary of the C.M.S., Mr. Hutchinson, on the 22nd of March.† We may say briefly that the *Henry Venn* ascended the Binue for about 140 miles beyond the point reached in 1854; that for that distance the river was carefully surveyed by Mr. Flegel, a member of the expedition; and that the native information, gathered at the highest point reached, went to show that the Binue is joined by its tributary, the Mayo Kebbi, about three and a

* A reference to the map in our February number last year, or to the *Church Missionary Atlas*, will enable our readers to follow the geographical details in this article.

† This paper is published in the *Proceedings of the Royal Geographical Society* for May, 1880. It is accompanied by a large-scale map, drawn from Mr. Flegel's survey alluded to above.

half days' canoe journey further up, and that beyond their confluence the Binue itself is but a small stream. From this information Mr. Hutchinson infers that the chief supply of water to the Binue comes from this tributary. Now the Mayo Kebbi flows from the north-east, and the Binue proper from the south-east; whence it follows that the Binue plays a less important part, in draining the still unknown country lying southwards towards the Congo, than had been conjectured.

But whence comes the fuller stream of the Mayo Kebbi? Not from far off, certainly; for in that direction we are now almost close up to the basin of Lake Chad, and Barth's river Shary. Mr. Hutchinson quotes Barth, who thinks that as the country hereabouts is a low alluvial tract like the Nile delta, and as the Shary is known to be broken up into a number of canals and watercourses intersecting the whole region south of Lake Chad, there may be an actual connexion between the two systems; and he accounts for a particular rise of the waters of the Binue in September, by the rise of Lake Chad which occurs in August. "Important results to the Continent of Africa," he observes, "might follow an effort carefully made to rectify the apparent irregularities of the Shary. If only a portion of the enormous volume of water which is now absorbed and evaporated in the vast expanse of Lake Chad were turned into the Binue, through the Mayo Kebbi, not only would such steamers as the *Henry Venn* have access to that great lake, but they could probably ascend the Shary and Welle almost up to the territories of Munza, king of the Monbuttu" (the people visited by Schweinfurth). It must be noted here, however, that the connexion of the Shary with Schweinfurth's Welle, although a highly probable conjecture, is not yet finally proved. Mr. Stanley, for instance, has claimed it as a tributary of the Congo.

But for the geographical details, we must refer the reader to Mr. Hutchinson's paper. Our present object is rather to present such extracts from the journals of Mr. J. H. Ashcroft (the Society's lay agent on the Niger, who is in command of the *Henry Venn*, and who took her up the Binue on this occasion) as show more particularly the character of the people on the banks of the river, and the missionary openings amongst them.

From Journal of Mr. J. H. Ashcroft.

Having so recently experienced what it was to strike upon a sunken snag, and the narrow escape we had of the loss of our lives and the ship from the natives of the Delta, many of them being hid in the bush armed, close to where we were fortunate enough to find a bank (for there was not another for forty miles down stream until we reached the Nun) —also the constant watchfulness that is required even in a river that we consider ourselves to be fairly acquainted with, and which ships are passing up and down daily—I knew that there

was great risk attending a visit to the unknown Binue. But I felt that all being now ready, and God having preserved and helped us to get the ship afloat again, to the astonishment of many, I would not refuse to do His work for fear of the risk we ran. I believed in the promise, "I will be with thee," therefore I went, trusting in God and the power of His might. Twenty years in Africa is not a bad school to be trained in for such a work, for a stranger makes many mistakes unknowingly, and gives offence to the natives when he

only wants to please, for want of knowing their manners and customs. My long experience on the coast in different parts had made me long ago fully acquainted with many kings so called, also of kinglets and chiefs. The only regret I had was that the good old Bishop was not able to come and take part in the second expedition, seeing he was engaged in the first twenty-five years ago.

Having called at all the stations and settled up accounts, and left supplies, we made a few alterations on board, in boarding up around the sponsons of the paddle-boxes, making them suitable for keeping stock and poultry; for in a small ship it is very unpleasant to have the creatures running everywhere. Also we wanted all the deck-room for wood. I do not think that even a landsman

They did not land at Yimaha, as there had been a "palaver" between the king and the traders, in which Mr. Ashcroft did not wish to be mixed up; but proceeded straight up the river:—

July 11th.—At noon we arrived at Abatso. The King of Ameran was living with his people since his town was destroyed by his brother of Yimaha. I made the interpreter call out and salute them, and say the white man was going up the river and wanted to salute the king. On their first seeing the steamer, the women, children, and whatever they could carry, had been taken into the bush; but when our people landed, and they saw my present for the king, they all came gradually back, though at first they were very warlike, with bows, arrows, and spears, all fully armed and fully prepared to fight, without much provocation. The best thing is not to appear to see anything of their willingness to fight, but go with all confidence among them, as though they were lambs or turtle-doves. Seeing men running with bows and arrows all ready for action does not mean fighting, for these have only dealings with men who think that might is right, and who never fail to oppress the weak when they have the chance; therefore everybody goes armed for self-defence. The king sent me a return present of a goat, also gave me a pilot that knew the river as far as Loco.

13th.—Had our Church service and address and the prayers in the evening. The people greatly wondered

that knew very little of ships would have taken her for a yacht, seeing that we had used every available space we could to stow wood, in some places eight to ten feet high.

Having all preparations made, we finally got under weigh from Lokoja, at 1.30 p.m., July 8, 1879.

There was no gun-firing or cheering; but we had a quiet service to ask God's blessing and help in our venturesome undertaking. Archdeacon Crowther read and spoke to the men and prayed, and I also spoke to them of the example that I expected them to set the heathen amongst whom our lot would soon be cast. Then the words "Up anchor," and away we started.

Next day we were off Yimaha between nine and ten.

to hear the singing, and to see the white men's fashion of worshipping God; and that we did no work whatever on that day, neither bought nor sold.

15th.—Reached Zuwo at 6 p.m. The men came out in great force here, fully armed. We spoke these men in the Dorna language. They gradually put aside their spears, but would not allow us to make a rope fast to a tree to come nearer the bank. I sent the king a present; he returned a goat. His name is Inogu. We were informed that these people had sent fifteen loads of ivory away to Eggan the day before. They are hunters, and seem a fine race of men, fully prepared to hold their own against the Filatas. These people speak the Dorna language, for their town is on the right bank, seven or eight miles above the Dorna hills.

At a town now called Agingbera, formerly occupied by the Jabeira people, but now inhabited entirely by the Mitahi people, they came to the waterside in great force, and with a large quantity of yams and stock; in fact, we had to refuse after some time, for we had so much of both on board; though nothing gives me greater pleasure than to supply the wild savage people with a little extra clothing, for it was very scanty, and in many instances absent. I call these wild and savage people, be-

cause the day before we reached here, they had shot and killed a man in a fishing canoe from a town a little higher up on the left bank called Akpa.

I had great trouble to get our interpreter, Hadar, and our Hausa man to go with me to visit the town of Agingbera. They were too afraid; but I persuaded them, and we went. I gave a present to the head man in charge next in rank to the king, and saw all over their huts; but I think the people were much more afraid of me than I was of them. I went simply to show them that I trusted them and wanted to make friends, for who deserves our help and sympathy so much as these wild people, who need to be continually on their watch-tower to save themselves from being carried into slavery, and their towns destroyed, by the lazy, proud, self-conceited, lying, half-barbarous tribes that live adjacent to them, but who can say "God is great and Mahomet is His prophet"? Therefore they seek to serve God by robbing and murdering the only people willing to work, for they are kaferis or heathens. If there was nothing else to show in our religion and theirs, I think this quite enough for any unbiassed mind; even a heathen mind will not have much difficulty in judging between it and the message, "Peace on earth, goodwill towards men." Therefore I never think it good to say much about their prophet being false, or anything that will stir up strife, but act up to the commands of the Prince of Peace—"Do good to all men." I have no fear of the

Gospel of Jesus not driving out the gross, selfish, and devilish systems that now have full sway, even with all that delights the flesh on their side—and that is saying a great deal in Africa—no more than I have of the light when early dawn comes, with the aid of the king of day, scattering the dark clouds of night. But the men in God's hands to accomplish such a work must be men that the people look up to, and that they can trust and have confidence in; and I am sorry to say that "a prophet has no honour in his own country." Therefore, if Africa is to rise, it will have to be with foreign help.

20th.—Had service, many of the natives being on the bank watching us and listening to the singing, and astonished that we would not trade; but I think seeing white men bowing their knees in prayer will have its good effect, and that the example thus shown is worth a little of the money that the expedition has cost the Society: also, the daily night and morning prayers that the people have seen will tend to give the lie, and show that what the Mohammedans say, that white men never pray to God, is not true of all white men, though I am sorry it should be too true of many engrossed in trade out here.

23rd.—Arrival at Ibi. Went to see the king; gave him a present, and found that this was the place to start from to go to Wukari; also, that the king would give me people if I wanted to go.

Leaving the steamer, therefore, Mr. Ashcroft and his comrades made their way to Wukari, experiencing, as will be seen, some of the agreeable accompaniments of African travel *en route* :—

July 23rd.—Seeing that Wukari was the capital of the Dgaku or Kororofa country, and that the members of the former expedition were very anxious to get to the king and people of Wukari, I soon got a few things ready, and away we started finally at 11.30 a.m., Mr. Kirk, Flegel, and myself.

The sun was very hot, but we went plodding along, here and there passing through lodgments of water, for the ground was rocky and the water could not penetrate only through the subsoil, perhaps a foot thick, and in other places the rock cropped out; it was the honey-combed rock, of a deep red colour, con-

taining plenty of iron, just like what we see so plentiful in Sierra Leone. The country was very flat, so much so that we always seemed to be in a hollow. The trees were stunted, and not many varieties of them; the most plentiful was one with a very thick bark like the cork-tree; the other shea-butter, and a new tree like an oleander, with a very large white flower but not a pleasant smell.

Having been walking very fast, and only stopping once to fill our water-bottles, about 3 p.m. we got to some water lying upon the rocky surface, so we determined to stop a short time and

rest; but the men hurried us on that we might reach the Wukari farms before night. So we went at a good speed, only Mr. Kirk's feet began to pain him with having to go through the water, and Flegel got pain at the stomach from drinking the water; but on we went until the shades of night were falling fast, but never a village did we pass, Kirk's feet burning like fire, Flegel a severe pain in his back and stomach; so we turned a few yards out of the path and lay down in the bush for the night. But I don't think we should have cared a straw had we had a little water, but our water had been finished for more than two hours. We had had no proper food, expecting to reach a farm village or some place to rest and cook; but here we were thoroughly done up, plenty to eat, but could not eat for want of a drink, though I did try with a little biscuit. Having lit a fire, we cleared the long grass and spread some of it on the ground to make our beds; and after committing ourselves to the care of our Heavenly Father I tried to sleep. The others thought I was asleep by not hearing me speak; but I heard them for a long time talking about their aches and pains, so I did not say anything to disturb their comforting one another, and I thought if I was silent they would all the sooner try to sleep, but I heard them moving most of the night.

24th.—Reached Wukari at 11.20. We entered and rested under the shade of a large tree, until the messenger told us to follow him and many of the leading men to the house of the Galedema. Great crowds followed us to see the white men, or, I should more properly say, the white spirits, for they seem to have had great doubts as to our identity with mundane things. We must be the spirits of their forefathers come back to see them. The Fetish was consulted, and said that the white strangers would bring good to the town, therefore our coming was hailed with joy; but they did not like to come too near to us, and if we got up to walk in any direction we had no need to ask them to clear away. The women were especially afraid, but would come to see the wonderful strangers. The Galedema gave

us a beehive hut in which to put our things and sleep, but the people took us literally for spirits, for they gave us nothing to eat all the time we were there, from Thursday to Saturday morning.

About 5 p.m. the head men of the town came to see me. I told them that when white man's ship came up the river many years ago, white men wanted to come and salute the King of Wukari, but they did not find road; but when I got to Ibi and found that I could come and see the king I started at once, and by God's blessing they saw me there now. I told them that men that feared God in white man's country had built this ship of ours, that we might come and visit this river and see if they were anxious or willing to learn white man's book and to make friends with us. Also that we had to go higher up the river to see how the water stood, and how far it was fit for ships.

Friday, went to see the king. He was a stout man, about 5 ft. 8 in., but I did not like his face; he seemed to be a man that would indulge to excess in anything he liked and did do. I told him very much like what I had told the chief men the night before, only I put in our sleeping in the bush rather than turn back and not see him; also that we were not used to walking so far, yet we persevered until by God's blessing we now stood before him. He said he hardly knew what to say, seeing that in his father's day, and his father's father's day no white man had ever visited his country, and now he had the honour of which everybody would speak; white strangers had come to visit his town, for which he thanked God; also that seeing we had managed to walk to his town he would see that we went back on horseback, if we had to take his own horse.

26th.—We got all ready to start back to the ship. At 8.30 a.m. got fairly started. We went along at a good rate, and kept nearly due north all the way. We stopped at midday for an hour to let the horses rest, and reached Ibi at 5.30 a.m., eight hours quick going. I consider it thirty-six to forty miles, for the road is quite level, no hills whatever, and good for travelling upon horseback.

During the next ten days the *Henry Venn* steadily plodded on up the river, but no noteworthy incident occurred. On August 7th, she

reached the district of which Hamaruwa is the capital—a Foulah town visited by Crowther and Baikie in 1854. It will be seen from Mr. Ashcroft's interesting account of it that some relics of the voyage of the *Pleiad* still exist:—

August 7th.—Arrived at Shorna. This is the town near the entrance to the creek that leads to Wusu, the landing-place for Mure, or Hamaruwa. Sent the King of Hamaruwa a present by a special messenger.

There seems to be a great lack of clothing all along here, especially the female portion; and that speaks for itself against the men, who like to go about with about 15 yards round *their head alone*, and very often their mouths tied up with it to show their piety, and many fathoms in their gowns.

9th.—Started from the ship at 7.30 a.m. for Hamaruwa. At 3 p.m. met drummers and horsemen come out to meet us; sixteen men and horses, and the head men of the town. The king's messenger told us to never mind when we saw the men come rushing fiercely along with their spears, as though they were going to attack us; and on they came rushing until right up to us, and all at once with their powerful bits bringing their horses to a dead stop. Reached the town at 4 p.m.; and just as we came near the king's house, on a broad road that leads from their praying-place, the horsemen went through their performance again, rushing along like mad, and the people enjoying the clever performance of their warriors. A house was given up to us next to the king's, and at 4.20 p.m. we were feasting on royal dainties—cornbread or cake made with butter and honey, and a large bowl of sour milk thickened with meal. This is the first time in Africa that I have received food so soon after arrival, or food that I could eat; but we always enjoyed the country dishes sent here, though they got to be scarce before I left. Great numbers of people wanted to come and see us; but a man was stationed at the entrance of the narrow passage leading to our house, so that we enjoyed quietness.

10th.—King sent early this morning to salute us, and see if we slept well. Had prayers, and then went to see the king, just to salute him. Told him that it was twenty-five years since the Queen of England sent a ship to see how the river stood, and to make

friends with the kings and chiefs of this part of the country; but it was not the Queen that had sent this ship up, but men that feared God and that wanted to do good. Therefore they had sent me to examine the river and see what water there was, to salute the kings, and to make friends; also to see what we could do for the poor people that did not know God, and to teach them if the way was clear. Then the king made answer, what we had come all the way from white man's country to do must be good; therefore whatever we had in our heart to do we must do it, and not be afraid, for it would please them. He felt very thankful to God that we had come to visit his town. I gave him the letter of the King of Nupe, Umoru, of Bida, and he was very pleased with it and its contents.

10th.—The present king was a Malam or priest formerly, and I see a Malam mentioned in the last expedition of the same name, viz. Umoru. The late king was taken out to see his farm, accompanied by a number of horsemen; and when he wanted to return, he was quietly prevented by the horsemen blocking the road; and so he took the hint, and left for a small town near the river, and the present king made two years ago. But things did not go so smoothly as the present king liked, for many men did not recognize his kingship, so he sent to Sokoto for the King of Sokoto to crown him like he did the deposed king. So the King of Sokoto's son, called the Galeremi, is here, having performed that interesting ceremony nearly twelve months ago, for which he has already sent fifty slaves and two or three horses to Sokoto, and is now waiting patiently until these pious people have made a few more raids upon the poor defenceless heathen if they can find them unguarded enough to be approached without much risk. The people kept a girl about twelve or thirteen in irons in our yard, and I got her released once or twice; but when I asked for the shackles to be taken off her legs, I was told that she would run away home, for she came only from the hill, pointing about five or six miles

away; and that she had only been here a few weeks, and that her father had been to see her, and that they had promised to keep her for him until he brought two slaves for her. I gave the girl a cloth, but she was not allowed to keep it, going entirely naked all the time we were there.

The Galeremi of Sokoto sent two or three times, and also yesterday, but I sent him word that it was Sunday, and that I would come and see him to-day; but we had heavy rain for a long time this morning, so I did not go; yet I had most of the principal men of the town to salute me. After the rain I went to visit the Galeremi. I took him a present. He seemed a fine business-like man, and when I told the object of our journey, he expressed himself as follows—That he was very thankful to see us, and that we must go and do whatever we had to do without fear in any part of the country, for we had their entire sympathy; and whatever country, town, or people that would not receive white men would not be able to look upon God, would not be able to look upon Jesus Christ; for he would not see them, and they would not see heaven (I give this just for what it is worth), for white men came to the country to do the country good. I said, True, for if we did not try to do good, we were not doing our duty either to God or the white men that loved God who sent us from England. I was receiving visitors all day that came to see the white men; also sending presents to the principal men of the town.

11th.—I went to visit a native house. It was circular, about twelve feet in diameter, and the houses ranged from about ten feet to the king's audience room, twenty feet in diameter; the best houses have all calabashes suspended from the roof right round the sides. I counted twenty-four calabashes or gourds suspended by nettings in one room, but that was not used for a bedroom as well as a sitting-room. Milk was kept in these calabashes; also I saw here a native cat, tied by the leg to keep it from the milk. I saw nothing grand about the present king; no throne, or anything mentioned in Bishop Crowther's book of the first expedition. I saw a spoon marked *Pleid*; also several other little things, and heard about the former expedition

from the present king's head wife, who had the spoon. It was given to her daughter, a baby, then named Fantejarra, but now married to the son of the king Geru. This town was surrounded formerly by a wall. I saw the remains, also the ditch and wall, in various places. I asked why they let it fall down, and was told because the people were lazy and would not work. Free men do not work to build it up. I was on my way to the west side of the town when this conversation took place, and my informant was the headsman of the town. I was going to see the place where two men had been beheaded two days before our arrival here—one for robbery, and the other for being found on the road and not being able to give a clear account of himself; or, as they said, wanted to come and spoil their town by making bad medicine. I saw the spot just by the road-side, and the grass seems, for about four square yards, as though God had cursed it; for the grass was dead and withered up, and not a vestige remained, not even a bone the size of my finger, all eaten by wolves or other wild beasts. The headsman carried a club about four and a half feet long, two inches thick at one end, tapering to about one and a quarter at the other; and he had a cord fastened to the club; it was about a quarter of an inch in diameter, just like our window-cord, but native make, also just what is used for tying slaves when caught. I asked him how the men were killed, when he kneeled coolly down on the spot to show me; also how men's arms were tied. He went with my boy, and showed how they were first struck by him at the back of the head and stunned, and then how he took the sword that he had and cut off their heads. On our way back I found he alone had beheaded twenty-nine men, and three women who had murdered a favourite wife of their husband. The man seemed a very quiet sort of a fellow, and did not see but that his was a very honourable post.

13th.—Mr. Kirk and Flegel returned to the ship. I remained a few days, for the king promised me some ivory if I would only wait a few days.

These Fulah people are pastoral, and don't like steady work. One morning before leaving I went to see them milk the cows. Great fires are lit on the

windward side of the milking-ground for the time being to keep away the flies, for they put green wood on the fire to make them smoke. I should think there are belonging to this town upwards of 2000 cattle, if not more, and some splendid beasts. The milk we got was good and the butter clean, which I cannot say for all African butter. I saw here, and also at many other places—at Wukari the first—that they move their cattle all about, and make farm where the cattle have been tied a few nights. This is the first time in Africa that I have seen them take advantage of the droppings of animals to enrich the ground.

On August 19th, the *Henry Venn* resumed its upward voyage. In the afternoon of that day, Djen was reached, a place just below Dalti, and the highest point touched by Crowther and Baikie. From this, all was new ground:—

Aug. 19th.—At 4.30 p.m. we reached Djen, on the right bank. A great number of people here, and Manchester goods in great request for daggers, spears, water-jugs, pipe-heads, fowls, sheep, goats, and pigeons; of the last we got above three dozen here, nice tame ones, with feathers right down their legs to their feet. I went on shore, and saw the chief and head men of the town, gave my presents, and got an interpreter that spoke Fula and the Basama language. There are here between 2000 and 3000 people, and not 5 per cent. with any clothing, just a small bunch of grass before and behind, and many not that. Both Mr. Kirk and myself had great pleasure in trading, so-called, with these people, i.e., giving them pieces, most of them enough to go round them, if we had to divide the cloth down the middle, which we did when the article was small that they bought. On our second visit here we dealt out the Society's property most lavishly in clothing these people, and some hundreds of them had a loin-cloth that had none before.

22nd.—At Iangi at 10.50, a small town on the right bank, the town of Warebay, at the foot of Mount Gabriel, on the east side. This Iangi is a very small place, but we were told that we ought to stop here to send to Basama; so anchored and sent our Djen interpreter, with the messengers from this

14th.—The king sent; he wanted to see my revolver. I went to show it him, for he wanted guns and powder if we had any to sell. I told him what we had were only for self-defence, and that we did not bring them because we wanted to use them; but that these were the weapons that we knew, and that if we had only known spears I should not have brought others. We did not want to help them kill one another any faster. I thought they could kill one another fast enough with what they had. I also said that if any one would give me a shipload of guns and powder, I would refuse to bring them for the same reason.

place, with a present to the King of Basama.

23rd.—Messengers returned from Basama; also the king's son brought me a cow as a present from the king; also a bullock, a present from himself. The king's son seems a nice quiet sort of a person, but the men a wild, fierce lot who came with him. They had no ivory, only some lion and leopards' skins, but they did not bring them in time, so we left.

25th.—Seeing all the women and children being sent away, I ordered the iron plates to be put up to protect the man at the wheel; also the rifles and cartridges to be put in readiness in case of any attack, for they threatened to fire upon us if we went up the river. After waiting to see if any one came from Basama until 9.15, we got under weigh, and soon reached another town (Barkou), also on the right bank, a mile and a half from Iangi; then another called Iarke, about the same distance again, and the same side of the river. The people did not seem to like the look of the steamer, it was more than they could understand all at once—strangers and a large canoe, so much larger than anything they had seen or had any idea of, hearing the noise and seeing the paddles go round; so I am not at all astonished, for they all saluted us, and wanted us to stop on our way down. This part of the country is very thickly populated, and it would not take many

visits to make very good friends of these people.

Came in view of several new ranges of mountains, at a distance of from eight miles the nearest, to twenty miles the most distant. Called the range on the right bank Wright range, and on the left Hutchinson range.

Arrived at the town of Choruye; sent the chief a present. He sent a sheep in return. A mile above we came to the town of Woparto, a large town; at least 3000 people. The king lives at the uppermost part of the village; sent him a present. Then we arrived off Imburu, but did not stop here going up, only coming down. I asked them how they would like white men to come to teach them how we do things and how to read books? They all, with one accord, said it was good if we would do so, and they would like it much.

26th.—The King of Demsar sent nine horsemen and a messenger with a tusk of ivory to salute me, saying how very glad he was to hear of white man having come to visit his country, and sent at once to salute him; and they came to see our ship and hear what we had to say, and if we were staying here or going higher. The king's messengers stayed on the bank, dressed in very fine scarlet clothes. There was nothing pleased me so much as to see these men ride bareback upon their horses, without reins, with a large bunch of spears in one hand, and to vault on the horses; and some reared considerably. I can only say they were fine men and fine horses, and the Fulas may well call them wicked Kafaris for being able to hold their own, and not to be cowed by men on horseback—what the Fulas mostly depend upon.

27th.—Came to the first Bala village, against which the Demsar people warned us, for they have no dealings with these people, though so near. I have not seen any part of Africa so thickly populated as this inhabited by the Bala people. For about twenty-five to thirty miles they are as thick as bees. In fact, since we left Djen the country is very thickly peopled with fine, strong, warlike, healthy, robust people, that seem to lack nothing but a few more clothes; for they seem to possess cattle, horses, and sheep in abundance, and to be everywhere ready to repel any invasion; for they are ever on their guard,

fully armed with spear and shield, or poisoned arrow ready strung, and a quiver full ready for action. When I think of their warlike attitude in many places, and how demonstrative they were, I feel unable to account for their not firing upon us, only by God's restraining mercy, for they were gesticulating and making a great noise. They put their hand over their mouths, and put it quickly back again, making a shrill noise, "bla, bla, blu, blu," in quick succession; but some saluted us by holding up the hand: but they never appeared to know what to do, we were so strange to them; and coming right into the lion's den, they could not understand, for nothing seeks to pass these hostile Bala villages, nor do I think it possible for anything but a good-sized steamer to be able to accomplish; for thousands of canoes came out during the time we took to pass all these villages, and some villages had 300 or 400 of these canoes, each holding three or four men standing up, with big, long paddles, and armed with spears, which they are very expert in throwing, if we may go by what we saw them do when hunting an hippopotamus one day when anchored near while lying off Shoma. We passed an island that I called Townsend Island; then passed a number of other towns; then passed a mount on the right bank that I called after my wife, Mount Frances, and nearly opposite another that I called Mount Fenn; Mount Fenn about four miles from the water, and Mount Frances about a mile.

A fine range of mountains on the left I called the Buxton Mountains, but they are seen to much better advantage near Yola, and are nearer the water. From here they were about nine or ten miles off. Wright range, on the right bank, is a splendid range, extending for a long distance, with peaks and terraces from 2000 to 2500 ft., with rugged perpendicular walls of red rock, showing very plainly that the left bank, for a long distance back, was quite flat. We passed another island that I called Clegg Island, in memory of the late Thomas Clegg.

28th.—Passed two other islands—one I called Oldham Island, and the other Brierly Island: also other islands—Mann, Maser, and Roper Islands, and Sargent Island.

On the 28th, they were abreast of Yola, another Foulah town, visited by Barth when he crossed the river near this point in 1851, as before mentioned:—

Aug. 28th.—Yola stands on rising ground, about three miles from the river, and is a long, straggling place, composed of four lots of houses and compounds, i.e. each house surrounded by a piece of cultivated ground, with a fence made of plaited grass, called by the natives *zenana*. These Fula people are not like those that we see in Sierra Leone, but more of the pure negro type. We anchored at 2.5 p.m. near the town of Guengay, on the left bank. I at once sent a present to the King of Yola by the chief of Guengay, and our interpreters accompanying to inform the king that we had come from the white man's country, and that I had sent to salute him and make friends; for God had been very good to us in bringing us so far through all the dangers of the river, and the wild people below. Others had tried to get this far, but had failed. But, God having blessed our journey so far, we wished to see the King of Yola if he would send horses. Shortly afterwards a messenger came from the king. I gave him a present, and told him that I had already sent to the King of Yola.

31st.—Sunday morning. Had service as usual. I took Abraham offering up Isaac, and then I tried to show them the greater sacrifice of Christ, God's only Son, given for our redemption. People seemed interested who were watching us on the river bank close by. I think, if we have done nothing else, we have shown that white men do pray and worship God, and not, as the Mohammedans say, white men never pray, for we have shown them to the

contrary, twice a day, all the time we were in the river.

Sept. 1st.—Monday; we started from Guengay at 11.50 a.m., and just as we were getting under weigh the King of Yola sent to say that he had made a mistake in not sending for us to visit him sooner. I told the messenger that I was in a hurry to visit the upper river, and that it was five days since we arrived; therefore it was too late for me to think of waiting any longer, for I could not tell how soon the water in the river might fall. Though I should have liked very much to visit Yola, it was not my fault that I had not done so. Neither could I promise to call on my return; for I said he could tell his master if he was Seriken of Yola, I was Seriken of the ship, and had sent the king a present, but none had been returned to me; and that he was the only seriken or king in the whole river that had done so by me. I did this to show him that white men did not depend upon him, and that they would not be treated disrespectfully by any one. We steamed at a moderate speed for two hours, then we stopped to cut wood. We found that just abreast of here, on the left bank, about a mile from the river, Yola formerly stood. A few miles more to the south-east of this site, and the present Yola, is the third town of that name. The reason given for removing was sudden deaths of people; and what they called bad luck made them look out for another place, so they chose the present site, about eight miles further to the west.

On September 3rd, the mouth of the Faro, a tributary of the Binue from the southward, was reached:—

3rd.—Came to the confluence of the Faro and Binue. We had to keep near the right bank, snags and tufts of grass showing shallow water to the middle of the river and the left. The current ran moderately quick here from the Faro, with all the appearance of being a shallow river, and, from what we could learn from the native people, such was the fact. Moreover, it was said to be full of rocks in many places. I am sorry that

we had not the time to fully explore it and see for ourselves. I fully intended to do so when passing up; but falling water making us return so much sooner than I expected, also the many shallow places that we had passed over in our ascent, made us all more anxious to get past those places before the river got too low; but I then said, as I still think now, that that was not the *final* fall of the water, for it fell most of the way,

and had been doing so, just about the same time, right down to Ibi and other places, and then it rose again higher than ever. But I think I was right to take the advice tendered, and hurry down, under the circumstances, to the lower river.

A mount lying off the left bank of the

On September 4th, the shallow stream and falling water warned Mr. Ashcroft that further progress would not, on this occasion, be possible :—

Sept. 4th.—Weighed anchor at 6 a.m. Spoke to some men in four different canoes. The men said that they are called Kilwa, and the town that we should pass on the right bank was called Baromi, but it was some distance from the water. We kept mid-stream, and then more to the right bank again. Water, mid-river, $2\frac{1}{2}$ to $2\frac{1}{2}$ fathoms. River pretty wide; about 30 yards. Came to a bend, had to cross to the left bank, and half a mile beyond came to a rocky part. Water broken for three-fourths of the river; and it looked so very dangerous that we had to anchor here, near the left bank. The banks were just showing here, and the water had fallen about a foot.

We here lowered the boat, and crossed over to speak to a number of people who had congregated on the right bank, and there was a town on the hill-side, about three-quarters of a mile away, called Garawa. The people were not able to get to the edge of the main stream, on account of the grass being overflowed about three feet; but they called for us to try higher up, and soon we found an opening in the thick grass and pulled the boat, the people coming up to their middle in water to help us, and going before to show us the best way to get to the dry ground. We got the boat as far as we could, and then it had to be carried 30 or 40 yards.

Mr. Kirk, Flegel, and myself then went to visit Garawa. The chief's name was Sufeu. He informed me that the rocks near which we had anchored would soon be dry, for the water was going down, and he did not think it would rise again this year; also, that when the river began to fall it fell very rapidly, and that we should see all the rocks in a few days. When asked, "How long are you able to use canoes?" he said,

Faro I called Mount Green, after the Rev. Thomas Green, of Friesland, Yorkshire. It bore from the Binue distant about three miles south-west, one-half south.

The entrance to the Binue is about 200 yards wide; $4\frac{1}{2}$ fathoms of water.

"Two or three moons only every year." The rest of the time they go by land, and can cross the river without canoes; but that there were deep pools, with plenty of alligators, &c. I asked the name of the mountain to which I gave the name of Burdett Coutts, and was told it was the Osutinggading. I asked how far the Kebi was, and they said by canoe three-and-a-half days, by land two-and-a-half days. The town of Dengi was at the confluence of the Binue and Kebi. "What is the Binue like past the Kebi?" "It is only a small river." "How far is it until you get to where you say the Binue comes over mountains in the Gumderi country?" "By land, fast walking, eight days, by canoe thirteen days." Do you know the name of any towns on the way?" "Yes, a few: Rebom, Duli, Dengi, and Golumbi." But our informant had not been beyond Golumbi, three days distant from here. They said that where the Binue rises the name of the people is the Bum people. No one that we came across knew anything of the Welle or Shary, or of any great river or lake hereabouts.

In the afternoon we took the *Winifred* and steamed about eight miles up the river to the town of Rebom, on the right bank, a beautiful situation, and about a mile from the Burdett Coutts range: magnificent mountains, and at the distance they looked like a large palace with the centre part of the building higher than the rest. The finest scenery of the whole river was just about here. I was exceedingly sorry to have to turn back, the country being so beautiful; and the people just received us like old friends, not the least alarmed when we approached with the steamer; they were also Bornu people, speaking Fula.

We had only time to climb a hill, and get a look at the mountains in the distance, before it was time to turn back. I asked if they would like white men to come and live with them at this and the other towns, and the people and chiefs would like it much, for white men would make their country good. That appears to be the belief of all of them, wherever you ask.

It was getting dusk, so we very reluctantly got into the launch to run back to the *Henry Venn*, distant about eight or nine miles. We bid the people good-bye, and they wished us God speed, and hoped we would soon come again and visit them, and be able to stay.

We soon ran down the stream, and reached the steamer between 7 and 8 p.m.

5th.—We found the water had fallen 16 inches since last night; also that

The voyage down was effected with great rapidity :—

We heaved up anchor at 9.40 a.m. and left these very interesting people; and with the swift current we ran down to No. 2 rocks; for I call the rocks where we anchored abreast of Garawa No. 1, and in the chart the Henry Venn rocks. We reached No. 2 in one hour and fifteen minutes; we could just see the rock in the centre above the water. Still going full speed, we reached the confluence of Binue and Faro in four hours and a half, over 40 miles, I make it, from Garawa.

At 5.30 p.m. we got to our wooding-place just above Mount Jones, where we were thankful to drop anchor once more, after another day's mercies and travelling blessings, very numerous, not only for the dangers we had seen, but the many dangers from rock and snag that we could not see. The water had fallen here fully three feet since we had left, and the head man did not think it would rise again this year.

6th.—At daylight started wooding; the men worked with a will, so that by 12.30 a.m. we had a good supply on board; and after giving the head man and his wife some beads, with which they were very much pleased, we got under weigh, and by 1.20 were abreast of Yola, and Guengay at 1.25, and McEachen's Island at 2 p.m.; McIntosh Islands, and abreast of Buxton Range, past the Fulda village at 2.35 p.m.; at

where the boat went yesterday it was dry to-day. So we got a supply of grass for the animals, bought some ground corn to make bread for ourselves, for unfortunately we had no English flour, what we had being spoiled just after getting in the river; so we had country bread for about ten weeks. It was not unpleasant, only too much sand to be altogether pleasant to one's teeth; but we were all in good health, thank God, some better than they had ever been in Africa. A fine dry climate in fact; we had next to no rain all the time we were in the upper river, and no sickness whatever. I think this would be a splendid field for white missionaries, and among quite harmless people, not armed to the teeth like the people in the lower river; but pastoral, teachable people, these I think would be found to be, and right in the heart of Africa incognita.

2.45 Wright Range; Brierley Island at 2.50; Oldham at 3 p.m., and Roper, Sargent, Clegg, Mann, Maser, Wood, and Townsend at 4.35 p.m. The Bala canoes came out in great numbers, and it was amusing to watch them trying to intercept us, first from one side and then the other; but the speed that we were going was too great for any of them to succeed, though they tried often, and some canoes that saw us ahead tried, but did not like the look of the paddles. I should have stopped, but these people appeared so wild, and it was very uncertain if we should not have had to fight with them; so, taking it that it was Saturday evening, and we wanted to find a friendly place in which to anchor, we pushed on a few miles more, just past Numun, to the town of Imburu, on the right bank, and cast anchor at 6.20 p.m., thankful for another day's mercies, and that we had been carried through these hostile Bala people for the second time, without being called upon to defend ourselves; and greatly to the astonishment of the Basama and Demsur people, who thought that we had undertaken an impossibility that none would attempt but white men.

7th.—We had service as usual, and afterwards the king came on board; for he and the people had been looking very attentively at us from the shore, asto-

nished at our way of worshipping God.

When the king went back I accompanied him ashore, for which he thanked me very much, for his people were so much afraid, and my going ashore alone gave them confidence; also they were able to see what a white man was like when they were close to him. I was very pleased with this visit, for it had a good effect upon the people; also it gave them the chance of expressing their desire for white men to come and live among them.

8th.—A little rain—a dull morning; passed a small town at 9.55, on the right bank. River banks still covered here; water fell 6 inches last night. Passed Woparto at 10.25; 3000 to 4000 inhabitants. Passed Jangi at 11.50 a.m.; still raining, very murky, not able to see far. Eugene Stock Islands at 12.40; Theo Islands 1.5 p.m.

Arrived at Djen at 2.15 p.m. We bought a great number of spears and daggers here, also many fowls and things. I was the more willing to trade with these people, seeing that they were

mostly without clothes, so that when the *Henry Venn* left many had clothes that had none before. "Clothes! clothes! clothes!" is the cry of the upper Binue, tell Manchester; and many I trust will respond to the call and send a good supply if the *Henry Venn* has ever the pleasure of visiting these people again, and I trust that she may, for I know no mission work or field that to me looks more likely of success than this, or that needs more of our Christian help and support than these naked people, who are willing to purchase the necessary clothing, but are under taskmasters who take all that they can possibly squeeze out of them. Yet I think we could help these people to enough of clothing to cover their nakedness without increasing the covetousness of their taskmasters.

These people display great taste in making pottery, mugs, and pipes; also their houses are very nice and tastefully constructed inside, with all sorts of crannies to put their little belongings. I saw here magpies on the horses' backs, following them all about.

Having brought the *Henry Venn* back to Djen, it is not necessary to follow her the remaining four hundred and odd miles down to Lokoja again. Mr. Ashcroft thus concludes his narrative:—

Sept. 27th.—Passed Yimaha at 1.20 and arrived at Lokoja at 4.50 p.m.; and I cannot express how thankful I felt to be relieved from the constant strain caused by the thought of our not getting down safely. But here we were, safe at anchor once more, and able to get letters and news of home, after being without for twelve weeks. Also our anxious friends would now be able to get letters from us. I do not remember the men joining so heartily in the prayers any night as to-night, when we returned thanks to God for His goodness and mercy towards us. Also for the health and strength He had vouchsafed to each one of us, and for the prosperity of our journey.

I cannot look back but with thankfulness when I remember the care and anxiety I had, from time to time, about the safety of the expedition, and what distance we should be able to accomplish before having to turn back, or even if we should succeed in getting back. But these doubts did not trouble me for long. I had too strong a feeling that

God had a work for us to do while up the Binue, in testifying of Him, for Him to forsake us. Also that many prayers were being put up in our behalf. But, above all, "that He was a God at hand, and not afar off," and that He had promised never to leave or forsake us.

Since being up the Binue I see what a field it would be for mission work. Trade and the Gospel are good for the prosperity of a country, and should go hand-in-hand, especially from England, the land of all others the most indebted to the Bible, free and open to all, and enriching all alike in every rank of life. Yet here, in the Niger, a white man was never heard to sing or pray for twenty years; in fact, the natives thought that white men cared nothing whatever for religion; for, while he attended to trade personally himself, pushing along everywhere, he left religion to black men, as of very little importance.

I think opportunity should be taken of this great opening for mission work, and if the C.M. Society, in the present

state of their funds, find it too great an undertaking, let God-fearing men that want to open up new markets, if not willing to embark in an undertaking that requires developing and encouraging before it can give financial success, give the *Henry Venn* a subsidy to go up yearly to keep the river open, and encourage the natives to produce what they have to sell, and for us to exchange Manchester or other goods in return. But the *Henry Venn* can do more than merely barter; she can show

that we take an interest in the people of this long-closed and neglected part of Africa; for she can put down in Central Africa the traveller or missionary 800 to 1000 miles away from the mouth of the Niger; carry him at once clearly away from the fever swamps, to what we found a dry, healthy climate. When it was damp and unhealthy in the Niger and its district—in fact a very wet season—yet we had only a little rain in the Upper Binue, and very seldom.

This interesting journal conveys its own moral, and a single sentence will suffice to point it. We see numerous tribes as yet wholly unreached by the Gospel, but ready to receive its messengers in a friendly spirit; we see a noble river, easily navigable for hundreds of miles, waiting to be a highway for our God; and we see another foreign religion, Mohammedanism, exerting an unmistakably evil influence wherever its sway reaches. Looking back at the past history of Niger exploration, and remembering the intimate connexion of the Church Missionary Society with it from the first, can we say that any part of the world at this moment calls to us more loudly to enter in and possess the land, in a spiritual sense, in the name of the King of Heaven?

FURTHER OUTRAGES AT FUH-CHOW.



It is hard to write with calmness of the events that have been taking place at Fuh-chow. But at the present moment we must content ourselves with a bare recital of facts; and the readers of Mr. Stewart's official letters to Consul Sinclair will readily understand both the difficulty of saying more and the painfulness of keeping silence. It is our comfort to recall the words of the Lord, "Be still, and know that I am God."

The circumstances of the destruction of the Society's new college in August, 1878, and of the action of ejectment last year which resulted in the removal of the Mission from the Wu-shih-shan Hill, need not be recapitulated. They will be fresh in the memory of our readers.

It of course became necessary to obtain accommodation for the forty-five Christian Chinese students for whom the destroyed college had been intended. The buildings still held by the Mission in the city—viz., a house near the Wu-shih-shan site, the lease of which had still seven years to run—a small Native house close to it, bought three years ago by the late Rev. Ling Sieng Sing—and a larger Native house at the foot of the hill, used as a boys' school, were quite insufficient for them; besides which, Mr. Stewart was anxious to live in the city with them, although his wife and the other missionaries had removed to the new premises in the foreign settlement. Accordingly, another small house near the boys' school was purchased; and it was determined also to build a little annexe to the boys' school itself.

The Mandarins (as stated in Mr. Stewart's Report in our June number) immediately arrested the middleman who had arranged the purchase of the new house, and the builder and mason engaged to put up the proposed annexe. The builder was in prison for two months, and then was released in response to a piteous appeal from his wife; but the middleman was still locked up five months after his arrest. Further, the builder's materials were seized; and then Siong Lieng, the senior student in the theological class, in whose name both the school-house (a year before) and the new little one had been purchased for the Mission,* was summoned before the magistrate, and commanded to give them back to their former owners. On his remonstrating against this illegal demand, he was informed that, if he did not submit by a certain day, he would be sent to prison and be beaten, and the houses would be confiscated. Siong Lieng (or Yaou), the missionaries wrote, was behaving nobly in the matter, and said he would go to prison; but they doubted his submitting to the threatened beating, on account of the terrible disgrace of such a punishment to a literary man, which he is.

Meanwhile, Mr. Stewart, unable to move the Consul, proceeded to Peking to appeal to Sir T. Wade. The result was, that Sir T. Wade wrote to the Consul that it was "desirable if possible" that the boys' school should be retained. "If Siong Lieng gives in," wrote Mr. Stewart, "then the Consul will only have to reply that it was 'not possible' to retain the house, for the convert himself gave it up to the magistrates, and the matter will end."

Later letters, received on June 26th, relate the sequel. On April 27th, as Siong Lieng still refused to comply with the illegal demands of the Mandarins, he was conveyed bound, to the two houses, which were then sealed with the official seal in his presence, despite his protests against it. The boys' school was so sealed that the door could still be opened; but the boys were given ten days' notice to turn out. The little newly-purchased house was closed up. Next day Siong Lieng was again brought before the magistrate, and ordered to sign the paper put before him. He again refused, saying that if it was only himself that would be injured by his doing so, he would yield, but that the whole Church would suffer if he did. He was ordered to be conveyed to the Literary Chancellor's yamen, to receive the beating which was to disgrace his literary standing, but he continued firm until actually dragged off, when with tears and protests he gave way and signed the paper. On the following day an officer proceeded to the boys' school, turned all the children into the streets, and took possession of the house; and fresh proclamations were issued forbidding the sale of houses to foreigners under any circumstances.

Day after day the missionaries appealed to the Consul for the protection which the Native Christians were entitled to under the Treaty, but in vain; and Mr. Stewart believes that it was the failure to get

* This course, viz., the purchase of houses in the names of Chinese converts rather than in the names of the missionaries, had been adopted at the request of Sir Thomas Wade.

any interference when Siong Lieng's houses were sealed, notwithstanding his refusing to sign, that made him lose heart and give way at the last moment.

Meanwhile, another similar outrage had been perpetrated. Ling Ming, brother of the late Rev. Ling, had been imprisoned for declining to sign a paper giving up the small house on the side of the hill already mentioned—which was not his at all, but belonged to his brother's widow. He, too, yielded to ill-treatment, and signed two days before Siong Lieng gave way and did the same. In this case, however, Mr. Stewart had three days previously arranged with the widow, who was the proper owner, and who held the house for the Mission, to make out a deed transferring the property to himself. And on hearing, on the evening of the 27th, that it had been seized, he hastened to the spot, and took possession, with a view to testing his rights as an Englishman to hold property conveyed to him in the usual manner.

Two attempts have been made to throw blame upon the Mission in these matters. First it is said that the arrangement after the trial for new premises in the foreign settlement included a promise to vacate the city altogether. This is entirely contrary to the fact. The only condition required of them, as appears by the Consul's own letters, was an undertaking not to appeal against the judgment, which affected the Wu-shih-shan site alone. Secondly, it is said that the purchase of the houses was contrary to the proclamation, issued after the trial, against the sale of houses on the hills within the walls. But (1) the Rev. Ling's house had been bought two years before, and the boys' school about a year before; and (2) the small house bought afterwards is not on any hill, but in a low-lying quarter, and in the midst of a large and poor population, from whose houses it is indistinguishable. And apart from this, the proclamation itself was inconsistent with the Treaty, and when it was communicated to the American Consul, he replied that he recognized no right in the local authorities to issue any such orders affecting American citizens, and that he should take no notice of it beyond forwarding it to his Minister at Peking.

It is manifest that the persecution is directed against the Christians simply because they are Christians, and that the Chinese authorities have been tempted to proceedings unknown in a Treaty Port for thirty years by the coldness with which the Mission is regarded by the British Minister and Consul.

We may now present Mr. Stewart's official letters to the Consul on April 23rd, 24th, 27th, and 30th, which give fuller details, and cannot be read without the deepest pain:—

COPIES OF DESPATCHES TO MR. CONSUL SINCLAIR.

CHARLES A. SINCLAIR, Esq.,
H.B.M. Consul, Fuh-Chowfoo.

April 23rd, 1880.

SIR,—The convert Yaou* was examined again yesterday by the How Kwang district magistrate, and was informed finally that he would only be allowed till twelve

* Yaou is the same as Siong Lieng. Yaou is the mandarin form of his surname.

o'clock to-morrow (the 24th) to decide whether or not he would give up the house in the city, bought by us in his name one and a half years ago, and since used by us as a boys' boarding school; and if he refused to give up the house to the authorities, he would be imprisoned and beaten.

The 8th clause of the Treaty of Tientsin states that natives are not to be interfered with on account of their religion.

It is not disputed that it is because he is a Christian this man has been continually brought before the mandarins during the last three months, and examined and threatened by them to, if possible, induce him to give up the house.

In case reference should be made to a proclamation put out some time ago, bearing on the subject of purchasing property on the three hills in the city, it is sufficient here to say, that it can have no bearing on *this* case, seeing that this house was bought some six months *before* the said proclamation was put out.

We hasten to inform you of the result, as stated above, of the examination before the district magistrate yesterday, and to beg from you, in accordance with the terms of our Treaty, protection for this man from the ill-treatment threatened.

Due notice of his intention has been given by the magistrate, no doubt to test the question of your willingness to support us and our Christians in our Treaty rights.

We cannot but believe that there is still remaining in Foochow sufficient respect for England to prevent so glaring a breach of Treaty, were you to represent the matter as such, and to insist on this convert being no more prosecuted by the officials.

Further, we would beg that this man, Yaou, be allowed to make a statement in your presence as to his unwillingness to give up the house, and, after his doing so, that he be no more tormented on the subject.

The 13th clause of the Treaty of Tientsin gives us a right to employ natives in any lawful capacity, without interference from the officials. We employed this man Yaou to purchase for us this house, a thing undoubtedly lawful and right for us to do; and it is on account of his doing so that he is now under restraint and threatened with imprisonment and hard usage. There is plainly a breach of this clause of the Treaty therefore as well.

As we have said, warning has been duly given that at twelve o'clock to-morrow the last chance will be offered the convert to either give up the house or suffer; there is fully enough time for you to interfere if you have a mind to do so.

I have the honour to be, &c., &c.,

ROBERT W. STEWART.

CHARLES A. SINCLAIR, Esq.,
H.B.M. Consul, Fuh-Chowfoo.

April 24th, 1880.

SIR,—Will you permit us to inquire what steps, if any, you have taken for ensuring the safety of the convert Yaou, concerning whom we addressed you yesterday?

As time is pressing, perhaps you will allow the bearer of this to wait and bring back with him a few lines from you in reply.

I have the honour to be, &c.,

ROBERT W. STEWART.

CHARLES A. SINCLAIR, Esq.,
H.B.M. Consul, Fuh-Chowfoo.

April 27th, 1880.

SIR,—We regret to have to inform you that the fears we expressed in our despatch of the 23rd inst. have been realized, and the man, Ling Ming, at length compelled, by ill-treatment in prison, to sign a document giving back the small house on the hill as far as he has power to do so, and the house has, this afternoon, been closed and sealed with the official seal: fortunately, however, the owner made out a deed of sale to us some days ago.

The convert Yaou has also been imprisoned, and is to be beaten into giving up his

house to-morrow. You promised me long ago that such an act as sealing his house should never be done unless he willingly consented to it, and also that you would interfere if he were actually imprisoned.

If possible, we beg, therefore, that you will return to Fuh-Chow in time to stop this great wrong being done, and if you cannot do that you will at once despatch a messenger to the How-Kwan-Yamen.

I have the honour to be, &c.,
ROBERT W. STEWART.

CHARLES A. SINCLAIR, Esq.,
H.B.M. Consul, Fuh-Chowfoo.

April 28th.

SIR,—We regret to have to inform you that a further wrongful act has been perpetrated by the local authorities more daring than anything they have yet done, viz., the sealing of the two houses bought by the convert Yaou; that occupied by our boys' boarding school has been sealed at the side and ten days given to the boys to find some other place to live; the other house at the corner of the street, formerly a fruit-shop, they have sealed across the door so as to prevent entrance, and this has been done against the will of the convert Yaou, who, though in prison, steadily refuses to give up his houses in spite of the threats daily brought to bear upon him.

We most earnestly beg for your official interference once again. What could be more distinctly a breach of the 8th clause of the Tientsin Treaty than this? The little stable put up some years ago on the piece of ground below our former dwelling-house on Wu-shih-shan, which, as you know, was given to the Mission by the authorities, was yesterday pulled to pieces by order, and, in the presence of the How Kwan mandarin, without a word to us on the matter. The land is ours until it is formally taken from us by those by whom it was given, and the destruction of the stable was, therefore, nothing less than a mean outrage.

I have the honour to be, &c.,
ROBERT W. STEWART.

CHARLES A. SINCLAIR, Esq.,
H.B.M. Consul, Fuh-Chowfoo.

April 30th, 1880.

SIR,—Immediately upon your return to the port, last Wednesday evening, Mr. Lloyd, Dr. Taylor, and myself called upon you, and implored your aid to, if possible, even yet save us from the power of the Chinese authorities, who were regarding neither native law nor treaty engagements.

Before your sudden departure from Fuh-Chow, on the morning of the 24th instant, we had, from information received, given you notice of what was about to take place, viz., that the mandarins were about to seize the convert Yaou, and compel him to give up the deeds of the house, bought for us one and a half years ago, and occupied ever since by our boys' boarding school; or, if they could not succeed in getting the deeds, to force him by imprisonment and threats to sign a paper setting forth his willingness to relinquish the house.

We begged you in that despatch to demand that Yaou be fairly examined in your presence, and that on his declaring, as he had done over and over again, that he was unwilling to give up his house, that then the intimidation brought so often to bear upon him should cease, and that he should be allowed to continue in quiet possession of the premises.

We also informed you that the same illegal pressure was to be used upon the man, Ling-Ming, in order to take from the Native Christian owner the small house on the hill, bought for us some two years and a half ago, and occupied without a word of objection ever since.

The despatch was followed next morning by another, begging for a few lines in reply, as the matter was so very urgent and important.

You answered that you would send an official reply, but, unfortunately, you immediately left the port, and no such official reply was received till the 29th instant.

Meantime, the worst had taken place: the man, Ling-Ming, after declaring once again, in the presence of a number of our converts, that he would not sign the document put before him, purporting to be a relinquishment of the native house on the hill, was, at the command of the magistrate, dragged off to be beaten, and then, at length, gave way, and put his mark on the paper.

The convert Yaou still declared that he would not do this, even though beaten. However, the magistrate led them both to the said native house on the hill, and sealed it with the official seal, turning out of it into the already overcrowded students' house, next door, a poor boy, a patient of Dr. Taylor's, who was at the time just recovering from small-pox, and was in the most infectious stage of the disease, and also the doctor's two assistants.

They then, after pulling down our little stable, proceeded to Yaou's house at the bottom of the hill, occupied by our boys' boarding school, and, in spite of the entreaties of Yaou, and his protests that he had not signed the agreement to give it up, and that it was altogether an unlawful act, the mandarin sealed that house also, though in such a manner as to allow the door to be opened.

Next, they proceeded to a third house, also bought by Yaou, low down in the streets, formerly a small fruit-shop, and sealed it also.

We went again and again to your consulate to endeavour to obtain help to prevent this open breach of the "Toleration Clauses" of our Treaty, but the officers whom you had left in charge had no power, they said, to interfere, they having had no instructions from you to do so; we begged to know where we could find you, that we might send after you, but no one could tell us with certainty; some said that you were at "the anchorage," others, that you had gone to Ing Hok, or up the river, and it was till too late that we ascertained you had gone for a trip in a house-boat to Pak.

A day after the sealing of the three houses, Yaou was once more brought before the magistrate, and commanded to sign the paper put before him. He said that if it was merely he himself that would suffer by complying, but that the whole Church would suffer from it, and why, then, should he be compelled to give up his school into the street. The magistrate called out to Yaou, who replied that they might beat him, but still he would not do so. He then ordered to be led to the Literary Chancellor's Yamen, and there he was beaten. The Yamen runners seized him, and were dragging him off, at length, with tears in his eyes, and crying out that it was unjust and unjust to compel him to do this thing against his will, he signed the paper before him engaging to give up his two houses.

On the 28th instant, you returned to Fuh-Chow, and we immediately begged that you would demand for Yaou a fair trial; that even if it might even yet be in time to prevent this great wrong; that we rely on the 8th article of our Treaty, by which converts were protected against any persecution or interference on account of their religion, and that no other person should be allowed to dwell with the man beyond that he was a Christian; and that of his house, on the hill, was low down in the street and the other at the bottom of the hill, and that for many years they had been occupied as dwelling-houses by natives, and that no objection as to "fung-chui," or "religious prejudices of the people" could be alleged.

Yesterday, the 29th, your despatch in reply to ours of the 23rd instant was received, in which you say that you have asked that Yaou be sent to your consulate to be questioned.

And now, to-day, but two days after the unfortunate man was compelled to sign the paper, an official messenger has been sent from the How-Kwang-Yamen with orders to the master of the boys' boarding school, commanding that the children do at once vacate the house.

Deserted as we are by our own officials, with neither native law nor treaty to appeal to, we are helpless in the matter. We cannot unaided resist the power of the mandarins and their servants, and the boys are, as I write, leaving the house they have quietly occupied so long without a word of objection, to find shelter anywhere they can.

This whole affair surpasses in heartless cruelty, as well as in open disregard of the "Toleration Clauses" of the Treaty, anything ever yet known, we believe, in Fuh-Chow, for it has been done all through with the full knowledge of the English Consulate, and, as far as we know, without any *official* remonstrance.

Looking back on the events of these few months, and especially of this last week, we feel it to be our duty to leave on record our protest against the manner in which we have been treated.

I have the honour, &c.,

ROBERT W. STEWART.

The Church Missionary Society has the most profound reluctance even to seem to lean upon an arm of flesh. Its missionaries are quite content to take their lives in their hands and go into countries beyond the reach of consular protection, without the smallest desire to enlist the services of "the inevitable gunboat." In New Zealand, sixty-six years ago, they fearlessly put themselves in the power of the fiercest cannibals when no trader or explorer ventured to approach the dreaded coast. In Central Africa, where two of them bravely met a cruel death, the survivors not only thought not a moment of vengeance themselves, but succeeded in preventing friendly Native rulers from taking it for them. So with the Society's Native converts. In Africa and in China they have cheerfully suffered painful persecution—in two or three cases even unto death—for the sake of the Lord they loved; and we doubt not they will bear it again with equal patience should occasion arise. But where British dominion or influence has been established, there the Society claims for its English agents the same general protection and justice that are accorded to the merchant or any other resident; and for its converts whatever liberty of conscience may have been granted to them by the signatures of their own rulers attached to treaties with England. St. Paul was not responsible for the extension of Roman sway to Macedonia; and if it had not existed there in his day, he would have been quite content to suffer stripes and imprisonment; but, finding it there, he did not feel it unworthy of his calling to make a public protest against illegal treatment. He did not, indeed, do this very often; and the Church Missionary Society would be very sorry to see Her Majesty's Consuls continually interfering to get for the missionaries even what they are plainly entitled to. In other parts of China, C.M.S. missionaries, as well as others, have made their own terms with the Chinese in a friendly way for houses to live in and chapels to preach in, and have been content to take their chance of loss and inconvenience if ever the titles should be found doubtful, or a lawless mob should turn them out without respect to their titles, whether good or bad. For many years the same course was followed without let or hindrance in the Province of Fuh-Kien. Recently, however, several outrages in succession have been perpetrated with impunity, which there is reason to believe would not have been the case but for the encouragement given to the perpetrators by the indifference, to use no stronger expression, of the British representative.

It need only be added that the C.M.S. Committee have laid the whole case before Earl Granville.

SIR R. TEMPLE ON MISSIONS IN INDIA.

Speech by Sir Richard Temple, Bart., G.C.S.I., at the Annual Meeting of the Birmingham C.M.S. Auxiliary, held in the Town Hall, Birmingham, June 22nd, 1880.



LADIES AND GENTLEMEN,—According to the programme of this evening's proceedings, it now devolves on me to address you. This meeting has been called for the purpose of collating information regarding the Church Missionary Society, of which you are supporters, on this the sixty-seventh anniversary of the Birmingham Auxiliary, and regarding the aggregate of the money which you subscribe, and the way in which it is spent. Now the income for the past year has been, as you have heard from the Report, about 200,000*l.*—a large amount in itself, but still insufficient for the world-wide operations for which your money is wanted. Of that sum only 162,000*l.* are devoted directly to missionary work abroad. The rest is appropriated in support of that important institution, the Training College for Missionaries at Islington, under its excellent Principal, Mr. Barlow; in providing pensions for sick and disabled missionaries, in defraying the cost of travelling and of deputations in various counties—a matter of consequence for a Society like this—and only 7000*l.* are expended on the head-quarters establishment in Salisbury Square. Considering the scattered nature of the establishment in so many distant parts of the world, it is highly creditable to the care and economy exercised by the officers of the Society, and by its able Secretary, Mr. Hutchinson, that so small a sum is expended on the management and organization of so extensive a work.

But, you will ask, what are the results of this expenditure? Now let me give you just a few figures. Taking the European and Native missionaries and teachers together, there are no fewer than 3200 *employés* of the Society scattered over the world. There are 140,000 Native Christians, of whom 28,000 are communicants, and 58,000 Native scholars—not all of them Christians, but all receiving Christian instruction—making a total of 198,000 people, who are directly brought within the influence of your Society. Besides these numbers, account must be taken of the numerous crowds of heathen, of whom not even approximate statistics can be given, but who come within the reach of the labourers of the Society, as listeners to those who preach—for there is hardly a large city in India where missionaries are not to be found preaching in the highways and byways.

Now, compare these statistics with the annual rate of expenditure on Missions directly—that is, 162,000*l.* on 198,000 persons—and you will find that the cost is at the rate of about 16*s.* 4*d.* per head per annum. I venture to say that if financially you compare this rate with the expenses and results of the State system of instruction adopted in any country of the world, you will find no more convincing proof of the careful and efficient manner in which your funds and your subscriptions are applied.

There are further indirect results of the efforts of the Society. In India the Hindu religion is being gradually subverted, in most of the great centres of Hinduism, among the educated classes. This, no doubt, is largely due to the general advance of civilization and education. But it has been the privilege of Christian missionaries to take a large and honourable share in the work of subversion.

We hear occasionally complaints of the slow rate of progress with which Christianity advances in India. It has been sometimes stated in public

prints which speak with authority that this progress has been arrested. Now is this really the case? Remember that missionary work in India began in the year 1813, or sixty-seven years ago. There are in the present year not less than 350,000 Native Christians, besides 150,000 scholars, who, though not all Christians, are receiving Christian instruction—that is, 500,000 people, or half a million, brought under the influence of Christianity. The annual rate of increase in the number of Native Christians has progressed with advancing years. At first it was reckoned by hundreds yearly, then by thousands, and further on by tens of thousands. Compare this with the probable rate of the progress of Christianity at the beginning of the Christian era. If it had been possible to take the statistics of the Christian Churches in Asia Minor, in Greece, and in the countries bordering on the Mediterranean sixty-seven years after the first promulgation of Christianity, would the numbers have been greater than 500,000? I apprehend not. And we must reverently remember that the Gospel was then preached with more than human eloquence, with more than mortal wisdom, by men of whom some drew their inspiration from our Lord Himself, and others from His Apostles, and all of whom were endowed with superhuman advantages compared with which all the advantages of our modern culture, learning, and civilization are utterly insignificant. Therefore, instead of lamenting the apparently slow progress of Christianity in India, you should rather render fervent thanks for the progress you have lived to see.

But, it will be asked, what is the character of these Christian converts in India—what practically is their conduct as Christians? Now, I am not about to claim for them any extreme degree of Christian perfection. I am not prepared to say that all of them, without exception, live up to their profession, or that none prove themselves unworthy of it. But, speaking of them as a class, I venture to affirm that the Christian religion has exercised a dominant influence over their lives, and has made a decided mark on their conduct. They adhere to their faith under social difficulties. Large sacrifices have to be made by them. A sort of ostracism from Native society, and banishment from all they held dear before, have to be encountered by them. Notwithstanding all this, we may say that out of the aggregate of Natives who, during the last three or four generations, have professed Christianity—which aggregate must have mounted up to some millions—the number of apostates may almost be counted on the fingers. In Southern India, where missionaries have laboured longest, Native Christians of the third or fourth generation are to be found. All of them are standing firm in the faith. Christianity has become hereditary with them in the highest sense. There is no such thing as a decay in religion, nor any retrogression towards heathenism. On the contrary, they exhibit a laudable desire for the self-support and self-government of their Church on the voluntary principle; a disposition to maintain their clergy, to sustain the organization of their teachers, pastors, and catechists. They would no more think of abjuring their faith than of committing suicide; and, looking to the self-devotion of some Native Christians during the war of the mutinies, I believe that if hereafter, during any revolution, any attempts were to be made by secular violence to drive the Native Christians back from their religion, many of them would attest their faith by martyrdom.

But, you will say, let us know something of the quality of the work which is being done by our missionaries—what is the evidence regarding its results? Now, there are other gentlemen to follow me who will speak to you of the work done by the missionaries in different parts of the world—in the

192 stations scattered over so many countries—Palestine, Persia, India, China, Japan, Australia, Eastern and Western Africa, North America, and the Pacific Islands. I will speak of British India alone, the most important field in which your missionaries labour, for it comprises fully one-half of the total operations of this Society.

You will doubtless frequently hear adverse opinions expressed by gentlemen who are residing, or have resided, in India, and who ought to know better than to give such testimony. We should remember, however, that great differences of opinion are to be met with in every free country on all subjects; and I do not for a moment attempt to deny the existence of this adverse opinion among many persons in India. But European opinion in India is not generally adverse to Missions. If it were so, how shall we account for the fact that so large a number of our subscribers to Missions come from or belong to India? Surely the fact of their pecuniary support amounts to an expression of favourable opinion. In justice to my fellow-countrymen in India, I am bound to say that no community in the world contributes a larger percentage of its means to Missions than the Anglo-Indian community. Before you judge of evidence, you will take into account the *weight* of the testimony, the value of those witnesses who are well informed, as compared with those who are imperfectly informed. You are now the tribunal, and will you not accept the testimony of those who can speak from knowledge and with authority? Well, almost all the greatest and best men who have served their country in India have borne favourable testimony to the value of the work of Christian missionaries—such men as Lord Lawrence for all India, Sir Bartle Frere for Bombay, Lord Napier of Murchistoun for Madras; Sir Donald McLeod, Sir Robert Montgomery, Sir Robert Egerton, for Northern India. These are persons of the highest authority, whose evidence covers the whole of India; and every one of them has spoken in the strongest and most emphatic terms of the quality of the work accomplished by our missionaries. Moreover, the Government of India—a body including many witnesses—the Viceroy, his several Councillors, and his several highly-placed Secretaries—transmitted to England, in the year 1873, a general Report, which afforded most favourable testimony to the various results of missionary work. As a single fact, some 130,000*l.* are paid annually by the Government in India in grants-in-aid to schools; and a large portion of this goes to those institutions which are directed by missionaries.

I have so far been speaking of the evidence of others. I will now give you my own testimony. My evidence, given at Oxford, has been already quoted in the Report which has just been read. I will venture, however, now to speak in greater detail than I recently spoke at Oxford. I will first tell you the extent of my personal knowledge. I have governed 105 millions of the inhabitants of India, and I have been concerned with 85 millions more in my official capacity. I do not say this as something to boast of, but merely state a fact—an accident if you will—for I went where I was ordered, and did what I was told. I have had official connexion with 190 millions out of the 200 millions of British India. The odd ten millions belong to the province of Oude, with which I have had no official connexion. I have thus had acquaintance with, or have been authentically informed regarding, nearly all the missionaries of all the societies labouring in India within the last thirty years, from the banks of the Irrawaddy in Burmah to Peshawar on the Afghan frontier, and Kurrachee, near the mouths of the Indus, from Cashmere in the Himalayas to the southern peninsula near Cape Comorin; and among those missionaries I

will mention the names of W. Smith and Leupolt, in the North-West Provinces; Welland, Weitbrecht, and Stuart, in Bengal; Clark and Pfander in the Punjab, Squires in Bombay, Bishops Sargent and Caldwell in Tinnevely, Bishop Speechly in Travancore, and last, but by no means least, Bishop French of Lahore.

And what is my testimony regarding these men? They are most efficient as pastors of their Native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the Native religions and to the caste system. They often evince appreciative thought in dealing with educated Natives. As schoolmasters in their numerous educational institutions, they are most able and effective; and although the educational establishments of the State in India are highly organized, the missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression—and despite the general excellence of our rule in India, such cases do sometimes arise—they are found to be the friends of the oppressed; whenever Native rights are infringed or threatened, they always stand forth as vindicators of the injured ones, and as advocates of the voiceless millions; and so they exert a salutary influence on the servants of Government. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the Natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. They are, too, the active and energetic friends of the Natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad—when famine has smitten down millions—they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organized the administration of relief. The excellence and purity of their lives shed a blessed light on the neighbourhood wherever they dwell. Their wives, daughters, and sisters are zealous in co-operation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilization. Although, of the missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest modicum of salary on which an educated man can subsist, without hope of honour or of further reward. They do this from loyalty to the Master whom they serve, and love for that Society which you support. They have to bear all, and more than all, the ordinary trials incident to foreign service. They do not proceed to England on furlough, unless forced by sickness, and they have no pension to look forward to until they are placed on the list of the sick and disabled. Often there has been mortality among them, and no men have shown better to the heathen and to their English brethren how a Christian ought to die. Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The Natives are too apt to think of us as incited by national aggrandisement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are no doubt mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am

bound to mention the effects of the example of the life and of the conduct of the Christian missionaries.

On other occasions, in the neighbourhood of this great city of Birmingham, I have had to speak to you of the value of India for material and secular purposes, but to-night I appear on behalf of a higher and holier cause; and I ask you by your subscriptions, now and hereafter, to aid in establishing something greater than material empire, namely, the moral empire of England in the East, and in diffusing the religious advantages of that national English Church to which this Society belongs.

"DO AS I HAVE DONE TO YOU."

JOHN xiii. 15.

To the Secretaries of the Church Missionary Society.



DEAR BRETHREN,—I have read with deep interest the Rev. E. H. Bickersteth's letter of 2nd June. It is admirably adapted to arouse flagging zeal, and to draw forth a rich response in gifts from loving hearts, more worthy of the great work in which we are engaged.

My plan for a permanent supplementary fund—formed, as I think you know, last September, but withheld when the dark prospect of the autumn and winter had brightened up in the spring, and there was declared to be no actual deficit—differed chiefly in not depreciating Donations; while I, too, decidedly favoured Annual Subscriptions, but set no limit to amounts at either end, and required no binding promises.

It is my honest conviction, which I here state in all tenderness and love, that there are many to whom 300*l.*, 400*l.*, or 500*l.* per annum would be a light burden, easy and pleasant to bear in this cause, if they could rightly estimate the claim which God has upon them. Yet even 5*l.* per annum might become a heavy drain on a limited income, saddled with family and charitable responsibilities known and unknown. We cannot judge for one another. Let the annual gifts, large and small, be placed on the common footing of subscriptions, with no further bond than of unfailing devotion to the precious Saviour. Others might prefer to give 1000*l.* or 2000*l.*, or their 50*l.*, 25*l.*, or 10*l.* (equally acceptable if proportioned to their power, and the fruit of faith working by love), without pledge of any kind for the future. Some may add an occasional donation to a regular subscription.

Formal engagements for a term of years may be accepted, but should not be pressed. I have no wish to retreat from mine. Only experience has shown that the more free and open the conditions on which voluntary gifts are asked, the more readily will they be obtained. Let us fall back generally on the old rules, "As God hath prospered him," and "Every man according as he purposeth in his heart." And let the Committee go forward in faith. Let not their hands be slack. The Lord's treasury will not so be left empty as that His purpose should fail of effect.

My object is not to hinder continuous giving: far from it. Let all promises, devoutly tendered, be cordially welcomed. Let there be a distinction of "annual," or a separate column. But allow also full scope to a form of gift, less constrained, not so regular, yet likely to be repeated at intervals—for the habit of giving grows. Trust the motive rather than the bond. A list of subscriptions and donations combined provides a place for every

willing offerer; and the Committee would soon be enabled to judge how far it can be depended on as a basis for more extensive operations. After all, I count more on its influence by example on the members at large than upon the amount to be distinctly credited to itself.

Another question regards the title. In all these months I have not been able to hit on a better than Enlargement Fund, or, in times of peculiar need, Deficiency and Enlargement Fund. Can you or Mr. Bickersteth, or other friends, improve upon it? It is simple, expressive, and scriptural. "Enlarge" occurs frequently in the Old and New Testaments; "enlargement" once in the Old, in relation to the people, land, and work of God. For our present purpose the word may bear a double reference: to our hearts, "Be ye also enlarged"; to the Missions, "Enlarge the place of thy tent, . . . inherit the Gentiles."

The two 250*l.* of the Substitute for Service List are ready to be transferred. That older and very short list will thus be absorbed into the new one, which should be made as comprehensive as possible. May these, with other sums already notified, be as the small beginnings of a plenteous store, ever replenished by devoted offerings, and making up what is wanting in the more usual channels of supply, while acting by sympathy, to raise the rate of giving throughout the Associations, and in all ways everywhere, under the supreme constraint of the love of Christ.

Amid prevailing luxury, self-denial is still a grace of the Spirit of Christ. And the time has indeed come for real sacrifices, while the messengers of life whom we prayed for are waiting to go forth, and there are none to say, "Send them; we will be at charges with them"; and while the toilers in the rough places of the field are being discouraged and hampered by percentages of reduction.

Let every one of us take our true measure from our Lord and Master, who said, "I have given you an example, that ye should do as I have done to you;" and from His benediction over Mary of Bethany, "She hath done what she could." Above all else, let us pray fervently for the outpouring of the Spirit on ourselves, all missionaries, the whole Church, the world. Then we should hear no more of deficit and retrenchment, or of important Mission stations restricted or abandoned; but, holding fast to the sure Word of Promise, would evermore press on.

Your unworthy fellow-servant,

VINCENT JOHN STANTON.

Halesworth Rectory, June 18, 1880.

[This letter was read to the General Committee at their monthly meeting on July 13th. They desired that it should appear in these pages, in the hope that its earnest appeals may provoke many to the love and good works so characteristic of the revered writer. It is true that it is not proposed to establish a special fund under the title suggested by Mr. Stanton; but this need not discourage special gifts for "enlargement." The payment of these to the General Fund does not prevent their application to "enlargement," for just in proportion as the General Fund grows, upon which all increased liabilities must ultimately fall, the Committee will only rejoice to enlarge the Society's Missions. It will be seen, from the Minutes of the Committee in this number, that some friends have come forward with benefactions for the express purpose of sending out this year some of the men kept back, and that these benefactions will be thankfully so applied.—Ed.]

RECORDS OF THE MISSIONS.

CHINA MISSION.

Hang-chow.



HIS Mission is now one of the most promising in China. The remarkable movement in the Great Valley district continues to spread, and the accounts read exactly like those sent by Mr. Wolfe when the Fuh-chow work began to expand twelve or fourteen years ago. The missionaries now at Hang-chow are the Revs. Arthur Elwin and J. H. Sedgwick, who have succeeded to the posts formerly occupied in succession by the brothers Moule. Mr. Sedgwick's Report refers to the Opium Hospital. He has also sent separately a very graphic account of one of his visits to the out-station of Fu-yang, which we hope to find space for shortly.

Report of Rev. A. Elwin.

Hangchow, Nov. 29th, 1879.

It being five years since I last wrote an Annual Report, I think it will be well, perhaps, before speaking particularly of the work of the past year, to give a general review of the work of the past five years. In the year 1874, ill-health obliged me to return to England, where I was detained by various causes, so that I did not reach my sphere of work again until December, 1878. The following table will give some idea of the way in which the work has increased. The Christians mentioned are all adult baptized Christians; I have not reckoned infants. In China it is often very misleading to reckon inquirers as Christians.* Table 1 is copied from the Rev. G. E. Moule's Annual Report, sent home Oct., 1874. No. 2 is the corresponding report for this year for Hangchow only. No. 3 is the full Report this year of the Hangchow Mission, including out-stations:—

No. 1.—Missionaries, 2; Native Christian Teachers, 2; Communicants, 21; Native Christians, 36; School, 1; Scholars, 11; Native Contributions for all religious purposes, \$13; Non-Christian Teacher, 1.

No. 2.—Missionaries, 2; Native Christian Teachers, 3; Communicants, 31; Native Christians, 70; Schools, 2; Scholars, 23; Pupils, 2; Non-Christian Teachers, 2.

* The Society's rules include catechumens under regular Christian instruction among the "Native Christian adherents." Mr. Elwin's figures, therefore, are imperfect for purposes of comparison.

No. 3.—Missionaries, 2; Native Christian Teachers, 8; Communicants, 118; Native Christians, 187; Schools, 4; Scholars, 35; Voluntary Helpers, 6; Out-Stations, with regular services, 11; Pupils, 8; Native Contributions for all religious purposes, \$67:64; Non-Christian Teachers, 2.

It will be seen from the above that there has been considerable increase in the out-stations, while Hangchow itself has not made the progress that could be wished. The number of Christians in 1874 was thirty-six, but some of these were not baptized in Hangchow. The last name entered in the baptismal register before I left for England was No. 32. The last one baptized is No. 206 in the baptismal register. In other words, in the Hangchow Mission, the first ten years of its existence as a Mission, on an average three persons were baptized each year. The following five years, on an average, thirty-four persons were baptized each year.

During the past year a Native Church Committee has been elected, with representatives from Hangchow and the out-stations. Nearly all the work in the Chu-chee district is paid for out of the Native Church Fund, assisted by a grant-in-aid from the C.M.S. Self-support has been constantly impressed upon the Chinese Christians, not without some success. In the Chu-chee district, want of rain has caused almost a famine, or the contributions would have been larger.

I will now speak of the work more particularly under its distinct heads.

The care of the *Native Church* in Hangchow devolved upon me when Mr. Moule left. The services have been regularly conducted. In the morning I have preached alternately with Mr. Sedgwick; in the afternoon the two catechists, Matthias Sze and Matthew Tai, have taken it in turn to address the congregations. The attendance varies considerably, the morning congregation being always better than the afternoon. I am sorry I cannot report a week-day evening service yet, but *Church Meetings* have been regularly conducted—a monthly meeting for communicants, conducted by myself; a meeting every other Tuesday and Friday, for the women; this Mrs. Elwin takes altogether under her charge. The meeting consists of singing, reading, and prayer, and the repetition of a text on a subject which has been given out the week before. We now have *Sunday-school* twice every Sunday, conducted by myself, assisted by Mrs. Elwin and the theological pupils. In the morning, in addition to the boys, I sometimes have as many as twenty men, members of the congregation, in my class. We have two *Day-schools* connected with our Mission—one supported entirely by private funds. In both schools the Bible is daily read and explained. Mrs. Elwin and Miss Jennings take classes in one school; in the other, the theological pupils give daily Biblical instruction. Both schools have nominally heathen teachers. We have also two schools at out-stations.

The *daily preaching* has been regularly continued by the two catechists in our small unsuitable preaching-room. As far as we know, the preaching this year has been without result. The bread has been cast upon the waters, and there we leave it. Our *Bible-woman*, Phœbe, although not the best agent that could be desired, yet is active and diligent in making known the Good News. She is supported by friends in England, and is, of course, under the entire control of Mrs. Elwin, who, when she can, goes out visiting with her, as does also Miss Jennings, who is now beginning to get some hold of the language. The *Theological Pupils* have been taken over by Mr. Sedgwick.

We have kept the *Opium Hospital* open during the year, admitting opium patients only. Mr. Sedgwick lives in

Mr. Galt's house, and superintends the hospital. He also superintends the *Col-porteurs* of the British and Foreign Bible Society—a most important branch of our work. I must not omit to mention the *Book-shop*, the rent of which is paid by the C.M.S., the other expenses being defrayed by friends in England through Mr. Moule. Mr. Sedgwick preaches every afternoon in the book-shop to large congregations.

I must now mention the out-stations, which have become such an important branch of our work in Hangchow. I take them in order as they were opened.

Dan-de (or Pond-head) is about ten miles from Hangchow. During the past year we have opened a school at Dan-de, thinking it might help forward the more directly evangelistic work, but up to the present time it has not prospered much. The station at Dan-de has, up to the present time, been a failure, and I am afraid will continue so until we can get some energetic catechist to take the place of the present incompetent one and his wife. We have always suffered in Hangchow from the want of qualified agents, and, having no school of the prophets, I fear we shall continue to suffer. The College at Ningpo is already beginning to supply the wants of the Ningpo Mission; we much want a similar institution in Hangchow. The station at *Fu-yang* has been under the charge of Mr. Sedgwick, so I will leave him to give an account of the work there. The little *preaching-chapel*, outside the Perriwinkle Gate at Hangchow, has been visited at irregular intervals. This room will ever be held in remembrance, because from it the Word sounded forth that has re-echoed through the Chu-chee hills. We have also a Mission station at a place called *Li-tsw'en*, but there have been no baptisms there during the year.

I am very thankful to be able to report progress in the Chuchee district. In Oct., 1877, Mr. Moule reported a "Christian element" in four or five villages. In October, 1878, he reported "Christian adherents" in fourteen or fifteen villages, and now, in November, 1879, I can speak of baptized Christians in twenty-four or twenty-five villages. Mr. Moule spoke last year of ninety-two baptized persons. I can speak to-day of eighty-six communicants and 102 adult baptized Christians. If the babies

and inquirers were to be added to this number, it would, of course, increase it very largely.

There has been one death in the Chu-chee district. Old Lebbeus—Luke Chow's second brother—died November 20th, after a short illness. When asked by one, "What is the matter with you?" he answered, "My Heavenly Father is calling me to go to heaven." Almost the last words he spoke were, "Jesus is calling me to go home." This old man was among the first baptized at the Great Valley, the date of his baptism being October 4th, 1879. For two short years he endured the Cross here in this sinful world, now he is with that Saviour whom he loved—the first redeemed one from the Chu-chee district who has entered the Golden Gates. For sixty years he worshipped idols, was without God and without hope in the world. Then the change came, and he turned to God from idols to serve the living and true God. But his journey was nearly ended. For two stages only his path was illuminated by light from on high. Now he has been called higher to partake of that fulness of joy which will be found in the presence of the Saviour for ever.

I am sorry to say the Christians have had to suffer much this year, especially during the last six months. The heathen have, as they say, sought out new

methods to annoy the Christians. Open persecution had been tried and failed. It was therefore decided to try what more secret measures could effect. It would be impossible to mention in detail all the various methods employed. I can only say that the Christians suddenly found their things stolen, their crops destroyed, the pathways leading to their fields dug up, their trees cut down. These operations were generally carried on at night, and in some cases on Sunday, when the heathen knew the Christians would be at service. The last time I went to the Great Valley, the first night two fields were robbed; the next night three fields were robbed; the last night more than one hundred mulberry and other trees were wantonly cut down and destroyed. It made one's heart ache to walk round and see the destruction that had been caused. The heathen had said to the Christians, "If the foreigners come, we will rob; if they stay away, we will not interfere with you." I said to Luke Chow, "Would you like me to stay away?" He answered at once, in his usual energetic manner, "What! and make the people think we are afraid of the devil?" I have noticed these Christians always trace the persecutions to the fountain-head; they are followers of Christ, and the devil is the persecutor.

Report of Rev. J. H. Sedgwick.

Hang-Chow, January, 1880.

After the lamented departure of Dr. Galt, whose fame had spread into all parts of the city and country around, it was thought best not to risk the favour with which the Chinese had learnt to regard the hospital, by putting a doubtfully competent Native assistant in charge of the general practice, so it was determined to confine our attention exclusively to the curing of opium-smoking, until Dr. Galt should return to his much-appreciated labours. During the past year this, accordingly, has been done. The Native assistant, Mien Ts Bun, administers the medicine, whilst I do my best to point them to Him by whose grace alone they can permanently overcome their evil habits, and in whom alone they can find a certain cure for their souls' sickness. We could not reasonably expect to get as many opium patients to come to the hospital now as

aforetime, when it was opened on certain days to all comers, and therefore much better advertised than at present; and, accordingly, during the past year, out of seven batches of opium patients, the average was only *nine*, and it is to be feared that the number is gradually diminishing, although it may seem to be accounted for by the cold weather and the proximity of the Chinese New Year, six weeks hence. The patients, as a rule, have been very orderly and well-behaved, and the only exception was in a late batch, some of whom commenced to gamble; but when they knew that there would be no dinner for them until their apparatus was given up, they surrendered at discretion.

During the three weeks (generally speaking) the patients are in hospital, they are expected to attend morning and evening prayer; religious books are provided for them, and they are occa-

sionally visited and spoken to by a catechist. Although there have been no actual baptisms from amongst the patients this year, yet it is certain that all of them have left us with some knowledge of the religion of Jesus, and of the precious truths embodied in its sacred books—of the advantages to be gained from believing in, and of the penalties attending the rejection of, the Saviour; and it is invariably encouraging to notice the rapt attention with which they listen to the exposition of the Scriptures. The following should seem to be satisfactory features of this work:—

A schoolmaster from the neighbouring district of Haining came to be cured of opium-smoking, after the hot months of summer, when he heard, for the first time, of One who died on the cross for his redemption. When he returned home to his duties, he not only did not forget what he had heard, but appears to have regularly read the Bible and prayed.

He afterwards fell in with one of our colporteurs, who happened to be in that district, to whom he entrusted a very polite and encouraging letter to me, in which he professed his belief in the Saviour; and not only so, but he enclosed an ode to Christ, in which he praised Him as the Redeemer of the world, the only source from which true happiness and peace could come.

The batch of patients I have before mentioned as being inclined to gamble, consisted of *nine*, and nine of, outwardly, the most unsatisfactory individuals of a never very satisfactory class. But God, as if to rebuke one's faithlessness and unbelief, so blessed the exhortations addressed to them, that, very soon after they entered, *five* of them gave in their names as inquirers, and I have seldom had the pleasure of speaking to more earnest listeners than they all proved during the time they stayed. They seemed to have treasured up every word I or any one else had spoken to them about Jesus and His religion, and always after prayers they either plied

one with questions, or, with flashing eyes and bright looks (some of them were hardly more than boys), earnestly strove which could say most in favour of Jesus and to the prejudice of idolatry, and I trust that it was really the working of the Holy Ghost.

The brightest of the five, a vigorous, pleasant youth, lives near enough to us to attend church, but he has had to go to Ningpo on business, and when I sent to his house the other day, he had not returned, but he seems to have left a message that as soon as he returns he will call upon me, and thus I trust that one, at least (and how infinitely precious is *one* soul!), will remain under one's eye—not that they are any the less safe under the chief Shepherd's eye alone, but one seems to want sometimes to count the flock.

This youth, whose name is Dzen, told me that his father is a very earnest believer in Buddhism, and that when he went home from the hospital he told his father plainly that all his incense-burning and his pilgrimage-making and priest-nourishing were as useless as vacant chaff, and pointed out to him the advantages of the religion of Jesus, and that all other religions whatsoever were inventions of the devil. His father, feeling that the religion which had been instrumental in delivering his son from the curse of opium-smoking could not be very bad, was not angry, but, on the contrary, promised to accompany his son to church on their return from Ningpo, and the latter felt sure that he need only see our mode of worship to feel its superiority, and to believe in Jesus, and I pray that his hopeful prediction may be verified.

I am convinced that the only way to cure opium-smoking is to get them to trust in Christ for deliverance from all sin and its punishment, and these evidences of His power only make one hold the belief more strongly, and make one determine to point them still more earnestly to Him.

Shanghai.

The Rev. Canon McClatchie continues the Society's missionary in this great city. The work has for many years been of a very up-hill character; but Mr. McClatchie is able to report that the preaching, or rather the conversations about the Gospel, in the Keang Fuh Tang (Hall for discoursing about happiness), now excite more interest than formerly. There are sixty-four Native adherents, of whom fourteen are communicants. The Shanghai

Boys' School, in which English is taught, is successfully worked by Mr. G. Lanning. Forty-seven Chinese boys, some of them the children of Native Christians, are receiving in it a Christian education.

Peking.

The Revs. W. H. Collins and W. Brereton have been faithfully labouring in and around the capital of China. During the recent famine they had, like other missionaries in the northern provinces, a heavy additional burden laid upon them; but their letters do not show the large results which some societies have been able to report in consequence of the relief distribution.

Report of Rev. W. H. Collins.

Peking, Dec. 19th, 1879.

We have made fifteen additions to our number, which, with the excision of such as have long failed to attend Divine service, leaves us nearly the same in number (63); so that I cannot write of any encouragement here in the city, nor, indeed, at our country station—Yoong-tsing—which once bore a hopeful aspect. Several of our country members are reformed opium-smokers, and with these there is a constant tendency to relapse; still, the most useful and energetic of our helpers has stood firm for seven years, though he had previously smoked for twelve years, and during the years since his reformation he has never been without the temptation of witnessing the smoking of this hateful drug by his own wife. The grace of God is sufficient even for the reclamation of the victims of opium.

Our two chapels have been open as usual during the year, without any apparent result; and our boys' and girls' schools, both swelled by famine refugees, have gone on without any circumstance calling for remark.

The one encouraging fact is the opening for work in the famine region. I have just returned from a visit to the places where last year we made distribution of the funds entrusted to us. I had the happiness of baptizing six men, and there are a number of inquirers. There are many Roman

Catholics in this district, so that success will probably bring us into conflict with them, and from this I shall not shrink, if the Lord guides us in this direction. This year a large part of this province has been placed under water, so that in journeying you have to cross water where the eye cannot reach the shore. Numerous villages stud this inland sea, like islands in mid-ocean. Thus heaven seems to mock the prayers of these people for rain to their false gods by pouring out upon them a deluge only less destructive than drought. Eight years ago, when the plain of Chili was inundated, a slimy black reptile was discovered in the mud of the river at Tien-tsin, and before this hideous creature all the great mandarins prostrated themselves, begging it, as being "the dragon king," to assuage the deluge. A temple was built in honour of the reptile, and costly offerings were made. Gradually the waters abated, and were succeeded by the drought which has carried off several millions. Again the people, encouraged by their rulers, who well know the folly of idolatry, call upon "the dragon king" to pour out rain, and what seems to be an answer is a blessing changed into a curse in the present inundation. Our constant prayer is that, "when God's judgments are abroad in the land, the people may learn righteousness."

The Committee have decided to withdraw from the city, for the following reasons:—the isolated position of Peking in respect to the Society's other Missions in China—the impossibility of strengthening the missionary staff at the present time, on account of the financial state of the Society—the importance of extending the Society's work from other centres in China, where the Society is labouring, as soon as funds will permit—and the presence of well-manned Missions at Peking belonging to other Protestant Societies.

JAPAN MISSION.



Already stated in a previous number, our Reports this year from Japan are somewhat chequered in character. The general missionary outlook in that deeply interesting field is indeed most hopeful; but in no earthly campaign is unvarying success to be expected, and in the warfare with idolatry the stubbornness of the resistance is often the surest token of coming victory. The Reports now to be presented afford abundant testimony that the favour of God rests upon the work, and we may look with humble confidence to larger results presently.

The Society's staff in Japan is the same as when we last gave particulars of it a year and a half ago. The Rev. C. F. Warren, indeed, is just now in England; but he has only come on a brief visit to bring his sons home, and returns to his post this autumn. It is, we imagine, almost an unprecedented thing for six years to pass in a Mission, as has now been the case in Japan, without one missionary breaking down. Certainly it is a cause for real thankfulness to God.

The statistical returns, compared with the two previous years, are interesting. It will be understood that the variations in the numbers at the different stations are partly due to removals of Christians from place to place:—

	Native Christian Adherents.			Communicants.			Adult Baptisms.		
	1877	1878	1879	1877	1878	1879	1877	1878	1879
Nagasaki .	29	48	110	13	18	39	6	16	42
Osaka . .	20	35	35	6	20	20	0	17	0
Tokia . . .	15	22	34	4	10	13	5	3	7
Niigata . .	5	8	6	3	6	6	2	5	0
Hakodate .	19	15	12	4	8	8	5	2	0
	88	128	197	30	62	86	18	43	49

Nagasaki.

The Rev. H. Maundrell continues at this station. He was joined by the Rev. W. Andrews last year. The *Intelligencer* of November and May contained interesting letters from him, describing the extension of the work to Kagoshima and Saga, to which he further refers in his Report:—

Report of Rev. H. Maundrell.

Nagasaki, Jan. 5th, 1880.

The year that has just closed has been one of steady progress.

In Nagasaki itself the work has gone on but very slowly—far too slowly, considering the advantages the people of Nagasaki possess over their countrymen of the interior. There is no opposition—at least open opposition—to missionary enterprise; and there is no doubt that a correcter knowledge of the merits of Christianity is spreading

among all classes. Of this we have repeated assurances; but, nevertheless, there seems to be a deep-rooted indifference in the Japanese generally to the claims that the Christian religion has upon them, or an apparent determination not to place themselves under its obligations. I am afraid that this is owing, in no small degree, to the influence that ungodly foreigners must have upon all classes of the Japanese at the open ports. When the majority

of foreigners, both European and American, apparently do not value even the mere outward observances of Christianity—such as the observance of the Sabbath and public worship—one must not be surprised if the Japanese, with few exceptions, are led to regard Christianity with indifference, and to be satisfied with a godless civilization instead. One of the leading men in the present Japanese Government is said to have remarked, If we except the missionaries, and compare the lives led generally by the foreign residents in Japan with the lives of our own people, there is no balance, in our opinion, in favour of the former. It would be a great help to the cause of Missions in Japan if the work of the Church amongst the foreigners were more efficiently carried on, which the future Bishop (if one be appointed) will doubtless make a matter of special consideration.

The services at Deshima have gone on throughout the year as usual, the attendance of the Christians, with one or two exceptions, giving general satisfaction, and that of inquirers and heathen varying according to circumstances. Preaching to the heathen has been done, more or less, in the city, but not so systematically as I could wish, owing to the difficulty of securing a really good preaching-place long together. There have been 17 baptisms in Nagasaki during the year—5 children and 12 adults.

One of the most encouraging things I have to report is the extension of the Society's work during the past year to the important towns of Kagoshima and Saga. I have paid three visits to Kagoshima during the year—one in May, one in July, and one in November. Stephen Koba San, one of the preparandi students, who had been under training for two years, has been doing the work of a catechist there since the beginning of May, and with considerable success. At my respective visits 37 persons received baptism—25 adults and 12 children. At my last visit the Holy Communion was administered to 8 persons. The attendance at the Sunday services is not so good as at Nagasaki, neither is the Sunday observed by some of the Native Christians as strictly as it ought to be; but matters in this respect will improve, I trust. I would urge that both Kagoshima and

Saga be provided with resident missionaries as soon as possible, if the laws of Japan be altered so as to admit of it.

Saga, now become our second outstation, has only been visited once by me during the year. The ground had been already prepared by three or four of the preparandi students whose home is at Saga, and who therefore have frequently sown the seed there among their relatives and friends during their vacations. Saga is not the capital of a *ken*,* like Kagoshima, being now (since the rebellion of Saga in 1873) within the Nagasaki *ken*; but having formerly been the residence of a Daimio (i.e. the capital of a kingdom), it is an important centre; and I consider it a matter for devout thankfulness that here, as well as at Kagoshima, a small work has been commenced which is full of promise. The little Church at Saga consists of five persons, which, of course, is always strengthened by the return home of the preparandi students. Paul Yoshidomi San, who also has been under training for two years, has been working there as catechist during the latter part of the year. Both of Kagoshima and Saga it may be confidently affirmed that there is much fruit to be gathered in as soon as suitable labourers are forthcoming.

Some little advance, too, has been made in the way of schools.

I. *The Deshima Day-school.*—This was opened at the beginning of the year, the teachers being, for the afternoon, Mrs. Goodall, who has most devotedly thrown all her spare time and energy into it, and the preparandi students; besides a Native schoolmaster for the vernacular in the morning. The number of scholars has been from 20 to 25.

II. *Kagoshima Day-school.*—Very much less is being done by the Government for the promotion of education at Kagoshima than at Nagasaki and Saga, so that private enterprises have greater scope, and are likely to be more highly valued. Stephen Koba San has found no difficulty in commencing a small Christian school in the heart of the city on the Mission property. This is also attended by from 20 to 25 little children, who are taught only in the vernacular.

III. *Girls' Training Institution.*—All we can say of this is that it has

* *Ken* is the Japanese word for province.

made a beginning during the year, and only a beginning. A house has been purchased by the Society, which is most conveniently situated, and in which two girls have been under Mrs. Goodall's kind training during most of the year. A third girl—one of the five persons whom I baptized at Saga (and who is Paul Morooka's *fiancée*)—has recently come from Saga to enter as a boarder. We trust that this tentative effort will gradually develope, by God's blessing, into a powerful means of elevating the Christian moral and social standard of the Native Church. Perhaps I ought to mention here that Paul Yoshidomi San has just been married to a Japanese Christian young woman, who was very carefully educated and trained by Dr. and Mrs. Hepburn of Yokohama. I trust that she will make him a good wife, and be a true helper in the Lord's work.

IV. *St. Andrew's College*.—The preparandi class have not been under training so continuously during the year as is desirable for their own progress or for their future usefulness. Two or three visits to Kagoshima, and one to Saga, rendered absolutely necessary by the exigencies of the work at those stations, have prevented me from doing as much with the students as I had hoped. Then the class has been broken in upon by Stephen Koba San's residence at Kagoshima for nine months, and Paul Yoshidomi San's residence at Saga during the latter part of the year. But both these, as well as the students who accompanied me to Kagoshima and Saga, though not getting through so

much book-work, have been gaining experience in other ways. In preaching to the heathen, visiting newly-formed congregations, contact with Christians of other clans and with heathen men of the world, applying in public what they have learned in private, they acquire by no means an unimportant branch of their education and training. Their subjects in class during the year have been the Old Testament as far as the captivity; the New Testament as far as the Epistle to the Galatians; Paley's "Natural Theology"; Robertson's "Sketches of Church History during the First Six Centuries"; Greek (First Grammar); Pearson on the Creed; Euclid and English. They have continued to give satisfaction both in conduct and in their studies. They have given good help in preaching, at Deshima day-school, and in the work of the Mission generally.

In addition to these older students, seven other Christian young men have placed themselves under Christian instruction with a view to future usefulness, if found satisfactory. Three are admitted into the preparandi class, and four others (three from Saga and one from Kagoshima) are probationers under instruction, but receiving no pecuniary help from the Society. There are also one or two other young men who have expressed a desire to enter the college. Thus, besides Stephen Koba San and Paul Yoshidomi San, we hope to begin next term with at least ten students, whom we shall have to divide into two classes, a senior and junior.

Tokio.

Mr. Piper was joined last year by the Rev. J. Williams, transferred to this station from Hakodate. Mr. Williams, in his Annual Letter, remarks that he finds the work at the capital easier and more encouraging than in the remote northern port. Mr. Piper's Report fully confirms the present hopeful prospects of the Tokio Mission:—

Report of the Rev. J. Piper.

Tokio, Jan. 24th, 1880.

My Report this year shall follow the order of my address to our Christians on the last Sunday in 1879, which was based upon the last verse of Psalm cvii., "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." After

remarking that the psalm is an exhortation to praise God, and "to observe His manifold providence in divers varieties of life," I recounted the events more immediately connected with us as a Church. The substance of what I said constitutes this Annual Letter.

(1.) The Sunday-school which Mrs.

Piper commenced at the close of 1878, of which an account has appeared in the *C.M. Juvenile Instructor*, went on very well. In Feb., 1879, one or two of our Christians and I having started another on our Mission premises, the two were amalgamated in March. The numbers in attendance have varied, but the work has prospered, and is very encouraging. The Creed, Lord's Prayer, and Ten Commandments, and some important passages of the Bible have been taught, and we cannot doubt that, with the blessing of Almighty God, such teaching may in after-years result in the salvation of some of their precious souls. Mrs. Piper and Mrs. Williams superintend the school, the latter having joined us in May last.

(2.) From a small sewing-class, which my wife formed in 1878, the idea of a day-school arose, and in September last—after circulating notices in our neighbourhood—we used the vestry behind our church as a school, till we could ascertain whether we should be justified in going to the expense of building one. The plan more than answered our expectations, and consequently we have built a small school adjoining our church, which will seat fifty or sixty scholars. It was built and furnished with funds which we had received from friends in England. The Native Christians spontaneously gave Yen 15—somewhat more than 2*l*. The new building was opened on December 1st, and now there are thirty-one scholars on the books. The teaching is all in the vernacular. The man who was wounded in the Satsuma rebellion, and of whom I spoke at some length in my last year's Report, is the teacher. In addition to the ordinary subjects which are taught in Japanese schools, Mrs. Williams and Mrs. Piper give instruction in knitting and sewing; and religious teaching, with singing and prayer, form a part of every day's work.

(3.) Our preaching-place in the city has been very well attended throughout the year. We preach there three times a week, viz., Sunday, Tuesday, and Friday. I don't think there is another in the capital where the numbers keep up so well, and where such an opportunity of sowing the good seed is afforded. Mr. Warren and Mr. Evington, who stayed with us a short time in summer, and who kindly preached for us every

night they went, were pleased with our good audiences.

(4.) Our Sunday congregations have steadily increased, and then our services are more enjoyable, both for us—the labourers—and for the Christians, who are encouraged by the increased numbers in the church.

(5.) We have had twelve baptisms during the year—seven adults and five children—and all promise well to be steady followers of our Divine Lord and Master.

(6.) We have several inquirers who come regularly to read the Bible and attend our Sunday services. One of these is a soldier of considerable intelligence, who has been reading with me, on an average, twice a week for about eight months, and who is a careful student of the Word of God. He can read Chinese well, and thus has a wider field for investigation than those who can only read Japanese, as the New Testament, and a few small portions of the Old Testament, only are as yet translated into the latter language. Even if these inquirers are not baptized in connexion with our Church, it is to me a great comfort and pleasure to be permitted to lead them, in some measure, into the knowledge of "Jesus and His love." I hope, however, it will be my privilege to baptize them.

(7.) Our hands have been strengthened by the coming of Mr. and Mrs. Williams from Hakodate in May last.

(8.) We have been grieved at the misconduct of one member of our flock—the first whom I baptized—who "walked not according to the truth." I felt there was no alternative but to suspend him from the Holy Communion. He attends church occasionally, but shows no signs of repentance. Another man seldom comes to church, and seems to have grown cold. Such cases are to be found in every age of the Church, but this fact makes the trial of the missionary's heart none the less real, nor diminishes the grief which such cases produce. May the Lord give to all such true penitence, and a heart to confess their sins, to the end they may be quickened and forgiven!

(9.) The prevalence of cholera in Japan for some months during the year has been a source of great anxiety, and in some places has made sad havoc; but, thanks be to God, not one of our Chris-

tians has suffered from this fearful epidemic!

(10.) The day after Christmas Day (the happiest Christmas Day we have had in Japan) a fearful fire—one of the scourges of this country—broke out about a mile from our house. There was a very violent wind at the time, and the conflagration spread with a rapidity that none can imagine who have not witnessed anything of the kind. It soon became evident that, at least, a part of the foreign settlement was in danger. Many thought that our C.M.S. property would “go.” Some of our Native Christians were soon on the spot, ready to render all the assistance they could. And it was very touching to see one or two of our inquirers—one of whom was the soldier mentioned above—come to our aid. We got our children and many of the movable things away, in case we should be “burnt out,” but, thank God, we were spared. Other Missions suffered, whilst we were left in the possession of houses, church, and school. The foreigners in Yokohama and Tokio were prompt in raising subscriptions to relieve the sufferers. This is the second time during our residence here that I have taken the greatest share of labour in giving out what the benevolent have contributed to alleviate the distress of those who have lost—in many cases—their houses and their all.

(11.) In my last year's Report I mentioned that portions of the Book of Common Prayer had been printed in Japanese for the first time. I have much pleasure in informing you that those portions have undergone another revision, and other parts of the Prayer-Book have been added during the year now closed.

(12.) As one of the five members of the “Revising Committee” (appointed in accordance with the rules of the Convention of Protestant Missionaries, which was held in May, 1878), I have

met the other brethren at the final revision of some parts of the New Testament. And now I am happy to say the whole of the New Testament is translated, and will, it is hoped, be printed and in circulation in March or April next. To the American missionaries belongs the honour of making the first translation of the New Testament in the language of this people.

(13.) I send two lectures by Henry Dyer, Esq., who is at the head of the Imperial Engineering College in Tokio. It affords me much pleasure in calling your attention to the decided testimony in favour of religion which that gentleman has boldly given to the students who listened to them, and to all Japanese who shall read them. Although *Christianity* is not boldly advocated therein, I think it is satisfactory to know that he gives no *countenance*, but, on the contrary, shows his *opposition* to all who would banish religion from our thoughts. You will be glad, I am sure, to know also that several of the professors, both in the Engineering College and in the University Colleges, are decidedly Christian men, and take a bold stand on the side of Jesus and His truth. It is true that others do not conceal their unbelief; but surely it is a source of satisfaction to know that there are other men besides missionaries who are witnesses for the truth of God, who move amongst and teach a class of youths who will hereafter occupy positions of prominence and power. Lord Selborne very truly said in his rectorial address at Aberdeen last year, that it was a bad thing when a man's intellectual advancement got ahead of his moral cultivation and character. And this is the great danger to which Young Japan and all newly-fledged countries are exposed. May God so shed forth His light and His truth that Japan may be saved from intellectual pride, atheism, and infidelity!

In a later letter Mr. Piper mentions that within four months he received and distributed some 1600*l.* in relieving the distress occasioned by the great fire; and a highly complimentary letter was sent to him by the governor of the city, Matsuda Michiyuki. “I can assure you,” Mr. Piper writes, “that the beneficence of foreigners shown *through the missionaries* has produced a profound impression in the minds of many Japanese in favour of Christianity. May it result in some souls being eternally saved ‘so as by fire.’”

THE MONTH.

BY the lamented death of Canon Miller, the Church Missionary Society loses one of its most thorough friends and most untiring advocates. He was not a frequent attendant at the Committee meetings, though, on special occasions, such as the Ceylon difficulties, he gave valuable counsel. But in readiness to preach and speak for the Society in all parts of the country, there was certainly of late years no man of his position and influence in the Church equal to him; and how effectively this work was done all our friends well know. Within a few weeks of his death he said to a friend, looking down at his legs, swollen and painful as they were, "These legs have often been tired in the service of the Church Missionary Society."

Dr. Miller preached the Anniversary Sermon in 1858, the year following the Indian Mutiny, when he delivered a noble protest against the fatal "neutrality" which had been the policy of the East India Company, and which had brought down so heavy a judgment upon England. He many times spoke at the Annual Meetings. The last occasion was two years ago, when he gave a graphic history of the Victoria Nyanza Mission up to that time.

WE are glad to say that efforts are being made in various parts of the country to perfect the local C.M.S. organization, by County Unions and the allotment of defined districts to the Honorary District Secretaries, on the plan so well worked in Norfolk, as described by Mr. Lombe in the April *Intelligencer*. A Church Missionary Union has been formed for Suffolk, another for Notts, another for Bedfordshire, Cambridgeshire, and Hunts; and districts are being carefully mapped out in Yorkshire, Warwickshire, Hampshire, and Sussex. We hope other counties will follow suit.

THE Archbishop of Canterbury has fixed Oct. 28th, St. Simon and St. Jude's Day, as the date for the consecration of the Rev. G. E. Moule and of the Rev. Canon Scott (S.P.G.) to Missionary Bishops in China.

THE Rev. John Sharp, M.A., of Queen's College, Oxford, late C.M.S. missionary at Masulipatam and Principal of the Noble High School there, and subsequently Lecturer in Telugu at Cambridge University, has been appointed to the vacant Secretaryship of the British and Foreign Bible Society.

MR. W. E. TAYLOR, B.A., Scholar of Hertford College, Oxford, who was accepted for missionary work in Africa in Jan. 1879, and who has since been studying medicine at Edinburgh, has been appointed to the Nyanza Mission. He was ordained on Sunday, July 4th, at Trinity Church, Hampstead, by Bishop Royston, acting for the Bishop of London.

THE "clergyman of experience" alluded to in our last number as likely to be sent to Central Africa with the Waganda Envoys was the Rev. Philip O'Flaherty, curate of St. John's Deptford, who knows the East and its languages well, having been interpreter on Lord Raglan's staff in the Crimean War, and having been employed for a short time as a lay agent of

the C.M.S. at Constantinople. His offer was accepted by the Committee, and he started viâ Brindisi on July 2nd, to catch Mr. Felkin and the chiefs up at Aden.

A Christian soldier, Mr. A. J. Biddlecombe, has also been accepted for the Nyanza Mission, and is just sailing for Zanzibar with Mr. W. E. Taylor, the medical missionary above mentioned. They are to join Mr. Copplestone at Uyui.

THE Ceylon localized edition of the *Church Missionary Gleaner* publishes the following reply of the Archbishop of Canterbury to the Memorial sent to him last year by the C.M.S. Native Christians in Ceylon :—

Lambeth Palace, S.E., 22nd March, 1880.

MY CHRISTIAN BRETHREN,—I have received, and acknowledged through the Church Missionary Society, your memorandum enclosing "Resolutions of the Provincial Council of the Ceylon Native Christians" dated 29th October, 1879.

You are probably aware that the Bishop of Colombo is at this moment in England.

His Lordship has been in communication with myself, the Archbishop of York, and the Bishops of London, Durham, and Winchester.

I have, in conjunction with the other four prelates named, embodied in a document, signed by all of us, such advice as we were able to tender to the Bishop and to the Church Missionary Society on the subject of the unhappy disputes in Ceylon, and we have every reason to hope that arrangements will be arrived at whereby present difficulties may be removed without any such step as is advocated in the second of the two resolutions mentioned above.

I have no doubt that the Bishop of Colombo will avoid and discourage any ritual which is contrary to the law of the Church of England, and that he will allow to all Christians under his care that liberty, as to doctrine and worship, which is enjoyed by members of the Church of England at home.

At the same time, I have to point out to you that there seems every prospect of harmony being restored between the Diocesan and the Church Missionary Society, and that the missionaries supported by that Society will find themselves able to co-operate cordially in the work to which the Bishop and the missionaries have devoted their lives.

Yours very faithfully,
(Signed) A. C. CANTUAR.

WE hear with much regret of the death, on June 30th, of the Rev. John Bilderbeck, the Society's veteran missionary at Madras. He was a native of India, but of European descent, and was ordained by Bishop Spencer of Madras in 1843. Colonel Gabb has kindly favoured us with the following account of him :—

This month's obituary contains the name of a missionary whose death may not be passed over in silence.

The Rev. John Bilderbeck, of Madras, was not an ordinary man. Born in India, an East Indian, of a Roman Catholic family, and trained for the priesthood of that Church, he early saw her errors, embraced Protestantism, and entered the ranks of the Church Missionary Society as one of its ordained missionaries.

He was one of the oldest of the Society's servants, for I knew him in his work some thirty-five years ago, and he was not then a young missionary. His efforts were mainly confined to Madras and its neighbourhood. The circumstances of his birth gave him a thorough knowledge of the Tamulians, and of their language, and his labours among them were ever zealous and effective. Many a soul will he have to his faithful ministrations from among a people over whom his bowels yearned, and who looked up to him as a father with great love and respect. His ardour of spirit was so great that it was not easy for others always to keep abreast of him in his work, and the Madras Corresponding Committee showed both

its own wisdom and its confidence in John Bilderbeck by allowing him to work, to a great extent, on his own lines. If a brother could not always keep pace with him, he could himself do the work of two, and that work remains a witness of God's blessing on the earnestness, the vehemency, and the power of His servant's ministry.

Mr. Bilderbeck, after a residence of some years in England, returned to Madras about four years ago, to work for the Society, as an honorary missionary, at his own charges; and he has now laid down his armour upon the field of his life-long struggle with the powers of darkness, to meet the Master's "Well done, good and faithful servant," and to see "the captives of the mighty," and the "prey of the terrible," who, through God's blessing upon his efforts, have been delivered, and have now, with himself, "entered into the joy of the Lord."

ENCOURAGING progress, notwithstanding some difficulties and anxieties, is reported from the North Pacific Mission. Mr. Duncan says that the year 1879 was "the greatest year for building the Indians of Metlakahtla have yet known." Eighty-eight new houses are either finished or in course of erection. Mr. Collison mentions that during the winter he conducted a class of catechumens, and that, after due examination by Bishop Ridley, seventy-two persons, men and women, were baptized on two Sundays, Jan. 25th and Feb 1st last. Sixty-three children had also been baptized during the year. In July last year, Dr. Powell, Superintendent of Indian Affairs in the colony, and Mr. Anderson, Commissioner of Fisheries, visited Metlakahtla, and manifested great admiration at what they saw and heard, which they subsequently expressed in public documents. These documents have lately reached us through Admiral Prevost, and we hope to publish them shortly.

Mr. Tomlinson sends an interesting account of his move forward into the interior. He has established himself at a place called Ankihtlast, on the Kish-piyoux River, not far, we believe, from the Skeena Forks, which latter place is marked on the map of British Columbia in the *C.M. Atlas*.

Nothing of special interest is reported by Mr. Hall from Fort Rupert, Mr. Sneath from Queen Charlotte Islands, or Mr. Schutt from Kincolith.

THE *Madras C.M. Record* prints the following interesting letter from Bishop Sargent, giving further particulars of the visit of the Bishop of Madras to Tinnevely in January last, and of the Centenary observances there:—

The Bishop of Madras arrived here on the 16th January, and remained with us till the 24th. We had a very interesting meeting of the Bible Society on the 20th (Tuesday), at which his lordship presided. There were above 1200 persons present. On Wednesday, the 21st, we celebrated the first centenary of the introduction of the Gospel into Tinnevely. An interesting paper in reference to this subject was drawn up and read by Bishop Caldwell.* At 4 p.m. the Bishop of Madras, with myself and his chaplain, sat down to dine with eighty Native clergymen.

* This paper appeared in the *Intelligencer* of May.

The scene was truly pleasing. At the close I remarked that half an hour at least might be allowed for a little speechifying. Two rose up in turn, and spoke of the pleasure it afforded the Native brethren to meet the Bishops in this way and on such an occasion. The Bishop of Madras, having admired the flowing eloquence of Rev. Jno. Nal-lathamby at the meeting of the previous day, quietly suggested, through his neighbour, that he should say something on the present occasion. Never was duty fulfilled with a better grace and in a more appropriate form, modesty giving a charm to all he said:—

"I rise to speak because this duty has just now been imposed upon me by

our kind Bishop. But I speak with pleasure because this is a joyful occasion. We had one feast already this morning—the best feast of all to us, as it is the foundation of the feast we now have, and celebrates His love to us, who is the Friend of sinners, and who has made us what we are. The feast which we have now held is a feast of friendship—a brotherly feast of good-will one to the other, and given us by our kind, good Bishop; but let us remember that all we see around us in this world is the gift of our heavenly Father, for our use and benefit.” (Here the speaker went off to quote Tamil poetry, which flowed from his mouth like water in a river.) “It was said admiringly of Solomon and his party, ‘Happy are thy men, and happy are these thy servants, which stand continually before thee and hear thy wisdom.’ I look around and say, Happier are ye, my brethren, for ye serve a Greater than Solomon—larger and happier are your privileges—and kinder and more blessed are your services.” (Here again he confirmed his statement by quotations from some flowing stanzas, given in true Hindu style.) “We have still another feast in prospect. May all who are here be found worthy to partake thereof! Next time there is a meeting in this place, some of us will be no more; their place will be vacant; but there is a feast where we may all join, never more to part—never again to feel want, for blessed is he who shall eat bread in the kingdom of heaven.” This speech was received

with due applause, and we separated like those who felt they had had a most happy evening.

On Thursday, the 22nd, we held our Provincial Council; sixty-five members were present. The Bishop of Madras was with us for the first half of the proceedings, and then joined the Council of the S.P.G. I had invited all the honorary catechists to come in, but there was some mistake as to the day intended, and so only ten out of the fifteen men were present. It gave the Bishop the opportunity of saying a few words of encouragement to them regarding the important work they have voluntarily undertaken.

In the evening, at eight o'clock, I invited a number of Hindu and Christian gentlemen to meet the Bishop of Madras at my house. I was glad to see how cordially the invitation was responded to. Many of the Government officials and Court Vakeels, as well as private gentlemen, attended; conversation circulated freely; and a volume of Australian ferns was greatly admired by those who had got together in one quarter. The zenana ladies were present, and Mrs. Lewis got invitations from several parties whom she had never met before to come to their houses and teach the females who wish to learn. Several of the gentlemen, as they bid us good-bye, expressed the pleasure they had felt at this kind of meeting, and some referred also to the profit—i.e., they had learnt something.

THE *Madras C.M. Record* of April gives the following account of the late well-known Tamil clergyman, the Rev. Joseph Cornelius:—

The Rev. Joseph Cornelius, whose decease was briefly recorded last month, was the son of a catechist of the C.M.S., who died about twenty years ago. Joseph was born in Mayavaram in the year 1831. He had two brothers, one of whom was for many years head-master of the Madras Institution of the London Missionary Society, and the other is the Rev. John Cornelius of the Madura Mission. He was educated in Bishop Corrie's Grammar School, where he always distinguished himself, and, when school life was over, he entered the C.M. College to prepare himself for the ministry under the Rev. J. Chapman.

After finishing his theological course, he was employed first of all in Masulipatam, under the Rev. Robert Noble in his school. He was thus engaged for two years, until ill-health obliged him to return to Madras.

At the end of this time the North Tinnevely Itinerancy was commenced in the year 1854 by the Rev. T. G. Ragland. With this Mr. Cornelius was associated from the very first, and is thus spoken of by Mr. Ragland in a private letter, quoted in his memoir:—“There are our three selves, Messrs. Fenn and Meadows and myself, and our Native brother, Joseph Cornelius,

making a fourth. He has received an excellent English education; knows, besides two or three Indian languages, to a very fair extent, English, Latin, Greek, and some Hebrew; is a young man of good common sense and considerable information, and, we all trust, possesses that first of qualifications for missionary work, a real love to Christ and to the souls for which He died."

He was ordained deacon by Bishop Dealtry in Dec. 1859, together with Revs. W. T. Sathianadhan, V. Vedhanayagam, and others, and placed in charge of one of the pastorates into which North Tinnevely was then divided. In 1862 he was admitted to Priests' Orders by Bishop Gell, and he continued in the same sphere till 1873, when he was removed to St. Thomas's Mount. In 1876, when the Rev. R. C. Macdonald had to relinquish charge of the Vernacular Schools in Madras owing to his appointment to assist in

the C.M. office, Mr. Cornelius became superintendent of them. In this work he remained to the last, and he did it well.

As a preacher, he was very clear and original, and his sermons were remarkable for their thought and power. As a scholar, he was proficient in many languages (as is mentioned above), and, in Indian languages, knew Tamil, Telugu, and some Sanscrit. He was also an excellent theologian, and this, combined with his other attainments, made him a most useful author and translator. Amongst many other valuable productions of his pen in Tamil are—(1.) *The Essence of Theology*, in 2 vols., partly original and partly a translation of English standard works. (2.) *S.P.C.K. Commentary on the New Testament*. (3.) *Archbishop Trench on the Parables and Miracles*. (4.) *Blunt's Undesigned Coincidences*. (5.) *Smith's Daily Remembrancer*.

THE Rev. T. R. Wade, our missionary in Kashmir, has just completed the translation of the New Testament into the difficult and little known Kashmiri language. He has now begun the Prayer-book; and has also made some progress in a grammar.

THE Rev. W. A. Roberts sends a printed Report of the multifarious work connected with the Society's Nasik Mission, including the Christian village of Sharanpur, with its Orphanages, Poor Asylum, schools, farm, &c. The Native Christians number 380, of whom 134 are communicants. The Bishop of Bombay confirmed 44 candidates in December. The Bishop of Calcutta accompanied Bishop Mylne on this visit. Eight students are in the normal class, and three have been sent forth into the Mission during the year. The seven catechists have preached at 650 towns and villages in the year. There were twelve adult baptisms, including one Brahmin.

THE Hon. E. Dewdney, Superintendent of Indian Affairs in the North-West Territories of British America under the Canadian Government, wrote to the Rev. J. A. Mackay in Sept. 1879, after a journey through the Saskatchewan districts, "I am glad to be able to tell you that I have found the Indians connected with your Missions much more reasonable, talk more sensibly, and are much more civilized, than any others I have met with."

IN connexion with the proposed Divinity College at Benares, described by Mr. Hooper in the May *Intelligencer*, some friends are raising funds to found a scholarship in memory of the late Henry Carre Tucker, Esq., C.B., who for many years laboured in Benares for the spiritual as well as temporal welfare of the Natives, and held strongly the necessity of a Native ministry to reach the masses of the people. Contributions are received by Miss Tucker, 74, Carlton Hill, St. John's Wood, N.W.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, June 14th.—On the report of the Finance Committee concerning certain matters referred to their consideration by the Committee of Correspondence, a grant of Rs. 250 was made from the Contingency Fund towards the erection of a church at Pulianpatti, Tinnevely, subject to certain conditions; and the erection of a house at Nembe, near Brass, was agreed to, provided the expenditure could be met out of the sanctioned estimate for the Niger Mission.

Copies were presented of a new book published by the Society, entitled *Mellakahila and the North Pacific Mission*; also a new Selection of Missionary Hymns and Prayers.

Committee of Correspondence, June 22nd.—The Rev. J. and Mrs. Cain, having returned home from the Telugu Mission, had an interview with the Committee. Mr. Cain had, for several years past, been in charge of the Mission to the aboriginal race of the Kois at Dummagudem on the River Godavery; and, until the early part of this year, Mrs. Cain (as Miss Davies from Melbourne, Australia) had been carrying on Zenana Mission work in Ellore. Mr. Cain gave an interesting review of the history of the Mission to the Kois since its beginning about twenty years ago, and was able to tell of the continued influence and usefulness of the Native clergyman, the Rev. J. V. Razu, and also of solid, if slow, progress of the work amongst the Kois. He described the Kois (who are closely connected with the Gónds) as being in number about 200,000, living in villages on both sides of the River Godavery, truthful and independent in character, and altogether gave a hopeful view of the prospects of the work amongst them.

The Rev. J. G. Garrett, B.A. and Gold Medallist, of Trinity College, Dublin, was accepted for the Principalship of Trinity College, Kandy.

Mr. A. J. Biddlecombe was accepted as a lay agent for the Nyanza Mission, and appointed to accompany Mr. W. E. Taylor to Uyui.

The Secretaries referred to the desirableness of sending a Missionary of experience to Uganda with the Waganda envoys, and stated that the Rev. Canon Money had brought under their notice the Rev. Philip O'Flaherty, who had expressed his willingness to join the Nyanza Mission. He had been engaged as interpreter on the staff of Lord Raglan in the Crimean war, and was subsequently temporarily employed by the C.M.S. as a Mission agent at Constantinople. He possessed remarkable facility for the acquisition of languages, and was acquainted with Arabic, Turkish, &c. The Rev. Canon Money, being present, bore testimony to the Christian devotedness and missionary qualifications of Mr. O'Flaherty. The Committee thankfully accepted Mr. O'Flaherty's offer, and expressed a desire that he should take the next Brindisi mail, and join the Waganda chiefs and Mr. Felkin at Aden.

The Secretaries reported that a friend had offered, through the Rev. W. H. Barlow, the sum of 320*l.* to meet the first year's expenses of a Missionary if the Committee were willing to send out one of the candidates kept at home for want of funds. The Committee thankfully accepted the offer on the understanding that the Missionary to be sent out be regarded as one of the five who, under the report of the Joint Committee of Estimates and Finance, were to have been sent out next year.

A letter was read from R. H. Crabb, Esq., of Chelmsford, offering the

sum of 1000*l.* to the Society if one of the Missionaries recently ordained could be sent out at once. The Committee thankfully accepted Mr. Crabb's generous offer, and agreed to send out one of the missionaries kept at home, on the understanding that they could not guarantee a permanent increase in the number of Missionaries unless the Society's income should justify it.

Reference having been made to the recent Report of the Joint Committee of Estimates and Finance, under which only eight of the Missionaries at home should return to the field this year, the return of the seven following was sanctioned:—Rev. J. G. Deimler to Western India, Rev. T. J. L. Mayer to the Punjab, Revs. W. Hooper and E. Champion to the North-West Provinces, Revs. W. Clark and J. H. Bishop to the Travancore Mission, and Rev. J. Harrison to the Telugu Mission.

General Committee, June 22nd (Special).—A resolution was communicated from the Manchester and East Lancashire C.M. Association expressing their thankfulness at the solution of the Ceylon difficulty, and their strong appreciation of the wise action of the Parent Committee, and of the conduct of the Society's Missionaries under the trying and difficult circumstances in which they have been placed.

A letter was read from the Foreign Office stating that Earl Granville would be prepared to receive a Deputation from the Society on the Fuh-Chow difficulty so soon as further despatches on the subject had been received from Fuh-Chow.

Sir William Muir, K.C.S.I., having presented six copies of *Extracts from the Koran*, edited by himself, the Secretaries were directed to convey to him the thanks of the Committee.

Reference having been made to the recent award by the Royal Geographical Society of a gold watch, value 40*l.*, to Bishop Crowther, the Committee put on record their pleasure that the Royal Geographical Society had thus recognized the services in the cause of science of their esteemed friend Bishop Crowther, and their thanks to Mr. R. N. Cust for bringing the matter before the Council of that Society.

The Secretaries referred to a Memoir of the late Honorary Secretary of the Society, the Rev. Henry Venn—a book not only of great interest, but of permanent value, as containing many important documents drawn up by Mr. Venn. The Committee agreed to purchase fifty copies for the use of the Society's Mission libraries, &c.

Reference was made to a recommendation of the recent Report of the Joint-Committee of Estimates and Finance, that, as the original reason for establishing the African Institution in the Seychelles no longer existed, no more children should be admitted into it at the expense of the Society. The Secretaries stated that, in connexion with an apparent temporary revival of the slave-trade on the East Coast of Africa, it was possible that cargoes of slaves might again be landed at the Seychelles. The Committee, while not considering that they would be justified in spending the Society's fund on the maintenance of liberated Africans, expressed their willingness that, in the event of slave children being liberated in the Seychelles, they should be received into the Society's Institution, provided that the expense of their maintenance was met by the Government, or by funds other than those of the C.M.S.

The Committee took leave of Namkaddi, Kataruba, and Sawaddu, the envoys from King Mtesa, and presented them with a handsome copy of the Arabic Scriptures, to be conveyed to Mtesa, and also with rugs for themselves.

The Lay Secretary reported the arrangements made for their journey to Africa, and the presents which had been made to them by her Majesty, and at the expense of the Government, and also by Colonel Grant and Miss Speke. The chiefs having been addressed by the Chairman, Sir William Hill, they expressed, through Mr. Felkin as interpreter, their thankfulness for the kindness that had been shown to them, and the favourable impression they had received during their visit to this country. The chiefs having withdrawn, the Committee expressed their appreciation of the kindness that had been shown to the chiefs by the Lay Secretary and Mrs. Hutchinson, and also directed that their warm thanks be conveyed to Colonel Grant for his kind contribution of 100*l.* towards the expenses of the envoys, and for the uniform interest he has shown in the Victoria Nyanza Mission.

Committee of Correspondence, June 29th.—A Report was presented from the Sub-Committee appointed last year to consider the system of the employment of Native catechists and teachers in India. The Committee approved of the principles stated in the Sub-Committee's Report, and directed that it be forwarded to the Corresponding Committees and Native Church Councils in India for their guidance, with the Parent Committee's earnest request for their co-operation in giving it effect.

Miss Lynch, an African lady educated in this country, was accepted for the Society's Female Institution at Sierra Leone.

Committee of Correspondence, July 6th.—The Committee welcomed the Rev. T. Green, vicar of Friezland, Yorkshire, and formerly Principal of the Islington Institution, who had returned from a visit to the Holy Land. Mr. Green described what he had seen of the Society's Missions at Jaffa, Jerusalem, Nablûs, and Nazareth, and bore testimony to the faithful efforts of the missionaries to secure true spiritual results among many difficulties. The Committee then proceeded to consider, in conference with Mr. Green, various matters in connexion with the Palestine Mission. The following arrangements, amongst others, were agreed to:—That, in view of the importance of Nablûs as a Mission centre, the Rev. T. F. Wolters be appointed to that station for aggressive evangelistic work; that the Rev. J. R. L. Hall, of Jaffa, be requested to undertake the duties of Secretary of the Mission, and to superintend Salt; that the Rev. W. T. Pilter be appointed to Jerusalem, to take charge of the Preparandi Class; that, in view of the important work of the Rev. J. Zeller in the out-stations round Jerusalem and in connexion with the printing-press, he be consulted as to the expediency of transferring the charge of the Diocesan School to Mr. Pilter; that the Rev. F. A. S. Bellamy be regarded as the Missionary for the country beyond the Jordan, though at liberty to reside at Nazareth when unable to be in his district; and that the plans for providing Mission buildings at Jaffa be sanctioned.

H. E. Perkins, Esq., C.S., a member of the Punjab and Sindh Corresponding Committee, and the Rev. F. H. Baring, who had returned home for a time from the Punjab Mission, had an interview with the Committee, and took part in discussing several matters connected with that Mission, particularly with regard to the Alexandra Christian Girls' School at Amritsar and the Lahore Divinity School.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the services of such men as the late Canon Miller. Prayer that God will raise up a succession of equally able and faithful advocates of the Society.

Prayer for Western Central Africa, and that the River Binue may speedily become a great missionary highway. (P. 475.)

Continued prayer for the Fuh-Kien Mission. (P. 488.)

Prayer for Hang-chow (p. 501), Nagasaki (p. 506), Tokio (p. 508), the Tinnevely Native clergy (p. 513).

NOTES OF THE MONTH.

DECEASE OF A MISSIONARY.

South India.—The Rev. J. Bilderbeck died at Madras on June 30th.

DEPARTURE OF MISSIONARIES.

Nyanza.—The Rev. P. O'Flaherty left London on July 2 for Zanzibar.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. J. P. Ellwood left Lucknow on May 25th, and arrived in England on July 3.

Ceylon.—The Rev. A. R. Cavalier left Ceylon on June 2, and arrived in England on July 8.

Contribution List.

In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Clophill.....	22	0	5	Hertfordshire: Boxmoor.....	16	6	6
Shillington.....	5	18	7	Northaw.....	4	15	0
Berkshire: Cookham.....	7	5	0	Kent: Blackheath.....	106	0	0
Buckinghamshire: Datchet.....	9	1	6	Bromley.....	6	13	6
Gerrard's Cross.....	21	19	7	Maldstone, &c.....	40	0	0
Hazlemere.....	1	9	6	Lancashire: Lancaster, &c.....	60	0	0
Olney.....	10	0	1	Liverpool, &c.....	611	13	9
Slough, &c.....	27	0	9	Penwortham.....	11	8	9
Twyford.....	3	0	0	Leicestershire: Ashby-de-la-Zouch, &c.....	61	10	0
Tyler's Green.....	6	18	8	Foxton.....	1	13	2
Wycombe.....	7	17	0	Thrusington.....	6	18	6
Cheshire: Nantwich.....	5	0	0	Lincolnshire: Billingborough.....	2	15	0
Pott Shrigley.....	13	18	8	Boston.....	90	0	0
Timperley: Christ Church.....	21	12	6	Grantham.....	10	0	0
Cornwall: Flushing and Mylor.....	6	0	0	Middlesex: All Hallows the Gt. and Less.....	65	11	6
Liskeard.....	14	2	11	Chelsea: Park Chapel.....	6	11	6
Cumberland: Aikton.....	4	13	2	Clerkenwell: Martyrs' Memorial Sunday-school.....	7	11	0
Derbyshire: County Fund.....	10	0	0	Hackney: St. John's.....	18	14	4
North-West Derbyshire.....	30	0	0	Hampstead.....	16	2	9
Devonshire: Halwill.....	14	0	0	Kensington: St. Philip's.....	10	0	0
Plymouth, &c.....	80	0	0	Kilburn: Holy Trinity Juv. Association.....	10	13	8
Tonnes and Bridgetown.....	31	0	0	Notting Hill: St. John's.....	6	7	6
Dorsetshire: Broadwindsor.....	3	7	0	St. Marylebone: Trinity Sunday-schls.....	9	16	3
Corfe Mullen.....	6	3	11	Stepney: Christ Church.....	3	18	0
Edmondsham.....	9	18	8	Trent.....	10	10	0
Little Bredy.....	11	0	0	Westminster: Christ Church.....	32	0	0
Wool.....	1	3	0	Monmouthshire: Cwmcarvan.....	1	7	0
Durham: Sunderland, Borough of:.....				Michael-Troy.....	3	19	3
St. Barnabas.....	2	8	0	Northumberland: Newcastle, &c.....	650	0	0
South Hylton.....	3	18	6	Nottinghamshire: Nottingham, &c.....	300	0	0
Essex:				Sutton Bonington.....	10	10	0
Romford: Harold Wood Mission Ch....	10	0	0	Oxfordshire: Banbury and N. Oxfordsh.	12	0	0
Gloucestershire: Cheltenham.....	600	0	0	Warborough.....	4	5	9
Longborough.....	1	12	6	Somersetshire: Bath.....	100	0	0
Hampshire: Blendworth & Catherington.....	41	3	5	Brent Knoll.....	6	0	0
Greywell.....	5	3	2	Selworthy.....	2	10	9
Highcliffe.....	27	3	0	Weston-super-Mare.....	53	0	0
Romsey.....	20	0	0	Staffordshire: Colwich.....	25	6	10
Isle of Wight: West Cowes: Holy Trin.	21	15	9	Leek Ladies.....	60	0	0
Herefordshire.....	109	0	0	Stretton.....	15	11	1

Wednesbury: Parish Church.....	10	11	2	Macleay, Sir Geo., Bletchingley	10	0	0
Wolverhampton: St. George's Mission Room.....	6	2	7	Markby, Alfred, Esq., Lincoln's Inn	21	0	0
Suffolk: Exning.....	4	10	6	Mills, Arthur, Esq., Hyde Park Gardens.....	5	5	0
Surrey: Balham and Upper Tooting.....	12	11	3	Norman, Rev. F. J., Botesford	10	0	0
Brixton: St. John's, Angell Town	29	17	7	O.....	10	0	0
St. Paul's.....	11	11	6	Rowlands, Mrs., Grimston	5	0	0
Clapham.....	40	0	0	S. V.....	10	10	0
Dorking, &c.....	50	0	0	Thankofferings for mercies received	7	0	0
Penge: Holy Trinity.....	7	14	7	"The Lord's Tenth"	7	0	0
Upper Norwood: St. Paul's.....	5	0	0	Thompson, Miss, Bromley	10	0	0
Wandsworth.....	52	11	5	Two Sisters (for China): The value of Jewellery devoted to the Missionary cause.....	6	0	0
Weybridge.....	66	2	4	Wheeler, Mrs. David, Weston-super-Mare	5	0	0
Wimbledon.....	180	0	0	Whitehouse, John, Esq., Clapton.....	10	0	0
Sussex: Ashington and Buncton.....	4	15	0	Yate, Rev. C. A., Uppingham	5	0	0
Catsfield.....	50	0	0				
Frant.....	37	0	0				
Stedham and Heyshott.....	6	7	7				
West Hoathley.....	5	11	10				
Warwickshire: Birmingham.....	300	0	0				
Bourton-on-Dunsmore.....	17	12	9				
Cherington.....	2	6	3				
Leamington: St. Mary's.....	62	9	7				
Rugby.....	57	12	0				
Wiltshire: Salisbury.....	27	0	10				
Trowbridge.....	61	13	8				
Worcestershire: Evesham.....	23	18	7				
Worcester Ladies.....	26	10	0				
Worcester: St. Peter's.....	1	9	0				
Yorkshire: Beverley.....	17	7	5				
Brassfield.....	21	6	5				
Bridlington Quay.....	33	1	10				
Burleston.....	12	0	0				
Driffield.....	100	0	0				
Girlington: St. Philip's.....	6	10	0				
Hanging Heaton.....	12	0	6				
Hasley.....	4	3	4				
Holderness.....	17	0	0				
Huddersfield: St. Paul's Church.....	10	6	2				
Linton-in-Craven.....	19	18	0				
North Cave.....	22	18	5				
Pickhill.....	7	3	0				
Wakefield.....	61	0	0				

ASSOCIATIONS IN WALES.

Carmarthenshire: Llandovery.....	36	0	4
Montgomeryshire: Llanmawr.....	1	5	8

SCOTLAND.

Edinburgh Scottish Episcopal Board of Foreign Missions	22	10	0
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BENEFACTIONS.

A Friend of Missions (Increased Subscription)	50	0	0
Anonymous	5	5	0
A Thankoffering.....	50	0	0
A Thankoffering for recovery from sickness.....	100	0	0
Byerley, Miss M., Northallerton	5	0	0
Casles, Miss, Casterton	20	0	0
C. P., a Thankoffering	25	0	0
Cundy, James, Esq., Kingston-on-Thames	33	0	0
D. B.....	20	0	0
Dunwell, Mrs. Ruth, in fulfilment of the wish of a beloved Daughter.....	100	0	0
Dunwell, Miss Mary, in accordance with the wishes of a dear Sister	100	0	0
Gollmer, Rev. C. A., Thankoffering.....	10	10	0
Hagui i. 4	50	0	0
Hale, Rev. W. F., Brixton Road	10	0	0
Hankey, Mrs. S. A.....	5	0	0
In Memoriam, M. R. W.	100	0	0
J. A. A.....	5	0	0
Lawrence, Mrs. Lucia	25	0	0
Lewtas, Jas., Esq.....	5	5	0

Macleay, Sir Geo., Bletchingley	10	0	0
Markby, Alfred, Esq., Lincoln's Inn	21	0	0
Mills, Arthur, Esq., Hyde Park Gardens.....	5	5	0
Norman, Rev. F. J., Botesford	10	0	0
O.....	10	0	0
Rowlands, Mrs., Grimston	5	0	0
S. V.....	10	10	0
Thankofferings for mercies received	7	0	0
"The Lord's Tenth"	7	0	0
Thompson, Miss, Bromley	10	0	0
Two Sisters (for China): The value of Jewellery devoted to the Missionary cause.....	6	0	0
Wheeler, Mrs. David, Weston-super-Mare	5	0	0
Whitehouse, John, Esq., Clapton.....	10	0	0
Yate, Rev. C. A., Uppingham	5	0	0

Special towards Enlarged Income.

A. L. W.....	10	0	0
Birchall, Mrs., Clitheroe.....	100	0	0
Cookesley, Miss	(coll.)	60	0
In Memoriam.....	5	0	0
J. M. C.....	20	0	0
L. C. L.....	100	0	0
Smith, Miss, Braemar	10	0	0

COLLECTIONS.

Austin, Miss Ellen E., Highbury New Park, Miss, Box	1	18	4
Batterssea: National Society's Training College, by Mr. W. J. Abigail.....	5	1	4
Goldsmith, Miss, and Miss Greaves, Missionary Sale at Compton	10	0	0
Kennington: St. Barnabas' Sunday-school, by Miss M. Taylor	18	6	
St. Paul, near Pensance: Sunday-school, by Henry Madden, Esq.	18	6	
Servants' Miss. Box	1	9	0
Swansea: Christ Church Sunday-school, by Rev. E. A. Clarke.....	1	9	8

LEGACIES.

Ballard, late John: Exor., James Gardner, Esq.; Extrix, Elizabeth Anne Burgess	18	0	0
Barnard, late Mr.	100	0	0
Burton, late Miss Elizabeth.....	100	0	0
Dawe, late Harry, Esq.	10	0	0
Graham, late Mrs. Martha, of Carlisle	20	0	0
Hadwen, late Miss Eliza	50	0	0
Jay, late Mrs.....	45	0	0
Jones, late Mrs. Lucy.....	10	0	0
Poole, late Miss Sarah.....	322	16	10
Rayment, late Sarah.....	13	6	9
Wellington, late Thomas	300	0	0

FOREIGN CONTRIBUTIONS.

Africa: Cape of Good Hope: Mowbray.....	13	3	1
France: Bordeaux.....	22	10	8
Croix Nord	4	16	0
Tasmania	13	9	0

ALEXANDRA GIRLS' SCHOOL FUND.

Hodgson, Mrs., Carlisle.....	10	0	0
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BHEEL MISSION FUND.

Bickersteth, Rev. E. H.....	500	0	0
Ward, Rev. E. L.....	5	0	0

VICTORIA NYANZA MISSION FUND.

Grant, Colonel J. A., towards cost of Wanga chiefs, and presents.....	100	0	0
Saltburn-by-the-Sea: Drawing-room Meeting, by Francis Fox, Esq.	8	10	0
Smith, Rev. Canon, Nottingham	(coll.)	10	6
Wilson, Henry, Esq., Westbrook.....	500	0	0

Errata.—In the June number of the *Intelligencer*, under "Victoria Nyansa Mission Fund," Mrs. Baxter (coll.), 71. 7s., read Mrs. Baxter, Southall Green, collected for Elephant Fund, 71. 7s. Also under "Hampshire, Christ Church, 28l. 4s. 6d.," read 21l. 4s. 6d.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

SEPTEMBER, 1880.

Henry Wright—In Memoriam.



ANY good gifts has the bounteous hand of God lavished upon the Church Missionary Society—growing influence and resources at home, fruitful fields of labour abroad, large-hearted supporters and devoted missionaries; but for none of these mercies have we more cause to be thankful than for the noble succession of faithful men who have been raised up for the management of the Society. Thomas Scott, Josiah Pratt, Edward Bickersteth, William Jowett, John Tucker, John Chapman, Henry Venn,—these, not to mention others, are names of which any institution might well be proud. And now another has to be added to the roll. Of HENRY WRIGHT, as of his predecessors, we may truly and thankfully say, "*The Lord gave.*" Of him, as of them, we must now say, with humble submission, "*The Lord hath taken away.*" It needs faith to go on and finish the text; but the Church Missionary Society, in its hour of deep sorrow, will not shrink from saying what even Job in his agony, and in the dim twilight of patriarchal times, was able to say—"Blessed be the name of the Lord!" That such a man as Henry Wright should have been raised up to succeed Henry Venn, and that he should have been enabled to work as he worked during nearly eight years, must be regarded as one of the most signal tokens of Divine favour to the Society; and with such a token to encourage our mourning hearts, we can assuredly cast our burden upon the Lord, and commit to Him with undoubting confidence the cause our departed friend loved so well and served with such devotion. Very significant was the message sent to us on that sad Sunday, the 15th of August, in the First Lesson at Evening Prayer. In the plenitude of his faith Elijah smote the waters of Jordan for himself and Elisha to pass over; but when its rolling stream barred Elisha's path as he came back alone, what was his cry? Not, Where is Elijah? but, Where is the Lord God of Elijah? And at the stroke of the mantle, struck in a like victorious faith, the waters again parted hither and thither before the new prophet. We, too, know that the Lord has taken away *one* "master from our head." We, too, shall presently see rushing streams across our path. Shall we need Henry Wright's mantle? Nay, rather, it is the Lord God of Henry Wright that we need; and He will still cleave for the Church Missionary Society a safe path through the most perilous waters.

Of the beloved and honoured friend who has been taken from us it is not possible on the present occasion to speak at any length. We hope

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that materials may be in our hands for a fuller notice of his life and labours in a future number. A brief reference only can now be made to his work for the Society, and to the circumstances of his removal from amongst us.

It was in 1872 that Henry Wright was appointed Honorary Clerical Secretary of the Society. Mr. Venn's increasing infirmities had for some time prevented his constant attendance in Salisbury Square as of old; and though he had not yet actually retired, inquiries were made among the friends of the Society in the early part of that year for a younger man to join the weakened Secretariat. As the son of so staunch and liberal a supporter of the Missionary cause as the late Francis Wright of Osmaston—as a zealous parochial clergyman well known already for his devotion to the same cause, especially by his assiduous performance of the duties of an Honorary District Secretary at Nottingham—and as having recently given proof of uncommon powers of organization in the capacity of Secretary to the Nottingham Church Congress of 1871—Mr. Wright seemed marked out for the post about to be vacant; and there were many to testify to his personal qualifications as a man of rare spiritual character and devoted attachment to the evangelical principles of the Society. Ultimately Mr. Venn wrote and sounded him. Two letters came from him in reply; and both Mr. Venn and Lord Chichester instantly said that the man who could write those letters was the man for the Church Missionary Society. This interesting circumstance was mentioned by the venerable President himself at the Committee meeting of August 17th.

Mr. Wright accordingly came to Salisbury Square. His work here, during the past seven years, was of the most varied and multifarious character. It was his part to represent the Society in its relations with the authorities of the Church; to draw up most of the more important Minutes for the Committee; to carry on the whole of the large correspondence with and about candidates for missionary employment; and he conducted the affairs and correspondence (other than financial and purely secular) of the West and East Africa, Palestine, China, Japan, North-West America, and North Pacific Missions. And besides departmental matters, he naturally took a leading part in the direction of the policy of the Society generally, and in the discussion of those larger questions which frequently occupy the serious attention of the Committee. Two prominent features of his tenure of the Secretariat will be especially memorable: first, his conduct of the long and most difficult and complicated Ceylon controversy; secondly, his large share in the planning and management throughout of the Nyanza Mission, in which his deepest sympathies were engaged, and to the expense of which he so largely contributed. The Ceylon controversy is, we earnestly trust, at an end; and if it is so, its satisfactory conclusion is largely due to his patience, and to his mingled courtesy and firmness. The Nyanza Mission, we as earnestly hope, will go on and prosper, until a rising Church of living souls in Central Africa shall be the truest and noblest monument to the memory of Henry Wright.

All this work was not done in short and easy "business hours." It is about an hour's journey from Mr. Wright's house on the top of Hampstead Heath to Salisbury Square; and he was almost invariably seated at his office table by 10 o'clock, five days a week. Committee or Secretariat meetings, and incessant calls, occupied almost every moment of these "office hours"; and his letters had to be written in the train, or at home—often far into the night. Yet he found time to exercise a hospitality which, quiet and unpretending as it was for a man of his private fortune, was always ready for missionaries and missionary candidates, two or three of whom were almost always at "The Heath." It was in order that he might not be continually called away from home from Saturday to Monday as a deputation to all parts of England, that he undertook the incumbency of the old non-parochial Episcopal Chapel of St. John's, Hampstead, the ministrations of which were as refreshing to his own spirit as they were to a large and attached congregation.

Very many look back to the days they spent under Mr. Wright's roof as among their happiest and holiest on earth. And many others there are who never had the opportunity of intercourse with him in his home life, but who learned to know and love him through his letters. The impression made on Lord Chichester and Mr. Venn by the two letters already alluded to would, we are sure, be confirmed by hundreds who were privileged to be the recipients of his correspondence, especially the missionaries in all parts of the world. In speaking he was not fluent; but his power as a letter-writer was a real gift. The right words to use seemed to come to him as an instinct; and this not only in the business parts of his letters, but pre-eminently in the words of loving counsel and animating encouragement which caused them to be so peculiarly treasured. He never seemed to quote a text because it was a text that ought to be quoted. It always came as from the full heart of one who lived upon the Word of God as his own spiritual sustenance.

But we must not enlarge further, though there is much more that might be said. Of his large-hearted munificence we do not wish to speak. God had given him considerable private means, and his desire was just to give the whole back to God. To how many he was a friend in need we know not; no one knows; and let us not inquire. Let us come to the end.

After nearly twelve months of almost uninterrupted and exhausting labour, Mr. Wright left London on the 29th of July, with Mrs. Wright and his eleven children, to spend a few weeks in the Lake country. On the 13th of August he was drowned in Coniston Lake. Some inaccurate details have appeared in the newspapers, but the correct account is the following, sent to the *Record* by the Rev. Walter Abbott, Vicar of Paddington, an old and intimate friend of Mr. Wright, who was staying at Brathay, Ambleside:—

The last afternoon of his life I spent with him on the lake in whose waters the next morning his gentle spirit was breathed away. There, though bearing traces of

care and work, he was full of boyish fun, and joyous as he ever was, in the midst of his family. To-day he is gone.

The facts are these:—On Friday morning Mr. Wright, accompanied by his four sons, went to the lake to bathe. He and the two elder boys, all good swimmers, took a boat and rowed out about a quarter of a mile, leaving the two younger in the shallow water by the shore. The elder boys leaped from the boat, and struck out for the shore, their father following, when suddenly, it is supposed, he was seized with cramp. His dangerous position was perceived by two gentlemen on the bank, who called out to the boys to return to their father's assistance. This the poor fellows at once did—one in time to seize his father, already under water, and for some moments to support him, until he too began to sink. He then made for the boat, while the elder brother, arriving and seeing his father sink, dived in the vain hope of saving him. They were noble efforts, but, alas! in vain.

It is a terrible and mysterious trial. There are some men whose death might cause a deeper sensation, but it may be doubted whether the loss of any man would be so widely and keenly felt as a personal bereavement. The shadow cast upon his widow and children will lengthen and deepen, until it reaches and clouds the hearts of men labouring for their Lord in every part of the world, who ever received from Henry Wright the most loving sympathy whilst abroad, and a brotherly welcome on their return home.

The Rev. J. Gosset Tanner, Incumbent of Christ Chapel, Maida Hill, writes from Skiddaw Hotel, Keswick:—

I was driving through Coniston on the 2nd of this month, and called on Mr. Wright, who appeared in good health and spirits, and spoke of his walk back from Brathay the day before, where he had been preaching for his much-loved Society, and of his purpose to preach at Keswick for the same. It was only a week ago yesterday that he carried out this purpose, and so there was a special solemnity in the service at St. John's yesterday morning, and Canon Battersby preached on the subject of this great loss to the Church from the very pulpit he had occupied so short a time before. His text was 2 Cor. iv. 7: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The Bishop of Liverpool preached on the same solemn subject to a crowded congregation in the evening. He said he had known Mr. Wright from his childhood up, and could testify that he never knew a man who more uniformly walked with God. It was a faithful and forcible sermon. His text was Isaiah xiv. 8: "He will swallow up death in victory."

It appears that last Tuesday morning Mr. Wright set out to return from Keswick to Coniston on foot—a very long and fatiguing march, as I know from experience, having walked the same way myself, many years ago, from Borrowdale. You have to cross the Stake Pass, 1760 feet high. It is remarkable that he declined to bathe in Derwent Water with Mr. Battersby's sons, saying that he preferred a bath in his own room. I fear he must have over-fatigued himself by his long and frequent mountain excursions.

The Rev. C. A. Fox enjoyed his conversation with our departed friend last Monday at St. John's Vicarage. They spoke of Leighton's death, of Rutherford's hymn,—

"The sands of time are sinking,
The dawn of heaven breaks;"—

also of Rutherford's last hours. And Mr. Fox observed that, so far from shrinking from the thought of death, as is the case with some believers, there was a holy ease with which he dwelt on the subject, which showed departure from the world had no alarms for him. He has now gone in to see the King in His beauty. May it be ours to be ready, "so that, when He cometh and knocketh, we may open to Him immediately"!

It was at half-past three o'clock on that fatal day, the 13th of August, that the mournful news reached the Church Missionary House

by telegraph. Notices were immediately sent out for a special meeting of the Committee on Tuesday the 17th, though it was expected that but few members—possibly fifteen or twenty—might be able to come together so unexpectedly at this time of the year. But so deep was the sympathy aroused that no less than fifty members attended, some coming long distances on purpose. The venerated President, the Earl of Chichester, whose tenure of that office dates from 1835, six years before the commencement of Mr. Venn's long secretariat, came from Stanmer to take the chair. After the reading of 1 Thess. iv., and prayer, by two of the Secretaries, Canon Hoare further engaged in prayer. A resolution expressive of the feelings of the Committee was then moved and seconded by two of the Vice-Presidents, Mr. Alexander Beattie and Captain the Hon. F. Maude, R.N., both of whose labours for the Society go back as far as Lord Chichester's, and who now united in paying an affectionate tribute of respect to one whose services, great as they have been, are in comparison but of yesterday. The Bishop of Mauritius, Canon Money, Mr. Sydney Gedge, and others joined in expressing the deepest sense of the heavy loss the Society has sustained. The day, it should here be added, was doubly mournful, for the meeting was immediately preceded by the funeral service at St. Dunstan's Church over the remains of the Rev. Prebendary Auriol, himself one of the patriarchs of the Committee, and of whom we have spoken on another page.

The following was the Resolution adopted :—

That the Committee desire to express their deep sorrow for the sudden and mysterious removal from among them, in the midst of his usefulness and in the prime of his powers, of their beloved friend, the Rev. Henry Wright, for the last eight years Honorary Secretary of this Society. They recall with feelings of sorrowful affection, and give thanks to God for, the deep tone of spiritual-mindedness which at all times characterized his conduct of business in the Committee-room, his unsparing devotion of himself to the work of the Society, the wisdom and grasp of principles which he was enabled to bring to bear on many questions of great importance, the large and generous liberality with which he dispensed his private fortune in the Master's service, not only by contributions to this Society and to many other great institutions for the advancement of the kingdom of Christ, but also by numberless charities unseen and unknown to any but those whose needs were thus lovingly supplied. They desire to put on record their sense of the loss which the Society and the Church of Christ at large has sustained in his removal to his Heavenly rest, and in this mysterious providence would bow their heads to the inscrutable wisdom of God, and look to Him for a continuance of that help which He has in times past so abundantly accorded to this Society.

They request the President of the Society to convey the assurance of their most heartfelt sympathy to the deeply-afflicted widow, and the children now left fatherless, and of their earnest prayers that the Father of all mercies may, out of the fulness of His lovingkindness, make up to them in the way which He alone knows best for the heavy loss which He has called them to sustain.

Of the profound impression everywhere made by Mr. Wright's sudden removal, and of the sympathy universally shown for his bereaved family and for his mourning colleagues, we cannot now speak. Numerous letters have been received from absent members of the Committee, from the representatives of kindred Societies, and from many other friends. At St. Paul's Cathedral, on Sunday, the 15th,

Canon Liddon referred to the loss sustained by the Chapter in one week by the death of two of the Prebendaries, Mr. Auriol and Mr. Wright. In the Cathedral at Lincoln, where Mr. Wright was well known and highly esteemed, a special sermon was preached on the same day by Prebendary Bullock. At Coniston itself, the Rev. Walter Abbott himself preached. But it must now only be added that the body, which had sunk in a hundred feet of water, was recovered on the 17th, after four days' search; and, on the 20th, in the presence of a large gathering of friends, was committed to the earth at Hampstead Cemetery (the Rev. E. H. Bickersteth officiating)—“in sure and certain hope of a resurrection to eternal life.”

One of the oldest and most respected members of the Committee sends us the following :—

“In the sad and solemn event which has lately happened by the sudden removal of the Rev. Henry Wright, I desire to pay my humble tribute to his memory in these few lines.

“Having known him from his youth, and been cognizant of his course of life, I have been acquainted with few whose character has shone out more brightly and beautifully both as a man and a Christian.

“Endowed with a vigorous mind and sound judgment, he added to all his natural and acquired powers the charm of a tender piety and most loving spirit; and this constituted the origin of his grand missionary spirit, which led him, in the last eight years of his life, to devote so much of his time and energy to the blessed work of the Church Missionary Society.

“Those generous, valuable, and gratuitous services were ever performed with such hearty delight, that the Committee of that Society will most deeply feel his loss; while its missionaries at home and abroad will mourn, as for a father, one who, comparatively young in years, was able to bestow on them such wise, spiritual, and practical counsels, and pour out such fervent desires for their welfare and success.

“There was yet another feature of his lovely character, derived unquestionably from his sound evangelical principles and dependence on the Holy Spirit's aid. It was his fine catholic spirit; his love for all who love the Lord Jesus Christ in sincerity, and his delight in co-operating with other Societies and agencies which—to use the words of one of the fundamental rules of his own loved Society—are ‘engaged in the same benevolent design of propagating the Gospel of Jesus Christ.’ With a large-hearted liberality he gave of his substance to this blessed ‘design,’ and there are not a few who will feel the loss of his support in the various objects of benevolence and Christian charity in which they are engaged.

“To his own family our thoughts and prayers must turn, that they may be sustained and comforted in their great affliction. In the brief struggle which preceded that happy euthanasia, we may rest assured his eye was fixed on Jesus as his all-sufficient Saviour; and while we sorrow most of all that we shall see his face no more on earth, we may be comforted with the conviction that ‘he sleeps in Jesus and is blest,’ and that his spirit is now among ‘the just made perfect,’ waiting for that blessed day when they that sleep in Jesus shall God bring with Him to share in the glories of His everlasting kingdom.

A. B.”

THE APOSTLE BARNABAS

A MODEL FOR THE CHRISTIAN MISSIONARY.

*A Sermon preached in St. Paul's Cathedral, on St. Barnabas' Day, June 11, 1880, on the occasion of the Ordination of twenty-two Missionaries by the Lord Bishop of London.**

BY THE LATE REV. HENRY WRIGHT, M.A.,

Hon. Clerical Secretary of the C.M.S., and Prebendary of St. Paul's.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."—Acts xi. 23, 24.



DARK background throws out in clear relief the noble character of the Apostle Barnabas, as he first appears on the page of sacred history. The Church of Christ was then in her early spring-time—in the days of her first love. Her Lord—His redeeming work accomplished, and His victory over the powers of darkness won—had entered in triumph the heavenly courts, and taken His seat at the right hand of Power; and thence, in virtue of His atonement, and in proof of His acceptance by the Father, as the Head over all things to His Church, He had shed forth the promise of the Father—the earnest of the Spirit. The early dew lay copious and fertilizing upon the infant Church; the graces of the Spirit, like flowers of spring, opened their lovely petals to the risen Sun of Righteousness; penitence and faith, and hope and joy, brought new gladness to heaven itself; and conspicuous among all these tokens of new and heavenly life was the spirit of whole-hearted consecration. Fresh from the rapturous sight of a crucified Saviour, and under the shadow of His Cross, the happy consciousness awoke in many a bosom, silencing for the moment the voice of selfishness, and filling them with a sense of holy ecstasy unknown before, that "no man liveth to himself, and no man dieth to himself." Those who were possessed of wealth counted it no longer as their own, but at the service of a brother's need. Yea, not a few, desiring to place themselves wholly at the disposal of their redeeming Lord, having lands, sold them, and in singleness of heart—in thankfulness for the privilege of having an offering to bring to One to whom they owed their all—brought the price, and laid it at the Apostles' feet.

The names of two are mentioned—one to encourage and one to warn. "And Joses, who by the apostles was surnamed Barnabas—which is, being interpreted, the son of consolation—a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet." He did it in singleness of heart, as unto God, not to gain glory in the eyes of his fellows, but as a token of his love. And the Lord, "who knoweth the hearts of all men,"

* This Sermon was in type before the sad event which now gives it so solemn an interest. All who heard it at St. Paul's will remember the deep impression made by it; and our readers throughout the country, and in the mission field, will be thankful to have it in a permanent form. It is exactly like the man: can we say more?—Ed.

accepted his offering; and the name of Barnabas was inscribed on the sacred page, as a blessed and honoured example of entire devotion to God, and as an encouragement to others to follow in his steps. But with the encouragement there is linked warning. The love, the power, the *éclat* of the early Church had drawn one into its ranks whose heart was yet unchanged; in whose bosom self was still the idol worshipped; and who was prepared for the sacrilege of making a show of whole-hearted consecration—the choicest and holiest gift that redeemed man can bring to God—as an offering at that unholy shrine.

But the Lord is a jealous God, and He searcheth all hearts. “He is a God of judgment, and by Him actions are weighed.” And He would make it known at the very outset of His Church’s career—as He did of old, when Israel entered Canaan, and Achan sinned and fell—that to have power upon the world without there must be truth and holiness within. The Lord would not be mocked. He wanted not mere self-interested followers, but children constrained by love. He would therefore raise a memorial to be for a witness before the eyes of all who would see; aye, and to be for appeal, in the day of final recompense, of His signal displeasure against those who would degrade His holy service for purposes of worldly ambition or selfish interest. The doom of Ananias and his wife Sapphira—partners in sin, and partners in condign punishment—are a dark but impressive and instructive background to the blessed and whole-hearted consecration of Barnabas, the son of consolation.

And surely, brethren, both the bright picture and the dark background have a voice from heaven to us who are gathered here in this cathedral to-day. They have a voice for us all; to remind us what the Lord requires of all who would be His; not a mere profession, not mere outward activity, even in His service; not mere gifts, even though we give our all to His cause; but love; a consecration of the whole heart to Him. “Though I bestow all my goods . . . though I give my body to be burned, and have not love, it profiteth me nothing.”

But there is a voice in this that speaks very specially to the hearts of those who are here to be admitted to the sacred ministry. You made a solemn profession of consecration to Christ when, like other members of the Church to which we belong, you partook of the sacred rite of confirmation. You would be making a profession of a further and special consecration if to-day you were about to be admitted to Holy Orders, without any reference to the particular calling to which you have devoted yourselves; for every one who offers himself for the ministry of the Word in the Church of England, whether at home or abroad, replies in the affirmative to this solemn question—and more solemn it could not well be—“Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry, to serve God for the promoting of His glory and the edifying of His people?” But you know, beloved, that the profession you make to-day is more even than this. It is not only as clergymen you seek ordination, but as missionaries. With youthful and loving ardour you have pressed

forward to the front rank in the Christian army. You have declared your willingness to leave house, and brethren, and sisters, and father, and mother, and wife, and children, and lands; yea, all things, for Christ's sake and the Gospel's. And on the strength of this, and with full confidence in your motives and your integrity, the people of God have rejoiced to give you that special training you have received.

To-day, therefore, you occupy amongst us, as it were, the place of Barnabas, who having lands sold them, and brought the price and laid it at the Apostles' feet. It is not, indeed, the price of lands you bring, but yourselves. In the most emphatic manner your language before God and His Church is this:—"We present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." Oh, your happiness to-day, if your consecration be real—if this be really the language of your hearts, and if it continue the language of your hearts—no tongue can tell! Whether your course then be long or short—in proportion not to its length, but to its faithfulness and its devotedness, for "God measures life by love"—you shall have cause, through the countless ages to come, to bless His holy name, who set before you this open door, and gave you grace to enter in.

But if the privilege be great, so also, remember, is the responsibility and the risk. He who would climb the highest Alps is most in danger of being dashed in pieces; and he who comes forward in the name of Christ, to hazard his life in the high places of the field, must see to it that no selfish or unholy motives, no thoughts of ambition and self-seeking, are allowed to make void his offering, and paralyze his arm, and cause his step to falter; but that his eye is single, and his heart true, and his conscience clear.

Suffer then, dear brethren, a few words to-day of loving exhortation, if so be they may help you to give all diligence to make this your calling and election sure. We do well to gaze upon the bright figure of Barnabas, but we do not well to shut our eyes to the dark background, but rather to examine ourselves thereby. Reflect, then, that the act of Ananias was purely voluntary—there was no necessity for him to come forward in the way he did, and make the special dedication of his property to God. "Whiles it remained," said the Apostle Peter, "was it not thine own? and after it was sold, was it not in thine own power?" "If thou hadst been unwilling to sell it," is St. Augustine's comment on these words, "who would have compelled thee? if thou hadst wished to offer half, who would have obliged thee to give the whole?" In the same way your presence here to-day is voluntary. No necessity obliged you to be here, but that which was laid upon you by your sense of the love of Christ, and of the urgency of His great command. Therefore what I would most affectionately press upon you—as desiring to see every one of you in the great day shining as the stars for ever and ever—take good heed to yourselves, first, that there be no *keeping back* of anything; let your dedication of yourselves to God be complete; realize now that in this grand cathedral bearing the name of Paul, the great missionary to the Gentiles—one with Barnabas his friend in entire devotedness to Christ—you are in the presence, under the eye

of the heart-searching God—and He searches through and through ; your hopes, your fears, your desires, your motives, your aims, all are known to Him. Let there, then, be here this day a fresh and willing consecration of all you have and all you are to God. And with the consciousness of the heart's deceitfulness, let this be your spirit's earnest cry, " Search me, O God, and know my heart ; try me and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting."

But this is not all. There is something yet more difficult of which I would remind you, and requiring life-long watchfulness. If you pray to-day that there may be no *keeping back* of anything—pray too and watch also that in the time to come there may be no *taking back* of anything. For the last three or four years you have been missionary candidates : from this day forth, remember, you will be missionaries. It is not merely to be clergymen you have been trained ; it is not to be pastors that the chief pastor of this diocese will this day lay his hands upon you, but to be missionaries—evangelists—ambassadors for Christ to those who know Him not. Dear brethren, your hearts leap at the thought of this—I know it. " This is it," you say, " we have looked forward to—this is it we have studied for—this is it for which we have prayed unceasingly—this is the highest ambition of our hearts—for which we desire to give up all other things—to be Christ's missionaries—wholly and for ever His." But what I want you especially to call to mind is this, that having attained the position you sought for, the real struggle now begins. " Nothing is so graceless," was a saying of one of the first Protestant missionaries to India, " as a mission without Christ ;" and no one, you will agree, is more out of place than one who has succumbed to the influences around him, and sunk down to be a worldly-minded missionary : not only is he powerless for the work he has to do, but he does positive injury to the cause he represents. To no one in the world are the words of the Master more applicable, " Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted ? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Make up your minds, therefore, that from this day forward every effort will be made by the great enemy to mar your usefulness, to blunt your sword, to persuade you to lower your standard, to induce you to take back part of the whole-hearted consecration which is your strength and your joy—your vantage-ground and your pledge of victory. Nor is it enough to keep you, that it is implied in your office, that it is expected by the Church, that you are ready, like Peter, indignantly to repel any thought of taking back anything you have devoted to your Lord. Nothing but the grace of God will keep you—nothing but the indwelling of the Spirit of God—nothing but the daily aim to walk in the light of God, enjoying continually the happy consciousness that the blood of Jesus Christ His Son cleanseth us from all sin.

I. But turn your thoughts now to Barnabas as he is brought before us in our text. I am bold to say no better human study for a missionary could anywhere be found.

(1.) Tidings had reached the Church at Jerusalem that great success was attending the preaching of the Lord Jesus among the Greeks at Antioch. Some of these preachers were men of Cyprus and Cyrene. Barnabas, therefore, a native of Cyprus, and a trusted Apostle, is at once sent to the scene of blessing—"who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they should cleave unto the Lord." Much is suggested here, but let us fix our thoughts on the brief description of his addresses. The speaker is Barnabas, the son of consolation—gifted of God for the blessed work of confirming and comforting—and in this short sentence the substance of his exhortations is summed up—"that with purpose of heart they should cleave unto the Lord." Oh, how forcibly this suggests to us that the mainspring of his own religious life was love to a living Person. The language of his brother Paul was the language of his own heart—"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Never forget, beloved brethren, that the secret of your life, of your strength, of your love, of your devotedness, of your endurance, is dependence upon a Living Person, and that Person your adorable Lord, Him who has said, "Lo, I am with you alway, even unto the end of the world." "Though the Gospel," writes Bishop Lightfoot, "is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system, nor an ethical code, but a Person and a Life." And as such, remember, the Gospel must be set before others. Oh, that it might sink afresh into your hearts to-day, and be written there as with an iron pen and lead in the rock for ever—yea, by the Holy Ghost, the finger of God Himself—in characters that nothing shall obliterate or wear away—that you go forth into the world as witnesses for the God of love.

Just a fortnight ago I was present at a meeting where a dear brother spoke, whom God has greatly honoured—perhaps as much as any living missionary—in winning souls to Christ; he told with great simplicity how he had gone from village to village preaching the Gospel where the Christian missionary had never been before, sometimes in the private house, sometimes in the ancestral hall, sometimes in the open courtyard, where crowds gathered in to hear his message. Three times in his narrative he happened to mention the theme on which he spoke, and what was it? It was not the folly of idolatry; it was not the evil of opium smoking; it was not the pure morality of the Gospel. No, it was the old, old story; the old, old story of Jesus and His love. "I spoke to them," he said again, and again, and again, "from the words, 'God so loved the world that He gave His only begotten Son.'" Who can doubt the secret of our brother's success?

Well, dear brethren, Go and do likewise. Wherever you may be sent; whether to the subtle Brahmin with his elaborated superstitions, or to the poor simple aborigines among the hills of India; whether to the self-satisfied Chinese, or the proud, contemptuous Moslem; whether to the keen-witted Japanese, or the debased fetish worshippers of Africa—remember that the same subject which has power to attract the human

heart, and to change and to sanctify and to save eternally, is the story of the love of God which is in Christ Jesus our Lord.

(2.) But let us pass on now to the next verse. It hangs upon the one we have been considering, and it supplies the reason for it. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." We have here the reason both for the joy wherewith he witnessed the evidences of the grace of God at Antioch, and for the earnestness of his exhortations. "He was a good man." The great force of this expression is brought out in Rom. v. 7, where the Apostle argues: "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die"—i. e. for a kind-hearted, unselfish, benevolent man, one who by love has won love, some might be found even to die, for "love is strong as death." In this sense we have the word used by some of the people (John vii. 12) respecting the Lord Jesus. There was much murmuring concerning Him, but there were some who had watched Him going about doing good, who had been witnesses—yea, partakers in their own persons—of His tender sympathy, and they would not be blinded by the envy and prejudices of those who hated Him, but confessed saying, "He is a good man." And such was Barnabas; he was in the truest sense a Christ-like man—kind, benevolent, unselfish, large-hearted—a man of wide sympathies and a tender heart; and hence when he came to Antioch and saw what had taken place, he did not begin to criticize and find fault, he did not depreciate what the brethren from Cyprus and Cyrene had been able to effect because they were not Apostles. But he was glad; he rejoiced in the success granted; so long as Christ was exalted and souls were won, he could not but rejoice; yea, and he would rejoice, whoever the instruments might be. It was in the same kindly spirit he had brought in Paul among the Apostles; for at first, though Paul had essayed to join himself to the disciples, they would not; they were suspicious of him; they did not believe he was a disciple. But Barnabas, quick to perceive the grace of God, and deaf to cold suspicions, took him by the hand in loving, fearless confidence, and brought him among them, and constrained them to welcome him as a brother. And more than this, when afterwards he felt himself overshadowed by the zeal and power and eloquence of this very brother, he was not envious, but he was glad; rejoicing in the privilege of taking a second place. Moreover, when the day came, as we know it did, that human frailty showed itself even in these tried Apostles, and they parted asunder, it is not a little noteworthy that the difference in judgment was due on the part of Barnabas to his kindness of heart.

"New hearts before their Saviour's feet to lay,

This is their first, their dearest joy:

Their next, from heart to heart to clear the way

For mutual love without alloy:

Never so blest, as when in Jesus' roll

They write some hero soul,

More pleased upon his brightening road

To wait, than if their own with all his radiance glow'd."

Such was Barnabas.

Oh, we want more Pauls in the Mission field, of burning zeal, of ardent love, of fervid eloquence, quick to detect error, and stern to rebuke it—men who are made of God to take the lead, and who have grace to take it. But we want also, perhaps still more, men of the type of Barnabas; good men; large-hearted men; men of kindly, loving, considerate, Christ-like spirit; men who can see, and who can rejoice in, and who can love, and who can trust the grace of God, though it be found in converts of a different colour from their own—yea, though it be accompanied by manifold infirmities and imperfections; and who, like a mother teaching her child to walk, prefer to trust their native brethren to use their feet, though sure at first to make false steps, and to catch sundry falls, than that they should remain all their lives as children in arms. Dear brethren, covet earnestly to be men of this stamp, men—if I may be allowed to mention names—like Bishop Russell of Ningpo, and David Fenn of Madras, nursing fathers of the native Churches, in whom Christ so lived that self seemed lost, living epistles of the kindness and gentleness of God.

"If I were asked," said the Rev. W. T. Sathianadhan, the Hindu Pastor who visited us last year, addressing a large company of Cambridge undergraduates, "what were the three essential qualifications for a successful missionary, I should answer after the manner of the great Greek orator, when asked a similar question concerning his art, and I should say, the first qualification is love; and the second qualification is love; and the third qualification is love." And surely he was right; the key to the heart of the Hindu, the key to the heart of the African, the key to the heart of the Chinaman, the key to the human heart all the world over, is love.

But we must hasten on. "Full of the Holy Ghost and of faith." "Full of the Holy Ghost." Here again is proof, if proof were needed, of the entire consecration of Barnabas to God, for it is only the heart that is fully consecrated of which the Holy Spirit takes full possession. The heart emptied of self-seeking, and desiring only that Christ may be exalted, such is the heart the Holy Spirit fills; such is the man, all whose faculties the Holy Spirit sanctifies and employs.

"I sought," wrote to his flock a mighty preacher of three centuries ago, "neither pre-eminence, glory, nor riches; my honour was that Jesus Christ should reign; my glory that the light of His truth should shine in you; and my greatest riches that in the same ye should be constant." Such are the desires of the man whom the Holy Spirit fills.

"And of faith." This follows of necessity from the last. For where the Holy Spirit is, there must be faith; for the Holy Spirit is the Spirit of Christ; and the Spirit of Christ is the spirit of adoption; and the spirit of adoption is the spirit of child-like confidence. "And of faith;" all I would say is, remember faith is trust; have faith, that is, trust in the Gospel message; have faith, that is, trust in the promise that God will give the increase; have faith, that is, trust in God Himself; in His guidance; in His protection; in His providence; in His grace; in His love: and be assured you shall have a full reward—a full reward here

of peace, and strength, and blessing—a full reward hereafter in the harvest of your Master's joy.

II. But let me turn to those who are gathered here to-day to witness the setting apart of these our brethren for the missionary service, and to join in seeking upon them the unction of the Holy One.

(1.) Bishop Wordsworth remarks on these words before us—"This praise of Barnabas is remarkable; it is not usual for Apostles and Evangelists to praise one another—there must be some special reason for this exception"—and he suggests as the reason that St. Luke, the author of the Acts, being the friend and companion of Paul, whose separation from Barnabas he afterwards relates, he guards against the suspicion of any prejudice. No doubt such a consideration as this may have influenced St. Luke, and it affords a sweet example of the Christian duty of avoiding misapprehension. But this can hardly be the only reason—inasmuch as we find Paul also to be included in the same exception to the rule. In their circular letter to the churches, the Apostles and brethren at Jerusalem write of Paul and Barnabas in terms of highest commendation, describing them as "our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." Nowhere do we find language like this used by any of the twelve one of another. Why, then, this exception? Was it not due to the fact that it had pleased the Lord to call these men to be chosen vessels unto Him, to bear His name, from outside His favoured twelve? He had set the seal of His favour upon them by blessing their work; and instead of being envious of them, the Apostles rejoiced to recognize them as fellow-labourers; they did their best to make it manifest that no disqualification rested upon them because they were not members of the apostolic college. "When," writes Paul, and tones of grateful acknowledgment breathe in his words, "they saw the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go to the heathen, and they unto the circumcision."

And truly the Lord is sovereign still in those whom He chooses and fits for His work. There was a day when the Universities of our land were the only source for the supply of clergy in the Church of England. But the missionary spirit awoke, and yet not in the Universities. It was enough, they thought, that they supplied the home wants of the Church. A few noble exceptions there were—and, thank God, the number has gone on increasing—but yet they have been comparatively few; so that if the Church of England had depended on the Universities, fields from which a rich harvest has already been gathered in, and others in which the precious seed has been long sown and is just beginning to appear, would have remained to this day fallow and bare.

And hence it happens that none of our dear brethren here to-day are members of our old Universities. But surely this shall not discourage them. Surely their hearts shall rejoice to think of the many seals of their Master's favour there have been found among the well-nigh

five hundred who have gone before them from Islington.* And assuredly they will be right in going forth from this great central cathedral of the Church of England, as Paul and Barnabas went forth from Jerusalem, realizing that they have the fullest recognition of the Church to which they belong, and that, as the Bishop of this diocese lays his hands upon them, and they receive the pledge of their divine commission, so they also receive from us their brethren in the Lord the heartiest grasp of the right hand of fellowship.

(2.) But this subject and this scene have another word for us who are gathered here as representatives of the interest and sympathy in Missions of the Church of England. I have just said that when these dear brethren go forth into the Mission field, we trust they will be cheered by the consciousness of our fullest and most hearty recognition. But when are they to go? There is work waiting for them all, and for seven times, yea, seven times seven their number, if there were only that number ready to go.

From Africa, East, West, and Central; from India, and the countries beyond the Indian frontier; from China and Japan; the pitiful cry is coming from teeming millions—the more pitiful because in so many cases the cry of silent misery—“Come over and help us.”

From labourers toiling in the field, oppressed by the greatness of the work, fainting for want of helpers, their strength overtaxed, their health failing, their spirits depressed and saddened by the apparent lack of sympathy at home, the cry is coming day by day, “Come over and help us.”

When, then, are these young recruits to go? “At once,” you reply; “let there be no delay; delay in such a case is sin; let this very autumn see them all upon their way.” But they need supporting; the soldier goes not forth to battle at his own charges; and gold and silver sufficient are not yet forthcoming. Six weeks ago the Committee determined that all the seventeen to be ordained deacons to-day, with the exception of our brother who belongs to Africa, should obtain curacies in this country, until an adequate increase in the regular income rendered it prudent to send them forth. And is this to be?

Is it not so that God has given to England an inheritance unequalled, of power and wealth, and influence, and widespread dominion? Is it not so that the providence of God has watched over the destinies of this favoured country, guarding the lamp of Gospel truth and liberty, when it became extinguished in other lands, making her the asylum, honoured and enriched thereby, of the noble victims of relentless persecutions? Is it not so that the Church of England finds herself, through the piety of successive generations, and the controlling power of God, possessed of wealth beyond other reformed Churches, and so relieved in great measure from the burdens to which other Churches are subjected? And for what have these favours been bestowed? Is

* The number of students who have gone forth from Islington into the Mission field since 1826 has been 491. If to these be added those who have been ordained and are ready to go forth, the number will be 517.

it that England may exalt herself? Is it that the Church of England may take her ease? Is it that, like the rich man, she may be clothed in purple and fine linen, and fare sumptuously every day, and forget and despise the famine-stricken crowds that lie at her gates full of sores, and desiring to be fed with the crumbs of Living Bread that fall from her well-spread table? God forbid!

O Lord Jesus, reach forth Thine hand and waken up the Church of England more effectually to her high and holy calling! Waken up within her the spirit of love and loyalty to Thee, her King! Make Thy people willing in the day of Thy power! Let the dew of her birth distil afresh in copious effusion upon her, and let it be to her sons and daughters as life from the dead, life from the death of selfishness and worldliness! Kindle in her the fervour of her first love, and let that love be manifested, Lord, as in the days of old, by acts and gifts of whole-hearted consecration!

III. But my closing word must be to you, dear brethren, who are now to be admitted, some to the Christian ministry, and some to its fuller exercise. Our thoughts have this morning been directed to Barnabas, his devotion, his goodness, his unction from the Holy One, his faith. But my purpose is not to leave upon your minds the figure of Barnabas, but of his Lord and ours. Of all that was holy and loveable in Barnabas, Christ was the copy, and Christ the life. "Be ye followers of me," he would say, "even as I also am of Christ." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." Ye know His goodness. Ye know His anointing—that upon Him the Holy Spirit descended and abode. Ye know His faith—His faith in His Father's love—how He could say as none other, "I will put my trust in Him."

Oh, friends, are your hearts ready to faint and fail when you think of all that is required of you? There is rest, heart rest, in this one thought, as in none other, "I live, yet not I, but Christ liveth in me." "Abide in Me," He says, "and I in you." Union with Christ, remember always, by faith is yours; a union, it is true, that is not seen, for things which are seen are temporal; but real, vital, eternal. You are one with Christ crucified, and hence your peace—one with Him risen again, and hence your newness of life—one with Him ascended to the right hand of power; aye, one with Him reigning and conquering, and hence your strength. Weak and helpless as you are in yourselves, remember that Christ goes forth in you "conquering and to conquer." "And He must reign till He hath put all enemies under His feet." Go, then, in this thy might.

And as your spirit clings to Him as your life, so let your eye be upon Him as your example. Let your high and holy ambition be to follow the Lamb whithersoever He goeth. And you shall one day realize in joy, in proportion as you realize now in humble self-surrender, the full meaning of the Master's words:—"If any man serve Me, let him follow Me, and where I am, there shall also My servant be."

THE MISSION TO THE BHEELS.



THE Church Missionary Committee, having resolved to accept the proposal of one of their members, who offered to place in their hands sufficient for the expenses of a missionary to the Bheels during the next three years, it will interest the friends of the Society to hear something more of these aboriginal tribes. The devoted Bishop French, of Lahore, has long advocated a Mission among them, and in November, 1878, the following letter appeared in the *Record* and *Guardian* newspapers:—

SIR,—I have lately received a letter from the Bishop of Calcutta, extracts from which I shall be very grateful if you will allow me to lay before your readers. The Bishop has this autumn given up thirteen days of his visitation tour to visit Khairwarra and consecrate a small church which has just been planted there among the Bheels. They are one of the aboriginal tribes who were driven up to the hills by the Aryans a thousand years before Christ. They have no caste, no priesthood; and where they have not been depraved by contact with the Hindus, they are open-hearted and truth-loving. Their numbers are now estimated at three millions, but no systematic effort has ever been made by the Church of Christ to evangelize them. Khairwarra is a small military station on the Rajpootana hills, healthfully situated, and is the head-quarters of the Meywar Bheel Corps. It has been occupied by our troops for more than thirty years, but until now there has been no church nearer than Ahmedabad, which is upwards of 100 miles distant. With the hearty co-operation of the knot of English officers there, a beautiful little stone church has now been built; and it is most earnestly desired by the friends, both in England and India, who have contributed to its erection, that this church should form a nucleus of missionary effort among the Bheels, a point of light amid the hitherto almost unbroken darkness of this tract of heathendom. Funds will be guaranteed by friends for the support of a clergyman for three years; and it is humbly but confidently hoped that in that time Christianity will have so rooted itself there, as it has already done among the Karens, the Santhals, the Gonds, and other primeval races of India, that one of our great Missionary Societies of our Church will adopt and carry on the Mission. But what is wanted now is the first missionary—a man full of love to Christ and love to souls for whom Christ died. Is it too much to ask of the Church of England to give one of her trained sons in answer to the Bishop's appeal? He would be, if called of God and clothed with the Spirit, the apostle of the Bheels. The Christian officers there, to whom he would minister, would bid him God-speed in his missionary efforts, and as his work grew and prospered, other labourers would doubtless be raised up to strengthen his hands. May God send this home to some heart, whom He will touch with Christ-like compassion for sheep far away in the wilderness that have no shepherd! The Bishop writes to me from Khairwarra, on Sept. 30th last:—

“The earnest devotion of your excellent daughter and son-in-law is making itself felt by all who are connected with the station, and the Natives manifest quite an interest in the building of the church. The rainy season, together with the usual dilatoriness of the contractor, has caused some delay, but I found it sufficiently advanced to enable me to consecrate it yesterday (St. Michael's Day), and I have this morning consecrated the little cemetery. The church will be very nice in every way, and I have quite satisfied myself that this place may well be fixed

upon as a most suitable centre for missionary operations among the Bheels. . . . I would most gladly contribute towards the maintenance of the Mission, and would do all in my power to create an interest in it. I feel that I am taking a liberty in thus asking you to cast your bread upon the waters, but . . . I make a resolve that I will never let the work once commenced die for want of nourishment. I find that there are orphan children in the place, and I am arranging with your daughter that an orphanage on a small scale should at once be started—this is always a hopeful department of Mission work. . . . Let me know your feelings on this interesting subject, and be assured of my earnest desire to assist you in giving expression to them."

These extracts from the Bishop's letter to me plead for themselves; but I may add that, in his beautiful sermon on Sept. 29th, my daughter writes to me, he said that this consecration was quite different from any other he had ever taken part in, that the world might scoff and say, "What a small beginning, those three or four people in the wilderness starting such a work!" but that we must remember the light in which it was looked upon in the unseen world. By the grace of God it was taking possession of the land in the name of Christ, and the beginning of a great work for Him.

If some brother, after weighing the claims of a small charge in England against this missionary call with its vast possible openings, is led to offer himself for the work, I would ask him to communicate with me without delay, as it is most desirable that the work should be commenced during the present cold season.

Yours, &c.,

E. H. BICKERSTETH.

But the time was not yet come. At least, no man, who seemed equal to the work, offered himself. When, however, it was announced last May that of the seventeen men to be ordained on June 11th, only one, an African, could be sent forth at present for lack of funds, and that the remaining sixteen must for a while seek pastoral employment in England, the former offer was renewed, and the earnest request was preferred that one of these sixteen men might be devoted to this work, the Society being free to withdraw him at the end of three years if necessary. After prayer and discussion the offer was accepted, and the request granted, and the Rev. Charles Stewart Thompson has been chosen for this work. He will sail in October, and it is hoped that a married catechist may be supplied as his coadjutor by the Church in India.

The *Homeward Mail* of November 9th, 1878, contained an article entitled "A New Indian Recruiting Ground," from which the following extracts are made:—

The country occupied by the Bheels forms an unrivalled and neglected recruiting ground for our army. We know, of course, that there is a mental as well as physical difference among races altogether irrespective of the vexed question of a common ancestry. If, for instance, that lowest type of humanity, the Digger Indians, were to be found in India, we would scarcely propose the admission of such beings into our army. But the Bheels, notwithstanding their uncivilized mode of

life, are not by any means savage; and as by their physical configuration and endurance they are eminently fitted for the duties of soldiers, so their mental organization is quite sufficient for any work they are likely to be required to perform in such capacities. Outram first asserted that the Bheels were amenable to reason and to discipline, and the existence of the Meywar and Malwar Bheel corps is the best evidence that Outram was correct. Both these corps have now been for many years

commanded by European officers; and it is, to say the least, creditable to the discipline and value of the regiments that they stood firm during the mutinies of 1857. Unfortunately, however, these Bheel corps are what is termed local corps, and are not liable to be sent away on general service. The head-quarters of the Meywar Bheel corps is Khairwarra, in the centre of the hilly or Bheel tracts of Meywar, and the head-quarters of the Malwa corps is Sirdarpoor, another district principally occupied by Bheel families. Both regiments are paid by the adjoining Native states, and both regiments have seen some active service against predatory tribes.

No man in the whole of India lives a harder life than the Bheel. By inclination he pursues the beasts and birds of the forest, as a means of sustenance, delegating to his women the less important business of sowing a few roods of land with bajree or Indian

corn; or his shikaring expeditions may be simply the excuse with which he shrouds his absence on some distant predatory expedition. He must therefore be naturally brave and enduring. Endurance is indeed the result of his manner of life. From his youth upwards the Bheel has no better housing than a tree, or a few whisks of grass thrown together in the shape of a beehive hut. Although he has but a shred or two of cloth round his head, and although his covering consists only of a cotton sheet, he appears alike insensible to the noontide sun, or to the cold of the nights, which, in the Bheel mountains, in the winter season of the year, is very severe. As regards food the Bheel appears to be able to live on the scantiest fare, or to be able to eat ravenously as fortune chooses. Altogether, we cannot conceive any men in India who are better fitted for the brunt of an Afghan campaign than the Bheels.

To this it may be added that they volunteered as one man for service in Afghanistan, and one of the regiments was accepted.

A somewhat different account of the Bheels, but of great interest, is given in the costly and valuable work, *India and its Native Princes*, by Louis Rousselet, revised by Col. Buckle, 1876, of which two whole chapters are devoted to "the country of the Bheels." Of them Monsieur Rousselet writes:—

The Bheels may be considered as the remnant of that great autochthonous race which peopled the districts known under the name of Rajpootana and Malwa. Driven back by the Aryan invasion, they took refuge in the mountains, and, forgetting by degrees their ancient civilization, fell into that state of degradation in which we find them at the present day. Their legends have preserved few memorials of the epoch when they reigned as masters in the plain; nevertheless, in one of the songs of their bards, we found the origin of the hatred which existed between them and the Brahmins. According to them, the god Mahadeo, wandering one day, worn out with fatigue, in a forest, was welcomed by a young woman of great beauty, the sight of whom restored to him all his vigour. He married her, and had several children by her, one of whom, remarkable for his ugliness, his black skin, and his great strength, killed Naudi, the sacred

ox of the god. As a punishment for his crime, he was held accursed, condemned to banishment in the forests, and received the name of Nichada or Bheel—that is to say, "the outlaw." Can we not see from this, that these people, unwilling, like the other Soudras, to submit themselves to the yoke of the Brahmins, were accused by the latter of the crime, the most odious in the eyes of the Hindus—that of killing the sacred ox—a crime which, in their pride, they have never chosen to disavow? Two facts sufficiently prove the ancient power of the Bheels: first, the part which one of them always plays in the coronation of the Rajpoot kings of Meywa, when it is a Bheel who hands to the king the emblems of his new dignity; and, next, the veneration they have preserved for certain ruined towns in the plain, the remains of which attest an epoch of considerable civilization. Treated for centuries like wild beasts, the Bheels styled them-

selves the thieves of Mahadeo, and have made terrible reprisals; they have declared eternal warfare against this Hindu people which has banished them. Withdrawing into inaccessible districts, they have lived in almost perfect independence, paying revenue to no one, and scattering terror amongst merchants and agriculturists. They are divided into clans and tribes, commanded by chiefs, to whom they yield blind obedience, and who direct their marauding expeditions. Their villages or pāls are always placed on heights commanding the roads, and each house forms a veritable fortress. These houses, whose walls support a roof of thatch, are placed in the centre of an enclosure formed of brushwood and cactus. In case of danger the inhabitants intrench themselves behind these walls, through which they watch their enemy, and can launch their arrows. At the least serious alarm, the women and children join the cattle, and seek safety in the ravines, whilst the men remain alone to defend the hearth. They do not recognize any caste amongst them, and the tribes mutually intermarry. Their marriage ceremony is extremely simple. On a fixed day all the marriageable young men make their choice among the marriageable girls, and each takes the object of his choice into the forest, whence they return as legally married a few days after. Their religion is perfectly primitive, their principal divinities being the maladies and the elements. A mass of stones daubed with red ochre, or a flagstone rudely sculptured, constitutes their temple. They have, however, a special devotion for the mhowah, that gigantic tree which furnishes them with everything—oil, wood, and spirits. They hang utensils of iron on its branches, and consummate their union beneath its shade. They have no prejudice as to the food that constitutes their nourishment, and eat with indifference everything that comes in their way.

The Bheels are generally of the middle height, and, though wanting the elegant form of the Hindu, are much more robust. Their strength and agility are sometimes surprising. Their features are coarse; the nose often flat, and the cheek-bones prominent; their black hair hangs down round their heads uncared for, a simple twist bound round

the temples serving them for a turban. They go almost completely naked, wearing in general only a langouti, two or three fingers in breadth. The women are of a superior type, not so dark, and of an elegant figure, their carriage always bearing the impress of a certain pride. Their costume consists of a piece of cloth which encircles the loins, and, being drawn over the shoulder, leaves one of the breasts bare; and they wear on their arms and legs such a number of bangles that they reach from the wrist to the shoulder, and from the ankle to the knee.

The bangle is made of a material very similar to English sealing-wax, and is painted in many patterns. The Bheel never goes out without his bows and arrows. The bow is very ingeniously constructed of two pieces of bamboo, the thinnest forming the string; the arrows are two feet long, and made of a very light reed, feathered, and armed with a point of forged iron, from four to nine inches long. They are very adroit in the management of this weapon, and hit their mark with great precision at twenty-five yards distance. They use them even in tiger-hunting. Hunting and fishing are their favourite occupations. They join us in great numbers to make their battues, and have a way of poisoning the water-courses by means of the milk of the cactus, and thus catching the fish they contain.

The Bheel wives exercise great influence over their husbands, and it is said they are very humane towards the prisoners. In spite of their intestine strifes, the tribes always unite together in a case of common danger. As soon as the *kisri*, or war-cry, composed of several acute syllables, resounds in the valley, it is transmitted from pāl to pāl, and in a short time hundreds of warriors are assembled at one point. They also imitate very readily the cries of jackals, hyenas, and birds of the night, and can thus communicate signals to one another. Notwithstanding their faults, the Bheels have two qualities which are often wanting in the Hindus—that is to say, a profound gratefulness towards their benefactors, and a great respect for their pledged faith. They have given a striking proof of the first in the revolt of 1857, in protecting the English menaced by their Sepoys,

and in enrolling themselves to go and fight the insurgents. They owe indeed very much to the English, who have done everything to draw them from their barbarism, and who have already succeeded in putting a stop to the raids which the Rajpoots used annually to make into the country, in order to burn the páls and the crops of the unhappy savages. As to the point of honour, they carry it so far that they would allow to pass, in perfect safety, and even protect, a rich caravan which had obtained the promise of a safe conduct, even from one of their children. The

Bheel tribes still people the whole Bágur, a part of the chain of the Arvalis, and nearly all the Vindhya. We may therefore estimate their number between one or two millions of souls, which shows that they still constitute one of the most important of the races of India, worthy, according to all accounts, of a careful study. The intermixture of the Bheels and Rajpoots has given birth to the caste of the Bhilálas, who are very numerous in the valleys of the Meywar, but do not possess any of the good qualities of either race.

It will be observed that Monsieur Rousselet estimates the numbers of the Bheels as between one and two millions. Others reckon them at three millions. The divergence may arise from the extreme difficulty of obtaining a correct census of hill tribes, or from the varying limits of territory included in the estimate. It should be added that the Bheels, though commonly speaking a dialect of their own, all of them understand Hindi. But I feel sure that sufficient facts have been laid before the readers of the *Intelligencer* to secure a prayerful interest in this effort to make Jesus known to those who have never yet heard the story of His cross.

E. H. BICKERSTETH.

THE DIOCESE OF ATHABASCA.



ONE of the recommendations of the Special Committee appointed in January last to examine the Society's financial position, and consider what retrenchments might be made in the Missions without injury to the work, was that the many friends of the always popular North-West America Mission should be invited to raise Endowment Funds for the Dioceses of Moosonee and Athabasca, whereby the Society might be relieved of the expense of supporting Bishop Horden and Bishop Bompas. If these endowments could be provided, it would be a real advantage both to the Society and to the two Dioceses.

Intending contributors, however, would desire to know what missionary work is actually being done in the vast territories presided over by these two Bishops. An excellent account of the Diocese of Moosonee is presented in Bishop Horden's Primary Charge, which was printed in the *Intelligencer* of November last. We have now received the following terse and interesting statement from Bishop Bompas respecting the still more extensive Diocese of Athabasca:—

DIOCESE OF ATHABASCA.

This diocese was formed five years since under the auspices of the Church Missionary Society in order to consolidate the missionary operations carried on in the Mackenzie River District for the past twenty years. The diocese

is bounded towards the west by the province of British Columbia, towards the south by the Saskatchewan district, and towards the east by the district of Keewaton, extending along the western coasts of Hudson's Bay.

The Athabasca Diocese extends, both in length and breadth, to a distance about equal to the length of the two provinces of Quebec and Ontario, and its area is about double that of these provinces together.

The highway through the diocese is the swift current of the Peace, Slave, and Mackenzie Rivers, forming a stream, the longest in the British empire, half as long again as the St. Lawrence, and exceeded in length by only two or three other rivers in the world. The diocese also contains the Athabasca River, Hay River, Peel's River, Porcupine River, Upper Youcon River, and the Copper Mine, Yellow Knife, and Great Fish Rivers. All these are large rivers, and there are many smaller ones.

Besides numerous small lakes, there are three very large lakes in the diocese, namely, Great Bear Lake, Great Slave Lake, and Athabasca Lake. These are of about equal length with the great lakes in the course of the St. Lawrence.

On Hay River are waterfalls rivalling in beauty, if not in size, those of Niagara. The Hay River Falls consist first of an unbroken fall, estimated at about 150 ft. high by 500 ft. wide. Shortly below this is another broken fall of about 100 ft. high, making the total height about 250 ft.

If Christian enterprise would subscribe to place steam on the Mackenzie, about 1200 miles of good river navigation would be opened up, and were this connected with a steam-vessel on Peace River, probably the total length of navigation would exceed 2000 miles, and be unsurpassed by that on any other river.

The region of Peace River offers a favourable field for farming and settlement, and immigration is expected shortly to reach that district. Should the Canadian Pacific Railway pass that way, the country would at once be brought into connexion with civilized communities. The banks of the Liard River and of Hay River are also well adapted for cultivation.

To represent the length and tediousness of travel in this diocese it may be compared to a voyage in a row-boat from the Gulf of St. Lawrence to Fort William on Lake Superior, or a European may compare it to a voyage in a canal barge from England to Turkey. Both the length and breadth of this diocese about equal the distance from London to Constantinople.

If all the populations between London and Constantinople were to disappear except a few bands of Indians or gipsies, and all the cities and towns were obliterated except a few log huts on the sites of the capital cities, such is the solitary desolation of this land. Again, if all the diversity of landscape, and variety of harvest field and meadow were exchanged for an unbroken line of willow and pine trees, such is this country. The population is estimated as under 10,000, comprising Indians and Esquimaux, together with a few residents of European birth or parentage engaged in the fur trade.

The only Protestant missionaries working in the diocese are those of the Church Missionary Society.

The barren lands of the Arctic sea coasts are the home of the reindeer. In the more southern forests are found the moose deer. The lakes are stocked with fish, and in Peace River beaver are still numerous. Though the population is so small, probably 20,000 head of reindeer are slaughtered annually, and 200,000 white fish. At least 20,000 beaver skins are exported annually, and an equal number of other skins. The wild animals of the country are, however, diminishing, so that the chase affords to the Natives,

as well as to the residents, only a bare and precarious subsistence, and it would seem as if Providence in this way directs us to make efforts for the cultivation of the soil, so as to raise food out of the ground to compensate for the falling off in the hunters' spoils. The opening of industrial schools in connexion with settlement farms seems to afford the best hope of ameliorating the Indian tribes.

The Indians nearly all profess Christianity, and are under the instruction of either English missionaries or French priests. The Esquimaux are still heathen, but are willing to accept instruction from our missionary to the neighbouring Indians. There is, as yet, no missionary labouring specially for the Esquimaux in this diocese.

The most northerly tribe of Indians, the Tukuth, residing amongst and to the west of the Rocky Mountains, towards the Arctic sea-coast, and towards the American territory of Alaska, are the most forward in accepting Christianity. These tribes are ministered to by the Ven. Archdeacon McDonald, who has organized under him a band of Native Teachers who labour zealously for the instruction of their neighbours. The Gospels have been rendered into the difficult dialect of these tribes, and many, both adults and children, are learning to read in their own tongue.

For the Mackenzie River Indians there are two mission stations and churches which are well attended by the Natives. At Fort Norman especially great pleasure is taken by the Indians in receiving daily religious instruction, and in attending prayers.

The Beaver Indians on Peace River are claimants for a special sympathy, as they are dwindling rapidly from disease, and likely soon to become extinct, unless physically and morally improved by such medicine and instruction in a careful and healthful mode of life as a missionary residing among them could impart.

The special object of our Mission is to offer to the Indian tribes the blessings of the Gospel as the best safeguard against the temptations they must incur to vice, and their danger of destruction by it in mingling with the tide of an advancing immigration.

A sum of 1000*l.* has been raised as the commencement of a Diocesan Fund to assist the Indians in industrial efforts for farming and building, and to provide them with schools. Contributions to this fund will be thankfully welcomed. Contributions are also invited to a fund for placing a steam-vessel on the noble waters of the Mackenzie River.

The Mission stations, with the names of the clergy and other members of the Mission staff engaged in the diocese, are given below. For these workers the prayers and sympathies of Christian friends are requested:—

1. *Upper Peace River District—Fort Graham, Smoky River.*
Mr. Thomas Bunn, catechist.
Mr. Geo. Garrioch, catechist and farmer (and family).
2. *Lower Peace River—Fort Vermilion.—Unchanga Mission.*
The Rev. Alfred C. Garrioch, missionary.
Mr. E. J. Lawrence, schoolmaster (and family).
3. *Athabasca Lake—Fort Chipewyan.*
The Rev. W. D. Reeve, missionary (and family).
The Rev. Vincent C. Sim, missionary.
4. *Great Slave Lake—Fort Rae.*
Mr. William Norn, Native Catechist (and family).
5. *Mackenzie River—Fort Simpson.—St. David's Mission.*
Rt. Rev. W. C. Bompas, Bishop.
Mr. William Spendlove, catechist.

6. *Mackenzie River*—Fort Norman.—Trinity Mission.

Mr. Allen Hardisty, Native catechist (and family).

7. *Peel's River*—Fort Macpherson.

The Venerable Archdeacon MacDonald, missionary (and family).

W. CARPENTER BOMPAS, D.D., Bishop of Athabasca.

To this statement we may append a brief extract from a letter addressed by Bishop Bompas, a year and a half ago, to the English population of the Diocese, consisting of the employes of the Hudson's Bay Company, which gives some additional information:—

Some may inquire what has been done, or is doing. The answer may be shortly as follows:—Six points in the Diocese are occupied as Mission stations. Six Mission houses have been erected, and three Mission churches, and preparation is made for erecting three more Mission churches.

A manual has been printed in seven dialects of the country, containing a summary of Christian instruction, and, in the chief dialects of Slave and Chipewyan, a Manual of Devotion has been printed in the Indian character, containing copious instruction, and which even the Roman Catholic Indians tell us is better than the priest's books. Gospels have also been printed in Slave and Chipewyan. The Tukuth nation long since signalized the power of the Gospel by turning completely from

heathenism to Christianity, and they still drink in eagerly Protestant and Christian truth. Full translations have been made into their language.

The majority of the Slave and Beaver Indian tribes declare themselves to be on the side of the minister, and are willing to be taught, while the Catholic Indians at all the posts are, we believe, as already said, greatly leavened by our teaching. The priests greatly modify their preaching, and cloak much of their error in presence of Protestantism, and if the Indians are induced to believe of the priest's teaching only what is in accordance with Scripture, and reject the rest, the priest becomes, almost in spite of himself, a minister of the Gospel, and we hope that this is gradually coming to be the case.

TINNEVELLY : BISHOP SARGENT'S REPORTS.



Our February number appeared the interesting "Twenty Years' Review of the C.M.S. Tinnevelly Mission," read by Bishop Sargent at the Bangalore Missionary Conference last year. In our May number was an account of the Centenary of Christianity in Tinnevelly. We may now come down to the actual current work of the Mission. We present (1) Bishop Sargent's Annual Letter to the Committee, (2) his more formal Report on the Society's Mission under his charge, (3) some extracts from his journal of a recent visit to the Pannikulam district, and (4) a very interesting Report on the Mengnanapuram district, drawn up for the District Church Council by the Rev. Joseph David, the Native Secretary. In his Annual Letter, which deserves careful perusal, the Bishop very ably vindicates the policy of the Society in the gradual withdrawal of European missionaries from a Mission relatively so advanced as Tinnevelly.

Bishop Sargent's Annual Letter.

Palamcottah, 31st Dec., 1879.
"Silence is golden." This is an admi-

nable maxim even in many cases where a man is put on the defence. But there

are occasions, in the interest of truth, when its observance would be an abuse, and when we should be mindful of the Scriptural assertion, that "a word fitly spoken is like apples of gold in pictures [dishes] of silver." The question of the day is, Have the C.M.S. taken a right step in withdrawing so many European missionaries from their stations in Tinnevely, and in making the effort they now make to train the Native Church to habits of self-support, self-government, and self-diffusion? After all the labours of so many missionaries for so long a time, and after so fair a measure of success, is it right to test these results? Are the Committee justified in the measure they have adopted of gradually accustoming the Native Church to act for itself?

I have hitherto abstained from making strong or loud statements on this subject, wishing rather that the results should speak for themselves. But while I am silent I find others in the Mission-field bringing this matter in various ways to the front, and endeavouring to depreciate it. The fact is that, in the opinion of some, it would be almost "a wrong" if the measure did succeed, so great is the importance they attach to European effort, and so little the merit which they would assign to Native operations. It would seem as if the grace of God were supposed to run in a full and clear stream in the European vein, and to be so largely diluted in the Native mind as to be useless for all purposes of Church progress; and, therefore, what has been in the past is what we must expect for ever and ever, and any change in our plan must be faulty. As if one were to blame a father for putting his son into the water before he had learnt to swim! "What, then!" it may be rejoined, "throw him in to be drowned? Is that your plan?" No, that is not the plan advocated or adopted by the C.M.S.—they suggest no such thing—they say to the timid boy, "You will never learn to swim if we do not put you in the water; but don't fear, here is the cork jacket to help you, and we are standing by to give you the hand, and to aid you, if it should be needful." The C.M.S. have avoided both extremes, and in every measure they have adopted they have sought the golden medium, and have withdrawn

the European agents only by *degrees**—e.g., Sathankulam and Pavur and Pannavadi were given up more than 25 years ago; Dohnavur, 10 years ago; Nallur, 10 years ago; Pannikulam, 7; Pannivilai, 7; Mengnanapuram, 3 years; i.e. sickness called the missionaries home, and the vacancy was allowed to remain.

Now, confining my remarks to arguments which I know are advanced by our own friends, I would observe that there are two facts asserted as proof that the removal of European missionaries from the out-stations was a mistake.

1. The fact that at first so few converts joined the C.M.S. during the famine, whereas so large a number were reported as joining the S.P.G. It puzzles me how such a statement could seriously be made. The S.P.G. had formerly 7 stations where missionaries were located; 4 of them have been given up to Native pastors, and 3 only have been occupied as before. The C.M.S. had 9 stations; 5 of these have been given up to Native pastors, and 4 continued as before (including Mr. Blackmore at Pannivilai). In these 4 stations there were 7 missionaries. The whole secret of the matter lay in this fact, that the S.P.G. threw Rs. 25,000 at once into the field. The C.M.S. Committee at Madras offered me Rs. 1000 as soon as I should be able to tell them how I intended to dispose of the money. How was it possible with this sum to meet the wants of our old converts, and at the same time to show a readiness to help new comers? If only competent funds had been forthcoming, so far from the lack of European agents telling against us, it would have contributed rather to the result desired; for the Native distributors of the bounty would have done more than any European missionary could do in such a matter, as was seen in the S.P.G. It was a station where a Native pastor had free use of large means, that the largest results were visible. To say that his neighbourhood was the place where the

* I remember, many years ago, when I was teaching my boy to swim, he had a jacket of about 120 corks, and every day I took seven or eight out. In five days he learnt the art, and became one of the strongest swimmers in Tinnevely!

famine was severest is stating only half the case; for if the famine there was severest, the means supplied was the largest.

2. Another fact that I hear has been woven into an argument against the removal of the European missionaries is the success which Romanists have met with, especially near Mengnanapuram. There is, however, as little truth in this argument as in the previous one. The supposed success in the neighbourhood of Mengnanapuram is comparatively a very small affair, and it has been brought about by the Romish priest lending money to needy parties. I am not concerned to defend myself from defections of this kind. Had these poor people been induced by the force of argument, or by even a desire after the Romish worship, their defection would be cause of deep sorrow; but such is not the case, and, unless the European missionary at the station were prepared to do for them what the Romish priest offers to do in *lending money*, his mere presence at Mengnanapuram would not prevent the defection. With even our remarkably able missionary, the late Rev. J. Thomas, on the spot, did not the Romanists form a settlement within a mile or more of the place? did not one of his own catechists secede and join the Romanists, and act as leader in that settlement? Did not the majority of the people in Pragasanapuram join a schismatical and heretical party which has survived to the present day? Has not a large number of these seceders come back, *since* Mengnanapuram has been left without a resident missionary? And have not a larger number of converts from Romanism been made by a Native pastor in the very village where a Roman priest resides, as at Sathankulam?

3. Let us now look at the other side of the question. If any *falling off* be placed to the account of the Native element newly introduced, surely it is only fair that *increase* in the Churches should be placed to their account also. It is not right to choose the facts that tell in *our* favour and discard the facts that tell in theirs.

(a) Take the case of Nallur. This district, under Mr. Clark, in 1857 contained 3979 souls; but, when he was leaving in 1866, there were only 2532 Christians—i. e. 1447 less than they were

nine years before. This diminution, then, occurred while there was a *resident missionary* on the spot. If it were to occur now, it would be charged to the credit, or rather *discredit*, of the Native pastors. The place became vacant in 1868, and Mr. Spratt superintended it as I do from Palamcottah, but he had only two Native helpers, whereas now there are five pastors, and the number of Christians is 3840.

(b) Next take Panneivilei. When Mr. Tucker left in 1865, there were 2436 Christians. Mr. Simmons succeeded; and when he left in 1872, there were only 1805. In 1877 they had, before the famine, increased to 2789, and now there are 4639. These figures do not show the full increase, as about 400 have been transferred to the Palamcottah circle as a nearer centre. Here, again, the falling off was under a European missionary, and the increase under Native pastors. I wish all this to be borne in mind, that, in the future, if by some unexpected events our numbers decrease, the judgment regarding Native pastors may be tempered with mercy.

(c) Next take Mengnanapuram. When Mr. Dibb vacated the place in 1876, there were on the rolls 13,659 Christians—there are now 17,422.

(d) Next take Dohnavur. This station became vacant in 1869, and in the places now included in the district there were 2239 souls—now there are 3252.

I need pursue this argument no farther, except to add that, if we take into account the number of the baptized and communicants, the increase will in each case appear the more remarkable.

4. The Committee will not for a moment suppose that, in mentioning these facts, I am casting any kind of blame on the missionaries who occupied the stations. All that I claim is that the same allowance that we make for European agents should in all fairness be extended to our Native agents, in reference to results. And let the Committee kindly bear in mind that, when I assert the progress and stability of the work now in operation, I am assigning a reasonable cause, viz., the development of our *ordained Native agency*. For whereas, in several of these districts, the missionary had but one or two Native pastors, now every district has at least 4 such helpers, one

has 5, another has 8, and Mengnanapuram 21. These men, by their ordination, are placed in a conspicuous position before the Church and before the heathen. Their consistent character, their preaching, their frequent administration of the Sacraments, must have their due influence; and as for myself, so long as the Native pastors and I have love and mutual regard for each other—abound in prayer and active service in our great cause—I have no fear for results.

The agents, generally, and the people, are not, I know, easily reconciled to the removal of European missionaries from the stations which they before occupied. They see in this plan the measure which is to work for the withdrawal of the C.M.S.'s support, and they fear some sudden resolve may bring this to an issue before they are prepared fairly

to support themselves. I explain and assure them that the Society will never act unwisely or unkindly towards them—that the measures adopted, if properly viewed, are all intended for their good and for their exaltation—and especially with regard to the pastors, I show them how much confidence is reposed in them by the withdrawal of the European missionary. The Committee will thus see what good foundation I have for the following assertion—that converts made under our Native pastors are twice as valuable as those made under the station missionary, for in their case there are not the same secular motives to induce them to become Christians, and, if they are persecuted for their profession, it is more or less their sincerity of purpose that must sustain them.

Bishop Sargent's Report for 1879.

This year and the previous one form an eventful era in our Mission in this province. The year 1878 left us not as it found us. I say this not only as regards relief from famine, but also as regards the great work in which we are engaged. In many villages and hamlets of the Tinnevelly Province the Gospel wave has stirred up the hitherto stagnant pools; and the hand of time and progress may be said to be on the move. Famine and the kind hand held out from friends in England produced a great change on the minds of multitudes who hitherto cared little about the Gospel message. Many joined us no doubt in expectation of obtaining aid. An intelligent knowledge of Christianity, and an earnest desire in reference to spiritual things, were professed by very few. Still the field was now opened out to the Gospel plough; and we have not been slow to improve the opportunity. The year that now closes has been a season of sifting and testing. I am thankful to say that, comparatively speaking, very few have gone back; but of the many thousands who joined us, some 300 at the most throughout the Mission in Tinnevelly have left us, some to their old heathen ways, others to the Romanists who were ready to render them further aid by loans of money. I still would speak with hesitation regarding many who as yet remain with us. We have been wonderfully free

from cholera, and, until that scourge come upon us, it is hard to say how many will remain firm.

The Society will remember that for several years past I have very frequently told them, in speaking of efforts among the heathen, that one thing was observable everywhere, and reported in almost every conversation in our Church Councils, viz., that the heathen had ceased to offer objections against Christianity. The high-caste men might now and then show decided opposition to what was advanced by Christian preachers, but the humble classes had given that up altogether. In this way it seemed as if to some extent the masses of the heathen were feeling less enmity to Christianity, and were being prepared to give up idolatry.

One undoubted good resulting from these accessions has been the activity it has thrown into our older converts in reference to doing something themselves in declaring the Gospel to the heathen. Hitherto we always had scattered throughout the Mission a few faithful and good men who gave themselves some trouble in this matter. Few results followed in the way of conversions. And this lack of success acted on the body of our Christians as a discouragement. No sooner, however, was it seen that the hearts of the heathen were softened towards us, and that not a few were renouncing their

even in schools in England. The consequence is that we have lamentably failed in our school examinations last year; and if the same system be continued another year, we shall be constrained to close many of the schools which were opened in expectation that the Government really intended to support every effort fairly made for the elementary education of the people in these parts. I believe almost all the Prial schools set on foot by Hindu masters have come to grief—so that Mission agents are not the only mourners.

Another subject of great importance is the employment of suitable men as voluntary catechists in our congregations. I wish I could hold out any hope that our expectations in this matter are likely to be verified to any large extent. I have endeavoured continuously to urge this duty on our converts, but have succeeded in very few instances. We have only twelve men that we can fairly

consider as doing the work of voluntary catechists in Christian congregations. The cause of this lack is not that we have not more men qualified as good Christians and intelligent men to instruct other professors, but that they cannot command the leisure, and they are not in circumstances which elevate them above the necessity of daily carrying on some worldly occupation. But while we cannot obtain many voluntary agents to conduct regular catechist duties in Christian congregations, we have, as I before stated, a large body of voluntary helpers who give a portion of their time weekly to preach to the heathen.

The following table will show our present congregational numbers compared with those of the previous years. It is, however, to be borne in mind that the Sivagasi district is not included in this list:—

	1878.	1879.
Number of Villages containing Christians	710	746
Number of Adherents	45,734	48,502
Number of Communicants	7,366	8,223
Number of Baptized	31,160	34,000
Adult Baptisms during the Year	729	1,427
Burials during the Year	1,012	770
*Children attending School	10,613	10,821
Contributions to Native Church Fund	Rs. 12,248	Rs. 13,200
“ “ Local Church expenses	“	8,103

These numbers show an increase of 2768 souls on our rolls for the year 1879. A fair number must be allowed for births, but this number has been more than equalled in the loss by death and in the removal of a good number to other places in search of a livelihood. Not a few of them have gone to Ceylon. If the total adherents in the district under me, 48,502, be added to the number in the Sivagasi district, 4629, the Tinnevely returns will show a total of 53,131.

I have spoken of the valuable aid which the pastors afford our work wherever they are located; let me now also make honourable mention of a class of men handed down from former missionaries in our several districts, as

being especially helpful in matters which we could not give over to the pastors alone. I mean our inspecting schoolmasters. They not only help in educational matters, but in other secular affairs of the congregations. The majority of these men are as highly educated as any in our Mission, and having been so long in the exercise of their duties, and so constantly moving among the villages, that they are thoroughly acquainted with the traditions of their several districts, and become in most of our Church Councils valuable secretaries and advisers, their influence among the people is very great, and I feel very much indebted to them for the kind and efficient help they have always afforded me.

A VISIT TO PANNIKULAM DISTRICT.

From Bishop Sargent's Journal.

Dec. 3rd, 1879.—Reached Kadambur station by 1 p.m., and found the Native

pastor's bandy ready to convey me to Pannikulam, about four miles off. From

* This is exclusive of the children in Rev. A. H. Lash's Schools and in our Institutions.

three o'clock to 6 p.m. engaged in Church Council. This district has made the least advance of any in this province. Specially as regards education, the people here are less in earnest than in other places. Still the number of Christians has increased by nearly 1000 within the last two years. At the end of 1877 there were in all 2573 people; in 1878, 3292; and in 1879 there are 3539. I have been surprised to hear how comparatively few births have been recorded during the year that is now closing. In one of the four circles into which this district is divided, the pastor assures me that, among about seventy families with whom he is in constant communication, there have been only two births during the year! The effects of the famine are still visible in the depressed state of the people.

December 4th.—At 4 p.m. started for Ilandapuram, which I reached in about an hour. The sight of the place recalled memories of past years. It was in 1837 that, for the first and only time, I visited this village. There was then a high wall of earth all round the place, with an opening only in the east. This enclosure was called the fort, and for a long while other people were not allowed to enter the place; but now the wall has disappeared in not a few places, and several houses lie in ruins. There are, they say, only some two or three other villages of the same class of Retties in all Tinnevely. They pretend that their ancestors migrated from Oude, in the far north of Bengal. Besides the Retties who live in what is called the fort, of whom about sixty are Christians, there is a large population adjoining, consisting of Vellalas, Naicks, Shepherds, and other classes of Hindus. We had then, at the time of my first visit, only a small congregation within the walls; but they were not particularly pleasing in their address, nor did they seem to have made much progress in the knowledge of the Gospel. Since then they have made evident advance. The present teacher is one of their own people. I examined his school, and was pleased with what I saw. Many of the boys had got up our Christian Catechism very nicely. All the Retti children speak Telugu, but not one can read it. Even among the grown-up people, there is no one that reads Telugu, though it is the language they all speak in their houses.

Since taking charge of the district in 1874, one family has frequently visited me at Palamcottah; and, the husband being at one time in a dangerous state of health, I advised his staying a while at Palamcottah and getting good medical advice. I introduced him to the kind care of the English surgeon, and the means used has been blessed to his recovery. His family has thus become familiar with me, and I have always been pleased with their Christian character, especially that of the wife. As I took a seat in the open yard, I was soon surrounded by a multitude of heathen as well as Christians. The women of the Retti class in this place have a very pleasing appearance; not like women of the south, whose habit is generally robust. These are generally tall, slender, and of fair colour. This is owing, I think, to the kind of food they use as much as to anything else. A heathen Retti, with the mark strong on his forehead, presented himself with a lime in hand. I observed that when I was here many years ago, they had a good wall all round the place. "Yes," he said, "we once had a good wall; but now it is dilapidated, and we ourselves are much in the same condition. Times are unfortunate!" I remarked that it was forty-two or forty-three years ago since I visited this place. God had preserved me, and permitted me now again to come here, and I was thinking, Surely there must be in this some good intention. Why has God brought me here again after so many years? "Well," said my Hindu friend, "the same thought has been in my mind. I have heard a great deal about you—have sometimes thought I would come and see you; but something has always intervened. But now, here you are, and I am very glad to see you." Upon this I began to explain the nature of Christianity, and the benefits which the Gospel confers. All were very attentive, and my Hindu friend seemed impressed. I asked if I might walk round what used to be called the fort. Mrs. Visuvasam, as I will now call the headman's wife, said, "You can find a short way through my house; come." I followed her, and so did some twenty other people, boys and girls, my Hindu friend among them. As I said before, several houses were left with nothing but the bare walls. After turning the

corner in one place, we came suddenly on a fine tall old man, whom my Hindu friend, about thirty years old, pointed out to me as his father. I stopped and had a few words with the man. I asked his age. He said "eighty-four." "How old are you?" he asked me. I told him. "Then you are not so old as I am by far." "Well, but," I said, "we are both old men, and we are like old men on a journey. Have you got a good home* to look forward to?" "Oh," said he, "that is in God's giving." "True, but what are you doing to secure it? When you settled here, you did not say, Well, it is all God's doing, and so leave your house to build itself; and I am sure the white ants did not build it for you." "True," he replied, "and it may happen with me some day perhaps as you wish; salaam." And so saying, with something like a military salute, he went his way. On reaching the little church, the school children were all ready for me. I examined them—twenty-two boys were present—and did on the whole very well. But the best of them were taken aback when I asked them to render into Telugu some short passage they had just repeated in Tamil. They did not seem to think that religious thought could ever be expressed in Telugu, simply because they had never heard it uttered except in Tamil; but before they had tried many examples they became interested in the attempt. As the night advanced, and the people were preparing for service, several came in one by one and sat down, my Hindu friend, among others, close by me. One question after another arose, and the conversation was growing very general and common-place, when I said, "It will take a little time longer before all are present; in the meanwhile, I will read a passage from the Bible, and let us talk about *that*." I read the 23rd Psalm. "This," I said, "is one of the most beautiful Psalms, because it comes so near to us in our wants and aspirations. The strongest of us knows what it is at times to wish anxiously for help and guidance, and here it is set before us. The wisest and strongest of our fellow-men cannot meet our need, can they?" Mrs. Visuvassam exclaimed, "That is

just what this same book says: 'Put not your trust in princes, nor in the son of man, in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.'" "Yes," I added, "that is the object set before us here. Our help is from above, and it is sure. Jesus Christ is the Shepherd here spoken of, as we know from the New Testament." "That is true," she put in; "He is the Good Shepherd, because He gave His life for His sheep." I observed how much there was to prove the excellency of the aid which we may expect from the Lord Jesus. He is faithful. In a world of changes He changes not. "Yes," added Mrs. Visuvassam, "Jesus Christ is said to be the same yesterday, to-day, and for ever." I observed that in the aid we expected from our fellow-creatures we had always to seek it. They did not intrude it upon us; they exercise but little self-denial; but Jesus comes to us with hands full of blessing and a heart full of loving invitation. "Oh!" said she, "you are referring to those gracious words of our Lord when He said, 'Come unto Me, all ye that are weary and heavy laden, and I will refresh you.'" She no sooner began the verse than almost all present repeated it with her. I then alluded to the sufficiency of Christ's grace to aid us in life, and also to aid us in death. I referred to the green pastures of His Word; the rest and comfort which the believing soul finds in Christ; the grace of His Holy Spirit, which brings back the wanderer, and strengthens him in holiness, and thus life is made happy; "and, more than this, see," I said, "where the world lets go the hand of its votaries, there Jesus still holds the hand of His children, and safely conducts them through the dark valley to the land of everlasting light and glory." Our Native sister added, "Is not that, sir, what the Apostle meant when he says, 'To me to live is Christ, and to die is gain'?" "Yes," I said, "all is comprised in those few short words." The people had all by this time taken their places in church, and I proceeded to the service before us. It was with a thankful heart that I did so, for I felt persuaded that there were present some at least who knew the grace of God in truth, being taught by the Spirit. My Hindu friend was present at that time,

* Hindu poets call heaven "the house," or "home."

and when, at the close, as the people were going out, I spoke to him, he replied with a tone of sadness, "Sir, I know all this is the true way; but what am I to do? I am in the pitiable plight of a man who has been constrained to live as the leaders in his family lead." "Perhaps," I added, "a bright day is now before you." "It may be so," he replied, and then bid me good night. Mrs. Visuvasam was very anxious that I should consider myself her guest. She brought me an abundant supply of good pure milk, and a plate full of cakes made by her own hand. When bidding her good night, she said, "I regard you as having by your advice saved the life of my husband when he was so very ill a year ago. You did his body good, and I think you did his soul good too, and my heart is full of thankfulness to God that He has now brought you here among us. You must be sure and come again."

December 5th.—Early in the morning, I saw that something was exciting the attention of the women, as some seven or eight of them, with a number of little girls, were in earnest treaty with a man seated on the ground, who had something to sell. After a while, I discovered that it was bangles for the wrist that he was dealing with. When the people came in for the last time to bid me good-bye, and Mrs. Visuvasam held out her child of ten months old for me to touch, I saw the bangles on its arms

and said, "Ah, you have been getting new finery for the dear one!" "Yes," she answered, smiling with all her face; "I know that the Bible says, 'whose adorning let it not be that outward adorning or plaiting the hair, and of wearing of gold or of putting on of apparel, but the ornament of a meek and quiet spirit'; but this little thing, seeing other children getting new bangles put on them, stretched out her hand as if she wanted them, and so I spent one anna on these trifles." "Oh," I said, "don't suppose that the Bible prohibits all such things. The command you have quoted means the comparative view and estimation in which such things should be held. Just as where it says, 'I will have mercy, and not sacrifice,' God only intimates that He regards mercy in preference to sacrifice; for, otherwise, sacrifice was of His own appointing, and to Him it was acceptable." "Yes," rejoined Mrs. Visuvasam, "I think that is the right meaning; for, if otherwise, it were sinful to wear jewels at all. Why is God represented as so favouring the Israelites that at their departure from Egypt they were enjoined to take from their neighbours 'jewels of silver and jewels of gold'?" Let me here state that, during my stay here, I had no solicitation from any one for money or any other benefit—no beggars, no applicants for situations, and my whole time was fully and profitably occupied.

NATIVE CHURCH REPORT, MENGANAPURAM DISTRICT.

By the Rev. Joseph David.

We are assembled here to pass in review the good things the Lord has done among us during the year that has just passed. The blessings showered upon us are numerous indeed, and it well becomes us to be thankful. The famine which afflicted the country has been removed; our land has yielded its increase, and the necessities of life have become abundant; and thus, in temporal matters, we might add, "God, even our own God, has given His blessing." But, better still, we have also been largely blessed in the Church. Many hundreds of people have put themselves under Christian instruction, and have continued steadfast in their profession. The older congregations in many cases show that they are growing in know-

ledge, in piety, and in the grace of giving. We witness these things with our own eyes, and we say, "This is the Lord's doing, and to Him therefore be all the praise."

Congregations.—The number of adherents is 17,415, of whom 12,786 are baptized, and 3699 are communicants. Comparing the statistical account of the present year with that of the last, we find an increase of 1145 souls. This increase is chiefly owing to accessions from among the heathen. To hide pride from man, the Lord has been in many instances using very humble means to effect this purpose, and to induce many who had long opposed the Gospel now to embrace it. Some of these are now here in our midst. They

were once enemies; they are become brethren with us in Christ. Let us rejoice together in praising God with our lips; and, above all, let us praise Him by consistent walking, and so may we adorn the Gospel of God's dear Son.

The means of grace have been in constant use, and the attendance at church has been very fair throughout the year, although the gentle pressure of the hand of the European missionary is no longer applied. The improved Christian conduct of many is also very encouraging. In time of severe afflictions, they have patiently borne their trials, and family devotion is being conducted in many more houses than formerly. The allurements held out by the Papists have, with only a few exceptions, been resisted; desire for the spread of the Gospel, joy at the conversion of others, and zeal for true evangelical doctrine and simplicity of worship have been daily growing among them.

The band of men who voluntarily publish the good news of the Holy Saviour has largely increased. These indigenous and voluntary preachers have visited the heathen around them systematically. Many, after their day's labour is over, have carried the Gospel news to neighbouring hamlets. Several Christian women have also engaged in the same happy work of telling the Saviour's love to their heathen sisters.

Progress of Self-support.—It is a good mark of the influence of the Gospel when we find that it enlarges our heart in giving what we can to promote God's work, and to support those who teach us in the way of truth and salvation. Thankful, therefore, are we to announce that several of our people have contributed liberally to the Church Fund, and of many we can say that they have given according "as God has prospered them."

Agents.—There are twenty-one Native clergymen, thirty catechists, eighty-seven schoolmasters, thirty-nine schoolmistresses, and seven Bible-women, labouring in connexion with this district. The catechists and schoolmasters meet once a month for their pay, and to give in their journals and reports. Important matters respecting the agents are disposed of quarterly at the meeting of the Church Council. The whole machinery is under the direction of our Bishop, who is President of the

Church Council, and discipline is strictly observed by the pastors in charge of the several circles of congregations.

Schools.—Besides the two boarding-schools, we have thirty boys' day-schools, thirty girls' schools, and fifty-four mixed schools, and there are 2497 boys and 1401 girls learning in them. The children are daily instructed in the truths of our holy religion, and they are required to commit certain portions to memory. Several of the pastors have borne testimony to the fact that a great many heathen children learning in our schools pay now but little regard to idols, and speak to their parents and friends in order to dissuade them from idolatry. In a few instances, children refusing to eat things offered to idols have got into trouble at home. Great pains have been taken by the teachers this year to qualify their schools for the result-grants under Government inspection, and we are thankful to say their labours have succeeded in gaining a much larger amount than they got last year.

Boys' Boarding-School.—There are at present fifty-five boys learning, and they are divided into three classes, taught by three masters. The majority of the pupils are supported by kind friends in England and Australia. During the year, thirteen boys left the school for the Palamcottah English High School, in order to get a higher training at their own expense. There was a time when Christian people thought that they were doing great service to the Mission by sending their children to be taught in schools where the boarding and education were free; but now they have learnt better, and pay the needful fees when required for the higher education of their children.

Girls' Boarding-School.—This is called the Elliott Tuxford School, because Mr. Elliott, of Tuxford, met the expenses of building the school. The school, opened at first by Mrs. Thomas, in 1841, began with three girls only, and they met in a shed. There are now eighty-four girls taught by a master and six schoolmistresses, under the superintendence of Mrs. and Miss Thomas, in a very suitable building. Several hundred girls have passed through this school, and are now living scattered in many villages—a good number are also in various other parts

of the Presidency—and they are more or less shining lights compared with other Native women. Their becoming conduct is, as a rule, favourably reported of by all persons, Europeans and Natives. The discipline carried on in this school is excellent, and the Scriptural training of the girls systematic and thorough. The secular branches of study are also conducted in an efficient manner.

Last year twenty-eight girls appeared for the Government result examination, and they gained Rs. 395. A separate class is formed for training the more advanced girls for schoolmistress' work, if such employment is obtainable. Seven students went up for the Second Grade Teachers' Certificate Examination. Of these six passed successfully. Other seven appeared for the Third Grade Examination, of whom five were accepted as having passed. If we wish our countrymen to advance in civilization, we must see to it that our females get a true desire for a really good education.

Special Events: Confirmation.—About the middle of the year our beloved Bishop held confirmation services in six places, at which 837 adults, after solemnly renewing the promises made at their baptism to be Christ's faithful soldiers and servants unto their life's end, were confirmed. Very solemn and appropriate addresses were given by the Bishop, stirring them up to holiness and earnestness in the service of the Lord Jesus.

Four of our men who are deacons are preparing for priests' orders. These have passed the required examination, and will, we trust, be ordained presbyters at the next ordination. May the Great Shepherd of the flock grant them strength and wisdom to labour faithfully for the good of the flock committed to them!

Hindrances to the Spread of the Gospel.—Where the work of God is carried on successfully, we have learnt to expect that the enemy will do all to obstruct us. Influential men among the heathen do all in their power to subvert the minds of the people by large promises, and, when that fails, by threats. In some instances they even go the length of pulling down the places

erected for Christian worship. We have not only to contend with the heathen, but also to maintain our ground against the allurements of Popery and the enticements of its priests. These are so adapted to the weakness of human nature, that the wonder is they do not more largely succeed. With feigned words, these teachers make merchandise of unstable souls. Instead of trying to make converts from among the heathen, they intrude into our congregations, and labour hard to draw away the weak and the wavering by large promises. Notwithstanding these obstacles to our work, we are thankful to say that on all sides the Church is spreading and prospering.

Building and Repairs of Churches.—The desire of the people to have neat and substantial churches in their villages is a pleasing mark of their attachment to the worship in which they are being trained. The people of Puthugudy are building a substantial church, suited to their wants, towards which they have contributed Rs. 800. The church at Vellalenvilei is now completed; it holds 1000 persons, and cost Rs. 3500. Asirvadhapuram church has been repaired at an expense of Rs. 75. Several prayer-houses also have been built for the benefit of the new comers.

Dispensary.—The work in the dispensary has been conducted uninterruptedly during the year by the Rev. Henry Cooksley, who endeavours to do good to the souls also of the patients by reading of God's Word and prayer at stated times. The daily attendants and in-patients this year have increased from 2279 to 3229.

In conclusion, we beg to call the attention of all the members of the several congregations to the consideration of the command that it is their bounden duty, from which the Bible gives them no release, to contribute to the support and maintenance of their teachers. The income of the Parent Committee has diminished during the year. What ought we to do? We must exert ourselves, and try to follow the example of the few among us who give the *tithe* of all their income. We may be sure that when we seek to honour God according to our means, He is able to care for us in all our concerns.

NOTES OF A TOUR

THROUGH PART OF THE TELUGU MISSION OF THE C.M.S.

BY THE REV. A. H. ARDEN, M.A.,

Secretary of the Madras C.M.S. Corresponding Committee.

LEFT Madras on Saturday, October 18th, by the steamer *Oriental*, which dropped anchor off Masulipatam about five o'clock on Sunday afternoon. By 7.30 I found myself in the same room of the same bungalow in which nearly fifteen years ago I spent my first night in Masulipatam under the hospitable roof of the Rev. R. T. Noble. Then, on all sides were the traces of the great cyclone of 1864, which had just taken place. On the walls of the house, both inside and outside, were the unmistakable marks of those awful waves which in one night swept into eternity some thirty thousand souls, while the only ornaments in front of the house were two denuded trees, and the *débris* of Mr. Noble's old bullock-coach. Now the house was all in nice order, with a pretty little garden in front. Many new buildings have sprung into existence since my first arrival, foremost of which must be mentioned the fine Mission High School, built in memory of the Rev. R. T. Noble, who devoted his life to planting the kingdom of Christ in the Telugu country, and whose name will long be a household word amongst the people of the Kristna and Godavery districts. During my stay at Masulipatam I paid a visit to the school, now in charge of the Rev. E. N. Hodges, who succeeded the Rev. J. Sharp. The school takes up to the F.A. standard, and now contains 180 students, besides 100 in the branch school. There are attached to the two schools three Native Christian masters, who are converts from the Brahmin caste. This school has, under the blessing of God, been the means of bringing several high-caste men, chiefly Brahmins, to the knowledge of the truth. It is a peculiar feature of the Telugu Mission, that the schools have been instrumental in leading some fourteen or fifteen Brahmin young men to embrace Christianity. One is now a District Munsiff, and another is a Tahsildar. Four are masters in our schools, two others are ordained, and two are reading at the Christian College in Madras, one of whom has just taken his B.A. degree. Others are in various useful situations.

As an evangelistic agency the value of such institutions can hardly be over-estimated, while the help they render to district work is incalculable. May the day be far distant when missionary societies at home shall yield to the solicitation of well-meaning but mistaken persons, who would urge them to desert the open door for reaching the higher classes which God in His providence has thus thrown open to us, in order to carry out the narrow-minded idea that the Spirit of God is confined to one particular channel, and that the only true preaching of His Word is that which is carried on by an itinerant evangelist! Amongst the many differences between modern missions in India and the missions of Apostolic times, nothing perhaps is of more importance to notice than the fact that, whereas the Apostle could take up his abode in the houses of the most respectable classes of his hearers, and could "there abide until he departed thence," the missionary is deprived of this most important influence; and so far from being allowed to live in the houses of high-caste Hindus, he is often only permitted on sufferance in the street in which their houses are situated.

Such being the case, could the missionary pursue a better course for getting an influence over the rising generation than establishing well-organized schools? This is only one amongst many most weighty considerations, which those who declaim against school work would do well to ponder.

I have yet to mention the principal event which took place during my short stay at Masulipatam, namely, the opening of the "Sharkey Memorial Girls' School." Mrs. Sharkey, after many years of earnest labour in Masulipatam, entered into her rest on the 22nd of September, 1878. On the return from England of Mr. and Mrs. Padfield, the school passed into their hands, and as they were anxious to perpetuate the memory of one who had been so long connected with the school, they immediately began to collect funds for erecting a suitable building, to be called "The Sharkey Memorial School." So energetically was the effort made, and so successful was the appeal, that they were soon able to commence the building. The place selected was on the south of their house (formerly Mr. Noble's). A very nice building has been erected at a cost of about Rs. 3500, consisting of one long hall, 68 feet by 18 feet, with four small corner rooms, and a large back verandah, 30 feet by 15 feet long, in which the children can take their meals. The room was formally opened on Tuesday afternoon, October 21st. Mrs. Horsfall, the wife of the collector, presided. The room was prettily decorated, and many nice presents were given to the children.

On Wednesday, October 22nd, we engaged a boat, and started by canal about midday for Ellore, to attend the Missionary Conference. Our Mission party consisted of Messrs. Padfield, Clayton, Cain, Hodges, Poole, Eales, and myself. We arrived at Bezvara, a Mission station forty-three miles from Masulipatam, at eleven o'clock on Thursday morning, and were there joined by Messrs. Stone and Baker. We reached Ellore, which is forty miles from Bezvara, at dawn on Friday, October 24th.

As I had not been in Ellore since 1873, I was struck with many improvements that had been made in the interval. The roads, though still no better than they should be, are a decided improvement upon those of former days, and the whole town presents a cleaner appearance. On the right hand of the road going up to the Mission-house, a neat-looking hospital and dispensary has been built. But what at once arrests the eye is the handsome tower of the new Mission Church, rising above the tops of the palmyra trees in the distance. This church, which forms a most prominent and pleasing feature in the landscape, was completed by the Rev. F. W. N. Alexander in 1879. It is a handsome structure, consisting of a nave, chancel, and two side aisles. The inside walls are covered with highly-polished chunam. The entire length is 75 feet, and the breadth is 40 feet.

From Friday, October the 24th, to Tuesday, the 28th, our time was occupied with the Conference and the Provincial Council, at both of which many interesting points connected with the Mission were discussed. As the district work in the Telugu Mission is hardly twenty years old, Church organization is as yet quite in its infancy—a fact which must be carefully remembered when comparing the work in the Telugu Mission with that in other Missions of the Society. To any one who has had the privilege of being present at a Provincial Council in Tinnevely, with its long row of Native clergy and influential laymen, the small body that meets under the same name in the Telugu country no doubt appears very insignificant. "But who hath despised the day of small things?" In God's good time, shall not "the little one become a thousand, and the small people a strong nation?"

After the Conference and the Council were over, I started for a tour round part of the Ellore district in company with the Rev. F. W. N. Alexander, who has from its commencement been in charge of the district. The Rev. J. Cain, of Dummagudem, also accompanied us. Our first Sunday (November 2nd) was spent at *Durmájagudum*, about fifteen miles north of Ellore, where there is a small body of inquirers. In the evening we rode over to *Chintavelli*, about six miles distant. We held a service about seven o'clock, at which there was a very fair attendance. After spending the night in the little mud-built school-room, we rode about four miles to *Chekkapilli*, a pleasantly-situated village, with tolerably well-to-do inhabitants. After breakfast the people assembled for prayer and a few words of exhortation. Leaving *Chekkapilli* about 3 p.m., we rode about five miles to *Digavelli*, a low-lying hamlet, where there were a few Christians and inquirers. After addressing the people and praying with them, we passed the night in a little shed, nine feet square, that had been temporarily erected on the only mound in the village. It was rather close quarters for three, but we managed to get a fair sleep. We proceeded the next morning to *Mittagudem*, another hamlet of the same village, about three miles distant. On the way we visited *Hanoomanthagudem*, a small village, where there are a few inquirers from among the Chucklers. After giving them a short address, we proceeded on our way to *Mittagudem*, where we baptized the child of the Mission schoolmaster. A large number of the people were present, and after the service I addressed them on the subject of baptism, and urged upon all the importance of having their hearts purified and renewed by the Holy Spirit of God. At about three o'clock we started for *Núzaveed*, to pay a visit to the Rajah of that place, on whose estate most of our Christian villages in the Ellore district are situated. On our way we visited the *Mokássadár* of the last village, *Digavelly*. It was the custom in former times for rajahs to bestow villages upon those who had rendered them any special service, and such men were called *Mokássadárs*. The present Rajah of *Núzaveed* is a minor, and hence his estate is for the present managed by the Court of Wards. He and his two younger brothers study English with Mr. Creighton, their English tutor, who resides upon the estate. The manager of the estate, Mr. S. Subbarayadu, was formerly a pupil in the Noble High School. Nothing could exceed the kindness of the Rajah, or the attention of Mr. Subbarayadu. Tents were pitched for us in a fine tope of mangoes, and as the weather was unusually fine, we had a most enjoyable time. The Rajah kindly sent a carriage for us, and after seeing the fine fruit gardens, elephants, and horses, &c., we paid a visit to the Rajah and his brothers, who received us in a most friendly manner, and, on our departure from *Núzaveed*, very kindly sent two of his elephants to help us on our way.

The next village we visited was *Polsanpilli*, the village in which the Ellore district work first commenced. The village is well situated, and the people, for the class to which they belong, are fairly well off. In the centre of the village stands the fine old tree under which Mr. Alexander, about eighteen years ago, first proclaimed the good tidings of salvation through Jesus Christ. A little lad of about ten years old was struck by what he heard, and would not rest until his father gave him permission to go and read in the Mission boarding-school. From this insignificant beginning has sprang up most of the work, not only in *Polsanpilli* itself, but throughout the whole Ellore district. The old mud-built church, which was much damaged in the very heavy rains of last year, has been dismantled, and ere

long a new church, built of stone, is to be erected in its place. May it ever remain a standing monument of Christianity having taken firm root in the district, and may it be the birthplace of many a precious soul into the family of Christ!

We left Polsanpilli at 6 a.m., and, after a ride of about eight miles through a kind of scrub jungle, we arrived at *Narasingapalem*, a village nicely situated near a large tank, flanked on the opposite side by a spur of the Eastern Ghâts. At about twelve o'clock the Christians assembled for worship. Although not such a suitable time for their gathering together as the evening, we had a fair number, namely, sixteen men, of whom seven were baptized, and twelve women, of whom six were baptized, and fourteen children. After singing a hymn, the people repeated the passage of Scripture which had been given them to learn on the last visit of the missionary. I may here mention that it is the custom for the missionary, on paying his usual visit to a village, which is about once in two months, to give the adult Christians a passage of Scripture to learn by heart, and some Bible subject to get up, on which he examines them the next time he comes round. The inquirers or catechumens also have, of course, their own particular subjects to get up, such as the Creed, the Lord's Prayer, and questions connected with baptism, &c.

As many of the people in the village are still unbaptized, I spoke to them of the danger of delay in such a solemn matter, and also of the great power and advantage of the unity and strength that would result from the whole village becoming one in Jesus Christ. We also urged the people to set about the rebuilding of their prayer-house, which had been completely destroyed in the very heavy rain of last year. They promised to commence the work if the missionary would provide the timber. I told them that I hoped, if spared to see the village again, to find *all* the village Christian, and a good prayer-house erected on the ruins of their former one.

After the adults had left, the schoolmaster brought the school-children to be examined. At about two o'clock three respectable cultivators (Kummers) from the caste village came to pay us a visit, and to ask for medicine. They came and sat down in our school-room, and we had a long talk with them, which gave us an opportunity of speaking to them about Christianity. Their manner was most friendly.

I may here remark that one of the great wants of the Telugu Mission appears to be a systematic itineration for preaching to the high-caste people in the villages. All the converts in the district (with rare exceptions) are of Pariah origin, and so many of these have come forward, and are either baptized or inquirers, that the district missionaries have more work than they can possibly get through in *providing for necessary instruction and training of these rapidly increasing Christian congregations*. We thank God for them. All souls are equally valuable in His sight. It is to the *poor* especially that the Gospel is to be preached. But, at the same time, if God's time has come for the high-caste people of the district to be led into the fold of the Good Shepherd, it is highly important that some such work should be commenced in the Telugu country as that which was carried on formerly in Tinnevely by Messrs. Ragland, Fenn, and others. If a European missionary could be specially set apart for this work, and could systematically preach in the caste villages in company with two or three of the Brahmin converts, he would be well received by the people, especially if he carried a few medicines, and it might please the Lord of the Harvest to do through such an instrumentality great things for His Church in this part of the country.

On Tuesday, November 11th, the distribution of prizes took place in the Mission A. V. School, Ellore. The late head-master, the Rev. A. Morgan, having left for England, the school is temporarily in charge of Mr. M. Browne, one of our Travancore missionaries, whose health required a change to the eastern coast. The school-room was prettily decorated, and there was a large attendance of visitors. The chair was taken by the Assistant Collector, T. Thorburn, Esq. The Rajah of Shenivárampetta also was present, and very kindly laid fifty rupees upon the table to be given away in rewards to the most deserving students. Such a kind encouragement to the boys was thoroughly appreciated by all present. Many influential Native gentlemen were present, including the Deputy Collector, the Munsiff, and the Tahsildar.

After the distribution of prizes, I had the pleasure of paying a visit to the Kási of the town, who was prevented by sickness from coming to the prize distribution. I enjoyed the friendship of this venerable Mohammedan gentleman in former years, when I resided in Ellore, and it was a great pleasure to me to see him again.

On Wednesday, November 12th, I left Ellore by canal, and arrived at Rajahmundry at 4 p.m. the next day. After much enjoying a short stay with my kind and hospitable friends, Dr. and Mrs. Bilderbeck, I left Rajahmundry the following day by canal about 3 p.m., and arrived in Amalapûr at dawn on Saturday morning, November 15th.

Some years ago a sum of money was given by Captain C. Taylor to commence a Mission at Amalapûr, but it was not till the year 1875 that the Society were able to make a beginning. In August of that year Mr. A. Subbarayadu, a Brahmin of Asantha (a village about twenty miles from Amalapûr), who embraced Christianity whilst reading in the Masulipatam School, was transferred from the Ellore A. V. School to Amalapûr. At first he met with some opposition, but through God's goodness he has already been enabled to gain the respect and friendship of many of the people, and is now carrying on a very useful work. This young Mission has already passed through some heavy trials, the principal of which has been a severe attack of small-pox, which carried off Mr. Subbarayadu's fellow-helper, Mr. Venkatarreddi, a young convert from the Noble School, Masulipatam, who was a most earnest and energetic Christian worker. He died full of faith and joy in believing. Mr. Subbarayadu, though attacked with the same disease, was mercifully spared to recover, and has now quite regained his usual health.

The principal part of the work in Amalapûr is an A. V. school, which contains about 110 pupils. A substantial bungalow has been built on a piece of land purchased for the Mission, and in the same compound is the building which serves as the Mission A. V. school-room. It is a poor mud erection, and a better style of building is most urgently needed. On the morning of my arrival I inspected the A. V. school, and found it in a very satisfactory condition. In the afternoon I took a walk of over five miles with Mr. Subbarayadu. After passing through the town, I went to inspect a piece of land which has been given us for a school, principally for Pariah children, at the other end of the town. On this a small house has been erected.

One Pariah in a small outlying hamlet of Amalapûr has, in spite of much opposition and persecution, embraced Christianity. When a suitable teacher has commenced work amongst them, and a school has been established, it is probable that, with God's help, others may follow his example. On Sunday

morning we had a Telugu service at 7.30, at which the above convert was present. I was much pleased with his answers and general intelligence.

On Monday morning I again spent some time in the A. V. school, and gave the boys rather a long address in Telugu, to which they listened very attentively. After breakfast we had several visitors, one of whom, the sub-registrar of the place, was one of my old pupils at Ellore. I was very glad to see him occupying so creditable a position. In the afternoon, at the request of the head-master, I paid a visit to the Government school at the other end of the village, and took the highest class for a little time in their English prose.

In the morning the new teacher and his wife (Pidega Subbarayadu) arrived to commence work amongst the Pariah population. As he is a man of some experience, I trust he may be made in God's hands the means of carrying on a good work.

On Tuesday, November 18th, the distribution of prizes took place in the Mission School. A very large number of visitors were present, including many of the most influential of the inhabitants. An address was given by the Sheristadar, a Mohammedan gentleman of considerable learning and ability, and was particularly interesting as showing the appreciation of religious teaching in our schools by one who is not himself a Christian.

I left Amalapûr by palanquin at 8.30 p.m. on Tuesday, November 18th, and, after a tedious journey of twenty-four miles through pouring rain, I arrived at *Nursapore* about ten o'clock on Wednesday morning. Twenty-four miles in thirteen hours! How tedious and slow compared with our rapid journeys in England! On Thursday I arrived about 11 p.m. at Yêlurupad, and was glad to get some supper with my old friend, Mr. Clayton, now in charge of the Masulipatam district. I was also glad to meet my friend, Mr. Duncan, a Brahmin evangelist, who had just come up from Madras to undertake the charge of the Masulipatam sub-district.

In travelling about the Masulipatam district, the great difficulty of locomotion as compared with other districts strikes one at every turn. Our ride to Kâla was a fair illustration of the kind of country to be crossed. We started at 6.30 and arrived about 10 o'clock; allowing one hour for stoppages to preach, it leaves two hours and a half for four miles. The road constantly lay through deep mud, and the water was often so deep that not above a foot of our ponies' backs were above water. Then came a long succession of rice-fields, with a small broken bank, very muddy, and far too narrow for a pony to walk along. We had to pick our way along this bank while the ponies scrambled along through the deep mud of the rice-fields. But even the narrow bank was often broken away for fifty yards or more, when two of our Christians took us on their arms, and trudged us through the mud, into which their feet often sank two feet and more. It is the muddy nature of the soil, and the lowness of the land (which causes it to be covered with water) that makes travelling in the Masulipatam district so difficult. There are some difficulties in the other districts, but they are small compared with those in the Masulipatam district, especially in those localities where there is nothing but the black cotton soil, over which at some times of the year it is simply impossible to ride.

On Friday, the 28th, there was a great sea-bathing festival at Masulipatam, but, not being well enough to accompany the Mission party which went to preach on the occasion, I add a brief account of it, kindly written by Mr. Clayton:—

"Friday, November 28th, was one of those great sea-bathing days that come four times a year. The law-courts and public offices are closed; and

the people come from all the surrounding villages to the sea-coast to bathe. Every kind of conveyance is brought into requisition—the spring bullock bandy, the common two-wheeled country cart, and the tonjon carried by four bearers. Women, who live secluded lives in their houses, have on these occasions the pleasure and excitement of a journey to the sea. The whole has more the appearance of a public holiday than of a religious festival. The bathing is considered a highly religious act. It is said to cleanse from five kinds of sins—the murder of a Brahmin, drunkenness, stealing gold, adultery, and infanticide. Sometimes as many as five thousand people in one day bathe in the sea at Masulipatam. The road leading to the sea was on Friday lined as usual with shopkeepers, who had brought their wares for sale. A cloth was spread out on the ground, on which their goods were placed. Some sold brass vessels, other toys, fruits, coloured powder for putting on their sacred marks, &c. Then there was a large number of professional beggars, always to be met with at any large gathering of people in the East. The lame, the halt, the blind, and some (like those who called not in vain for mercy to Jesus of Nazareth of old) poor lepers in different stages of disease were there, soliciting alms from the charitable. Then there were fakeers and priests, the former trying to extract money from the crowd by apparent acts of devotion, such as lying on the ground as if dead, with their heads completely buried in the sand,—the latter dreamily chanting Sanskrit verses in honour of their god, and exhibiting images of him to the people. But not only were there representatives of the heathen gods present, there were witnesses of the true God, who went to show the way of salvation, and to tell of a better cleaning than that of bathing in the sea. Some missionaries pitched a tent in a place where two roads met, which nearly all who bathed could see in going and returning, and made it a centre for preaching. There were the Rev. E. N. Hodges, the Rev. I. V. Razu, and myself, besides several Brahmin converts, namely, C. Venkatachellam Garu, D. Anantam Garu, Duncan Garu, Senayya Garu, and others. Religious handbills were freely given away. Tracts and Bible portions in English, Telugu, and Hindustani were sold. The colporteur disposed of more than a hundred portions of Scripture. The Word of God was preached. Some who bought books bargained for them at half-price, and then, finding the prices were fixed, returned and paid the full price. Others politely said in English, ‘We don’t want any books;’ and, on our approaching them, they hastened to avoid us, being afraid of pollution by our touch or presence so soon after being purified by the sea. Then again there were those who said, ‘We will hear you again of this matter,’ and promised to come to our houses to know the way of God more perfectly. Any result of the preaching will never probably be known here. Many heard the Word, many bought portions of it, or tracts, to take to their houses. We know that God’s Word does not return to Him void, but where it enters it gives light, and that the seed sown in faith will spring up and bear fruit to God’s glory. We pray that it may be even so with the words spoken and the books sold on this occasion.”

On Monday, December 1st, I spent the morning in visiting Mrs. Clayton’s four caste girls’ schools, which contain 250 children, of whom no less than 230 were present. I could not help thinking how delighted Mr. Noble would have been, if he had lived to see such schools in Masulipatam. It was one of his most earnest desires to see work commenced amongst the females of the higher classes of Native society in Masulipatam, and he often made it a subject of prayer. His prayer has been answered, though he himself has not lived to see it. So greatly has God blessed the work, that there are already

no less than four schools, all of which seem in excellent order, and the children well taught and intelligent. I examined several of the classes, especially in religious knowledge, and they answered remarkably well. As these schools are almost entirely dependent upon voluntary subscriptions, I heartily commend them to the sympathy and support of all who are interested in the spread of female education in India.

On Wednesday, the 3rd, I left Masulipatam by steamer, and arrived in Madras, December 4th, and thus concluded my tour of seven weeks through part of our Telugu Mission.

In forwarding the foregoing, Mr. Arden addressed the following letter to the Madras Committee of the C.M.S. :—

It may be of some use if I make a few remarks upon the Telugu Mission generally.

(1.) It is most important to keep in mind that *the Telugu Mission is a much younger Mission than either of the others, and is yet in a state of comparative infancy.* I think that sometimes this fact is not sufficiently remembered, and therefore does not carry full weight. Educational work was commenced about the year 1841 by the Rev. R. T. Noble; but district work, in reference to which the above remark is specially made, dates from a much later period. It is true that the Rev. H. W. Fox itinerated for a short time in the Telugu country as early as 1844, and was followed in the same work by Messrs. Sharkey and Darling; but it was not till 1858 that the districts of Masulipatam, Ellore, and Bezvāra were formed, and not till 1861 that there were any definite fruits of Mission work among the rural population.

(2.) It is important to remember that *in the Telugu Mission the middle classes (i.e. the people of the lower castes) have as yet been almost untouched.* God has given us a few Brahmin converts, i.e. men of the highest rank, and the rest of the converts are from the lowest rank in society, namely, Pariahs, who as a class are steeped in ignorance and superstition. How different is this from Tinnevely, where almost all the converts are from the middle classes! How different from Travancore, where many of the Native Christians are men of social standing, and where all the Native pastors are Syrians of good social position and education, and where the Christian religion (chiefly through the influence of the Syrian Christians, many of whom are rich and influential) has a good social status!

The Brahmin converts in the Telugu country are but very few, and only seven are in Mission employ, and none of these are in district work, but are all engaged in schools. Hence all the *district agents* (with very rare exceptions) are of Pariah origin, and all the village Christians are of the same class, i.e. men of no social status, and naturally very ignorant. This fact weighs heavily against the progress of Christianity amongst the middle classes of society, and, until these are reached, we shall not (except after long training) have any large number of men of power and ability to make the Native Church a body of sufficient intelligence to take an active and effective part in Church government and Church organization.

(3.) Another very important point to bear in mind is, that *as yet there is not a single Native pastor in the Telugu Mission*, except the Rev. I. V. Razu at Dummagudem.* But he is far above a Native pastor, and is in fact an

* Mr. Arden does not include two ordained Brahmins, the Revs. M. Ratnam and G. Krishnaya, as they have been engaged in educational work.

assistant missionary. The reason of this is the fact to which I have just drawn attention in paragraph two, namely, that the great bulk of the Christians are drawn from the lowest ranks, and consequently it takes a considerable time to educate any of them up to a standard necessary for a Native pastor. On the other hand, the few Brahmin converts are men of too superior an education and standing to be suitable for Native pastors for the present class of Native congregations in the districts. If employed in district work, they would be more suited to be evangelists or assistant missionaries. If ever a Church drawn from the Pariah population is to be a body containing real power and intelligence, and showing fitness for self-government and providing means of self-support, it will only be after many years of long and patient training.

(4.) Another most important point to notice in the Telugu Mission is *the great distances between our Mission stations*. Compare our Travancore Mission. Cottayam is only about twelve miles from Pallam, and just across the back-water about fifteen miles from Pallam is Alleppy. Again, about fifteen miles south of Pallam is Tiruwella, and twelve miles south of Tiruwella is Mávelicara. All these have been, in their day, large Mission establishments, with Mission houses, schools, missionaries, &c., &c.

So again in Tinnevely, Surandai and Nallur are only about twelve miles apart, and the latter is only twenty miles from Palamcotta. Then come (Sawyerpuram, S.P.G.), Panneivilei, (Nazareth, S.P.G.), Mengnánapuram, Sátankullam, Suviseshapuram, (Edeyengudy, S.P.G.), all within a few miles of each other, and, in their day, Mission stations with European missionaries in each. And yet none of these, except Palamcotta, is anything but a village.

How different things are in the Telugu country! Masulipatam is over forty miles from Bezwára, and Ellore is forty miles from Bezwára and forty from Masulipatam. And these are three large and important towns, demanding a missionary's whole time to work them properly, and carry on evangelistic work in them. Rágapur is thirty miles from Bezwára, and its out-stations are over eighty miles from Bezwára. Amalapûr cannot be reached from either Masulipatam or Ellore by a less journey than sixty miles. Dummagudem is 120 miles from Ellore, and may be best regarded as a separate Mission.

In addition to the distances being great, the roads and tracks are very bad, and in many parts, especially of the Masulipatam district, the nature of the soil and the lowness of the land render travelling very difficult. Just to mention one instance: I had an attack of fever in Yélurupád, one of the centres of the Masulipatam district about twenty-four miles from Masulipatam. It was simply impossible to ride into Masulipatam. The bearers had to carry me in a palanquin a circuitous route of at least thirty-five miles, and though they went as fast as they could, it took me sixteen hours to get to Masulipatam.

In spite of the importance of the towns themselves, and of their great distances apart, we have only one district missionary in each of the following places: *Masulipatam*, *Bezwára*, *Rágapur*, and *Ellore*; total, four. Humanly speaking, and judging from the Travancore and Tinnevely Missions, we must not expect many results from the Telugu Mission, *until our forces are somewhat more concentrated*. We urgently require two district missionaries in Ellore to divide the immense district, and above all we need a good station at *Gudivádá*, which would be a link of connexion between the other stations.

In looking at the Telugu Mission generally there appear three great wants, namely :—

I. A fair number of *Native Pastors*. This can only be provided by time and providence, and any premature attempts to hasten it before there are fit and ripe men for it would be to inflict a lasting injury on the infant Church. A theological class would in a few years be most useful, but at present the Mission agency is too young and slender to render it possible for agents, even should any be thought fit for ordination, to be taken from the districts and put into such a class. For the present the great *indirect* means seem to be, (a) to strengthen the number of European missionaries, and thus give each missionary more time for devoting his attention to the training and building up of the agents under his charge, and (b) to try in every way to increase the efficiency of the Training Institution, so that it may be able to send forth an increasing supply of agents, who may in time fill the places of those who may hereafter be selected to read in a theological class with a view to entering the ministry. At present the Training Institution at Masulipatam has not quite attained that position which it is hoped it may ere long occupy. This, however, is the result of circumstances, and especially of the social position of our district Christians. Only too often the boys, after reading some years in the village schools, are sent off to tend cattle instead of being drafted off to our Training Institution. Mr. Padfield, who is now in charge, is endeavouring to improve the Institution, and after a little time I trust its position and influence may be materially raised.

II. The second great want of the Telugu Mission is a systematic effort amongst the upper classes in the district by means of a *well-organized Itinerancy*. There is some hope of a certain Brahmin Christian engaging in some work of this kind, and if a European missionary could be sent out to take up the work, the two together might, under God, be very effective.

III. The third great want of the Telugu Mission is more Christian *Vernacular Literature*. There are but very few books for the use of our agents, and for the more advanced members of our congregations. Tinnevely and Travancore are far better off in this respect. The Telugu Conference recently took the subject up, but works cannot be prepared unless the missionaries have more time to give to their preparation. Unless the present number of European missionaries is increased, the progress of vernacular literature must be very slow.

The more immediate wants of the Telugu Mission may be summed up as follows :—

FIRST.—A good missionary or trained schoolmaster for the Ellore school.

SECONDLY.—A missionary at Gudiváda as a new mission station. This place is about twenty miles from Masulipatam, from Bezvára, and from Ellore, and thus would be a connecting link between them. It is a very healthy place, high ground, and plenty of openings all round. A mission at this place would take off a portion of the present Masulipatam district, which is far too large to be worked by one missionary.

THIRDLY.—A missionary to commence systematic itinerating work amongst the caste population in the districts.

FOURTHLY.—A missionary to take charge of a portion of the present Ellore district.

RECORDS OF THE MISSIONS.

JAPAN MISSION.

(Continued.)

Osaka.



FROM the first, our reports from Osaka have been so full and so graphic, that scarcely any one of the Society's stations can be better known to the conscientious readers of our pages. The present Reports, therefore, from Mr. Warren and Mr. Evington need no introduction. Since Mr. Warren wrote his, he has come to England on a short visit for domestic reasons, and has been addressing a good many missionary meetings this summer. He returns to his post immediately.

Report of Rev. C. F. Warren.

Osaka, Jan. 3rd, 1880.

1. It is *cause for devout thankfulness to God* that we have all been preserved through the very trying season of sickness and mortality with which this country, and especially this city and neighbourhood, have been visited. Epidemic cholera made its appearance early in the summer, and thousands around us were attacked by it, to a very large percentage of whom it proved fatal. The cholera patient being carried to the temporary hospital, the cholera funeral passing to the place of burial or cremation, and the police notice affixed to houses declaring them infected, were painfully common, and death seemed to stare us in the face at every turn. We all felt more or less poorly at times, and suffered much from sleeplessness—caused, we believe, by the state of the atmosphere—and Mr. Evington might have been seriously ill, had he not taken a decided change; but, thank God, we have all been preserved and kept, and are still here, with every member of our little Christian flock—the living, to praise Him for His mercy, spared, as we humbly hope, for years of future service and usefulness.

2. *Our work has been somewhat interrupted.* The cholera epidemic necessitated the stoppage of our city meetings for a time.

It is, however, cause for great thankfulness that our work was not interrupted by open or secret opposition on the part either of the Government or people, and that at the present time our city meetings are apparently more

flourishing than they were before they were stopped.

3. *Services* for the edification of the Native Christians, the instruction of inquirers, and the manifestation of the truth as it is in Jesus to such passers-by as are willing to drop in and listen, have been held, as formerly, for the greater part of the year. The average attendance on Sunday mornings has been thirty-six—an increase of three; on Sunday afternoons, thirty-three—a decrease of two; and on Thursday evenings, twenty-two—the same as last year. Apart from mere figures, I am thankful to be able to report that the church services generally, and the Sunday morning service particularly, present an improved appearance.

4. *The Sunday Afternoon Bible-class* for adults and the class for children have been continued with no signs of diminished interest. At the former, amongst other portions of Holy Scripture we have had under consideration, we have gone over the first eleven chapters of Genesis—the only portion of the book yet published—and the Books of Jonah, Haggai, and Malachi, prepared and published by Mr. Piper.

5. *The Women's Class* has been held weekly, but not without serious interruptions. Mrs. Warren has a small working-class for Native women and girls on Tuesday afternoons. The class for women follows. We have often been cheered by the interest manifested by the members of this class in the study of the Holy Scriptures, and have no doubt that the few who have attended

regularly have found them helpful. In this class we have more than one illustration of what Christianity does for Native women in inducing them to learn to read, or to acquire improved facility in reading. When Aratani's wife was baptized, in 1876, she could scarcely spell out a word, but now she reads the New Testament with comparative ease, and always has well-chosen passages to quote in illustration of the subject under consideration. The same might be said of others, and we rejoice to know that they are growing in knowledge and grace.

6. A *Sunday-school* was commenced on the first Sunday in November. For a considerable time previous to this, our Sunday classes had been practically the same thing, but a somewhat different form was given to this effort by the amalgamation of the classes and the afternoon service. The Litany, which is omitted in the morning, is now read in the afternoon, and the classes follow. Mr. Evington has entire charge of this work, and he is assisted by the Native brethren. Not only has this change opened a door of usefulness to some of the Native Christians, but we believe it will prove more edifying to all, and encourage them to attend the evening preaching services in the city.

7. A *Prayer-meeting* is now held every week, after the Thursday evening service. Rather more than a year ago, it was decided that prayer-meetings should be held on Saturday evenings at two places. This arrangement did not prove successful, and hence the change, which has so far been a great improvement. We have had several congregational meetings for mutual exhortation and prayer, and we trust they have proved helpful to us all.

Special Prayer-meetings were held during the first week in January, the Christians of all denominations uniting to observe that season. Three of the meetings were held in our chapel, the attendance varying from about 120 to 130. The rest of the meetings were held in the temporary chapel of one of the Native churches in the city, in connexion with the American Board.

8. *Special Services* were held on the Tuesday before Ascension Day—the *Day of Intercession*. As on former occasions, the Holy Communion was administered in the American Episcopal

Chapel. Mr. Evington preached on the occasion, and a number of Natives knelt with us at the Lord's Table. The evening service was held in our church. There was a large congregation present, made up of Christians of all denominations, and after the close of the special service, read by Mr. Morris, and the sermon, which I preached, a prayer-meeting was held, over which Mr. Evington presided.

Special Services were also held during Passion Week, at which I gave short addresses on the principal events connected with our Lord's passion. The average attendance was twenty-three.

Our *Christmas Day Services* were the most successful we have ever had. At both morning and afternoon services the congregation numbered fifty. Between the services our Native Christians and adherents took luncheon with us in Native style, as in several former years. At this gathering I drew their attention to a photograph of Hakodate which was hanging on the wall, and told them of the disastrous fire and the distress it had caused to so many, some of whom were Christians, and suggested that we should do a little to show our sympathy with them. It was resolved that the New Year's Day offertory should be devoted to this object. Yen 11 : 61 was the amount collected, and will be handed to Mr. Dening for the Native Christians at Hakodate.

9. The *Baptisms* during the year have been three only—the children of Mrs. Kubota and Mrs. Chutei, who were baptized last Christmas Day (1878). Although two of them were instructed before receiving baptism, they were all baptized as children. I am sorry that I have no more baptisms to report. Still, it is better to baptize slowly, or not at all, than to baptize those whose subsequent course shows them to be dead while they have a name to live. For my own part, whilst nothing gives me more joy than to see truly believing men and women added to the visible Church by baptism, I feel increasingly that our great work is not to baptize, but to preach the Gospel; and that, if caution is necessary in every Mission-field, it is pre-eminently so in Japan, where we have to do with a people of fickle nature.

10. The *Native Church* has, on the whole, given us much comfort during

the year. We are by no means a perfect Church, either in purity, love, or zeal. Two cases of grievous stumbling were followed, so far as we can judge, by earnest repentance, resulting, in one case especially, in greater devotedness of heart and life. One of the Native communicants has grown cold, and but infrequently attends Divine worship; and the woman mentioned in my last letter to you, living as she does more than two miles away, and having a heathen husband, who probably hinders her attendance, is not often with us. These dark shades notwithstanding, we have much to be thankful for. Mrs. Kubota, one of the women baptized on Christmas Day, 1878, has literally suffered the loss of all things for Christ's sake, an allowance made to her for her support having been withdrawn. It was a privilege to witness her simple trust in God, and her determination to stand fast in the Lord. The Native Christians stood by her, and gave her some pecuniary assistance; and now God has opened a door for her in the house of a Christian of another denomination, where she has enough and to spare, rejoicing in all that God has done for her.

The *Holy Communion* has been administered monthly, and on the principal festivals. The average attendance has been about seventeen, which, with a communicants' roll of only twenty, including Mrs. Kumei, who still remains with her son in the west, shows, I think, that this means of grace is valued.

The *Contributions of the Native Christians*, including the small offerings of the members of the Mission at the time of Holy Communion, have amounted during the year to Yen 57:52—say 11l. or 12l. In addition to this, Yen 8:60—say 1l. 14s.—was contributed for special relief, and Yen 4:16—say 16s.—was collected in the missionary boxes. When the poverty of most of our Christians is considered, we cannot complain that they give nothing. The Pastorate Fund amounts to Yen 50:20—say 10l.—and the other funds show a credit balance of Yen 17—say 3l. 10s. It is yet the day of small things. May the Lord enable our people to go on unto perfection in this matter!

We have recently made an effort to get our few Christians to feel their responsibility in the matter of working for God, and winning souls to Christ.

Some of them, we know, do make efforts to sow the seed of eternal life, but we want them all to make this work one of their chief objects in life. We have again and again told them that, whilst Christians in England contribute money to send us to preach the Gospel, and to assist us in carrying out the object of our Mission, they must remember that it is their work to labour and pray for the conversion and salvation of their fellow-countrymen. They have now undertaken to make the second room in the city their own Mission station. The cost will be about four or five yen a month, towards which Mr. Evington and I have guaranteed two yen a month for a year. As this place was originally rented for missionary work with the Society's money, the funds will be relieved to that amount. I trust that this will be taken as a precedent, and that it will be largely followed in this and every other station in Japan, as the Native Church grows in numbers and missionary zeal.

11. *Efforts in the city* have been made, as in former years. Aratani's house continues Mr. Evington's head-quarters. The *Preaching-place* (No. 2) at *Yedokori* is that now rented by the Christians. The room is open for preaching on Sundays and Wednesdays at 7 p.m. The first meeting was held on Tuesday, Oct. 14th, when there was a large gathering of about seventy, including children. On Sunday afternoons a Sunday-school is held. The attendance varies from fifteen to thirty. As I am otherwise free on Sunday afternoons, I always attend this little school. Miss Oxlad accompanies me, and we are assisted by Mr. Kimura and his daughter. Patient, persevering, prayerful effort in this place must, in God's own time, result in fruit to His glory.

12. *Boarding and Day School for Girls*.—Miss Oxlad, who has been in Japan nearly three years, has commenced a school for girls, which has, so far, made encouraging progress. It was opened at the beginning of June, and there are now fourteen pupils, of whom three are boarders, with the promise of more. This effort will, we trust, grow and expand. There is a great work to be done amongst the women and girls of Japan, and we hope that the Female Education Society will send out another well-qualified agent to Osaka.

13. *Itinerating* in the neighbourhood of this city has been carried on by Mr. Evington, assisted by his teacher, Nakanishi, and Aratani Yabei, a student-helper, who will furnish you with a report of the work done.

14. Our *Theological Class* has been continued, and the same three men—Nakanishi, Kimura, and Aratani—have for a greater part of the year met four times a week for instruction. I have taken them through the latter portion of the Acts of the Apostles and some of the Epistles. Mr. Evington has continued his lectures on the Four Gospels.

15. An *English Service* has been held every Sunday evening in the church, at which there has been an average attendance of about seventeen, including our children. The Holy Communion has been administered once a month, with an average attendance of ten. This service is conducted jointly by the two American Episcopal clergy and ourselves. Though not a part of our direct missionary work, we all feel it important that an English service should be maintained, and we certainly find it helpful and refreshing, after the duties of the Lord's Day are for the most part over.

16. Much of my time has been occupied in *Literary Work*. As a member of the Prayer-book Translation Committee, appointed by the General Conference of Episcopal Missionaries in May, 1878, I have had to give a considerable amount of time and attention to the work we have in hand. The portions of the Prayer-book printed last year, before the formation of the present Committee, have been revised. These were the Morning and Evening Prayers and Litany. To these we have now added the Services for Holy Communion, Baptism of Infants (public and private) and Adults, Confirmation, and the Catechism. The Tokiyo members of the Committee prepared the draft translation of the Holy Communion Service, that of the rest being done in Osaka. Our portions were completed and submitted to our colleagues before the end of 1878. In the spring of this year the translation of the Communion Service, made in Tokiyo, was sent to me, my former colleague in Osaka—Mr. Quinby, of the American Episcopal Mission—having in the meantime been removed to Tokiyo. It is cause for gratitude to God that the

portions revised have been printed and published, and are now in use in the Missions of the American Episcopal Church, S.P.G., and C.M.S. May they help our Native Christians to engage in Divine worship with greater profit and edification!

Since my return from Tokiyo, I have also been engaged in the translation of other portions of the Prayer-book. Draft translations of the Occasional Prayers and Thanksgivings, the Old Testament passages appointed for Epistles, the Marriage and Communion Services, have been prepared and submitted to the other members of the Committee. I have recently gone over and made suggestions on the Churaching Service, submitted by another member of the Committee; and I have just received a revised translation of the Collects, and a draft translation of the Burial Service, from Bishop Williams, which I hope to examine in a few days. I have mentioned these particulars that you may have some idea of how much time has been given to this particular work.

An edition of 500 copies of the translation of the Collects, mentioned in my last Annual Letter, was published early in the year, and the books have been circulated and used in several stations and Missions.

At intervals during the year, and especially during the last two months, I have spent a considerable amount of time in preparing a Scripture Catechism, which I am now publishing, in the hope that it may be found useful in the instruction of inquirers, catechumens, and children in schools. An edition of 500 copies—I cannot afford to print more—is in the press. It contains more than 600 questions and answers. The answers are in every case entirely in the words of the Holy Scripture, nearly 800 verses of which are quoted.

I have also prepared and published a small tract, several thousands of which have been circulated. This little tract has, I believe, been put on the list of the Religious Tract Society.

17. In conclusion, I must say that I feel anything but satisfied with the progress—if progress there has been—made during the year just closed. Thank God, much precious seed has been sown; and knowing that the Lord is with us, and that no labour is in vain

Him can be in vain, we cannot doubt that the seed-sowing of 1879 will in due time spring up and bear fruit to the glory of our God and the salvation of man.

The following brief extract from Mr. Evington's Report illustrates the opposition of the Romanists, which our missionaries have to encounter alike in Japan and Tinnevely, Bengal and Uganda, Mauritius and Vancouver's Island, New Zealand and Rupert's Land.

From Report of Rev. H. Evington.

Osaka, Jan. 21st, 1880.

Exactly twelve months ago, I held my first meeting, by invitation, in a village. One of the late daimio's retainer's sons, who is schoolmaster at Oka, where I had been preaching for a year or more before, together with some other friends, arranged with us to have regular preaching amongst them, and to work for the cause by bringing people together to hear. This schoolmaster had bought all the Scriptures that had been translated, and was reading with considerable intelligence, and encouraged me to hope well of him. Our first meeting was moderate, the second was good, but after the third meeting there came a check. One of our Native helpers had gone to take the services in Ikeda, Asada, and Oka, whilst I went in another direction, and was met in the afternoon at Oka by Romish catechists, one of whom had tried before to lead away the young schoolmaster. One of these men could read English and a little Latin, and was provided with an English handbook of Romish controversy. He attacked Protestantism as the work of a wicked king, Henry VIII., and brought forward its sectarian divisions as a proof that it was in the wrong. My fellow-worker, not having been

taught English history, was unable to reply directly to his questions, and therefore attacked him on Mariolatry, where he could meet him with arguments drawn from Scripture. Some of those who heard their discussion—and about twenty people had been brought together for the purpose—told me that we evidently had the truth, but that the Romanist was the most clever in argument. From this time this schoolmaster's attitude towards us was changed; he was gradually drawn into the meshes of the Romanists, and, although they could not ask me to retire, their strength was given to help the opposite party, and personal attacks made on those who were known to attend my meetings. In Oka the Romanists have baptized one man, and in Asada the schoolmaster. Their regular preaching, as well as mine, has completely fallen through at Oka for want of hearers. I have two houses left when I call. Their meeting in Asada has practically fallen through, but I have kept on with an attendance varying from three to ten. On my last journey I had eight or nine children, who, finding that the reciting of Ave Marias had ceased, asked to be taught to sing our hymns.

A later letter gives an interesting account of the observance at Osaka of the last Day of Intercession:—

Letter from Rev. H. Evington.

May 8th, 1880.

Last Sunday evening we had our Intercession service for Missions, making it take the place of the regular evening service held for foreigners, and I think that on the whole we had a pleasant and profitable gathering. There were not very many present, but the service was hearty. The Rev. J. McKim, a newly-arrived American Episcopal missionary, preached the sermon from Acts xvii. 26.

The Native services were held on

Tuesday, the 4th. In the morning, about seventy assembled in the American Episcopal Chapel, when I assisted the Rev. A. R. Morris at the Holy Communion; only sixteen Natives and nine foreigners communicated. After the service we sang over the Psalms for the evening. The attendance at the evening service in our own chapel was somewhat larger—from 110 to 120 were present. The Rev. T. S. Tyng, A.E., read the prayers, and I gave a short address on Eph. ii. 13. It was interest-

ing to be able to tell them that, whilst we were met together to seek for God's blessing on His work and on the world, you were holding your own large annual meeting in Exeter Hall, and that Mr. Warren and his sons, who had left us for a time, would in all probability be present and thinking of us. I pleaded that the Gospel, which had wrought such wonders in Ephesus as those recorded in the second chapter of the Epistle, was the same which had influenced all those who had come together as believers, and was still the "power of God unto salvation" for all countries and times. The service was followed by an open prayer-meeting, at which one of the American Board missionaries addressed a few words of exhortation; and we closed at 9.15.

Yesterday evening we had the foreigners' prayer-meeting. I asked the Rev. A. D. Hail to preside. About twenty-one assembled, and we were favoured with some very useful exhortations. One gentleman spoke especially of the anxieties about East Africa. There was, however, a want of the spirit of supplication, I think; scarcely any one seemed to be ready to

offer up a prayer. Still I trust that those which were offered were not in vain—much as I should have liked to see a little more life in the meeting.

I do trust we may feel the benefit of this day in our work here; our numbers grow slowly, and much of the work seems to profit little. Still we need to be thankful that it is growing. I am hoping to baptize two on Whit-Sunday—one, a dyer, who has been coming to us for a year, and who commenced this new year by a regular observance of the Sabbath; he has only been absent once since that time, I believe, and I think he will prove to be an intelligent man. His wife, whose mother is strongly opposed to us, still continues unmoved, but she has ceased her opposition to him. She used to come to the door of the preaching-place and call to him to come home. The other is a young woman of whom I shall hope to write further in a later communication.

There are some four or five others who may be considered on the list of catechumens, one or two of whom I should like to see baptized in the autumn.

Mr. Evington also forwards the following very interesting letter from the Native Christians. He says, "It is entirely their own. The only alteration I have made is the eliminating of the word 'sisters.' I told them the Committee was entirely composed of gentlemen. I also said that Miss Oxlad was not entirely connected with us, and they will be much obliged if you will convey their thanks to the Female Education Society."

Letter from the Native Christians of Osaka to the Church Missionary Society.

We, the daughter Episcopal Church of Japan, offer a letter from beneath the desk, sending greeting and thanks to the honourable brethren of the mother Episcopal Church of Great Britain.

Brethren honourable, and filled with the grace of the Lord, graciously hear what was the state of our country, Japan, ten years ago. When we consider the time before we were in friendly intercourse with your honourable country, (we see that) none knew the true God or fulfilled the duty [walked the way] of man; we only worshipped useless idols. As for teaching, it was confined to Buddhism and Confucianism; and not only did we spend our months and days with a profitless object before us, but dishonoured the holy name of

God, and applied it to idols, and thus were ever sowing seed which must draw down upon us God's wrath. We thought of reward and punishment only in this world, and considered that it was given in the prosperity or adversity which we met with, never thinking of or inquiring of the world to come. As for the heaven and hell of Buddhism, it was merely a means of encouraging the foolish in that which is good, and keeping them back from that which is evil, by means of fear. Thirty-three millions of people without God, without a Saviour, and imagining themselves sprung from the ground, were altogether dwellers in the land of death. Truly our state was one to excite pity and sorrow. But the God of love did not cast us off; by means of your honourable country, He favoured

us, and permitted our intercourse with you, and from this source it has flowed on in our country till to-day we may at last count (the believers) by thousands. To-day He has sent missionaries from your honourable country to every port of our country which is opened to foreigners, and, whether these teachers be missionaries or pastors, this results from their use of the strength given them (from above). The yearly expense, too, is especially great, but without grudging, nay, with joy you have made your offerings; this, too, is a good work proceeding from love. Since, then, we are the recipients of this love, we cannot but rejoice and offer our thanks. We would wish, indeed, to meet face to face, and, bowing our knees, to declare it with our own mouth, and, being unable to obtain an opportunity, are grieved.

Of old our country could not escape being called barbarous. Even now it is not quite civilized; its customs and feelings are strange. Still, since the Divine light has appeared, we await the not-far-distant day when (our people), having perceived its glory and advantage, shall attain to true civilization. Still the illumination of our land has been received from your honourable country as the earth is lighted by the light of the sun reflected from the moon. The origin of this is that our honourable brethren, whether in their own land or engaged in the different work in other lands, make it the one object of their lives to honour and love God, and to love their fellow-men. Moreover, the missionaries leave their home, and, crossing thousands of miles to where men's feelings and language differ, forget the inconvenience, fear not the extremes of heat and cold, endure the perils of the sea, and come to distant lands. This visiting unaccustomed places, and mixing with people to whom they are unaccustomed, is not by mere human strength, but by the power of God. But, by the help of God, they have endured much trial, conquered their own sinful nature, and in thought, word, and deed, being clothed with the robe of righteousness, have gathered together this flock, and for this we are deeply thankful.

This flock is of course young and feeble, for originally we knew not the true God, but, following a way of our own selfish making, could not easily

approach this doctrine; for even if we heard it we did not follow, but rather made mock at and reviled it. The reason for this is that some 300 years ago the Ten Shu Kiyo (name of the Romish doctrine) was brought to this country, and, although its power appeared to be flourishing for a little time, some difficulty having arisen, it was eventually forbidden, its missionaries driven from the country, and the people forbidden by law to become believers; and as those who broke these laws were seized, cast into prison, and condemned to death, it was extinguished as a lamp. Still, until about ten years ago, these edicts were fixed up in every town and village without an exception; the Buddhist priests were appointed spies, and required to make a yearly examination of the people, and they named it "the vicious sect." Hence the people, either reading these edicts, or hearing of them, though they knew nothing of the good or evil of the way, feared its evil name. The present Government neither forbids nor encourages it, they simply overlook and allow it. The systems of Buddha and Confucius being on the decline, their votaries are much troubled at heart as to how they shall prevent the prosperity of the True Way.

The Romish doctrine is different from (what we believe), still they call upon the same holy name of Jesus Christ, and hence appear to men to be the same, and hence we are all alike detested. For this reason Mission work is different in our country, and requires double labour. But amidst the labour of planting by one missionary, and watering by another, people at last begin to show signs of astonishment [fear] at the upright character of this way. In the mountain districts, indeed, they know nothing of the nature of the way, but we believe that, before very long, believers will be born from amongst them. Five years ago there was no difference between the members of this infant Church and them; but our honourable brethren sent the two missionaries, Mr. Warren and Mr. Evington; they worked and planted and watered, and God has brought up and nourished thirty-three souls. These sheep are the result of the labour [sweat and tears] of these two missionaries. And though there are around this flock tigers and wolves on every

hand, doing all they can to devour it, either by careful watching over those who are gathered in, or keeping guard over those who are (drawing near), they are exercised in mind day and night; and not only so, but, as the result of their work in the city and in the country, ere long we look for much fruit from their labour. As yet there are none in this little flock who are able to help the missionary, and, whilst entirely depending upon God's help, it is their duty to obey the teacher, learn the way, and, setting forth God's glory, to lead on their erring countrymen, they cannot fulfil their own wish from ignorance and weakness.

Further, we wish to offer special thanks for the sending the lady missionary, Miss Oxlad. A school for bringing up girls in the knowledge of the true God has been opened, and, through the exertions of Miss Oxlad and the two other missionaries, twenty scholars have been selected. Though

this is not a full number, it will doubtless increase by degrees to a large extent. The name of this school is "Yei sei Gakko" [Eternal Life school]. Of a truth the teaching of children is a most important matter, seeing that they are not yet spoiled by evil habits, customs, and teaching. We are fully acquainted with this, but we have not yet the strength to set up a boys' school, and are on that account troubled. But, now that Mr. Warren has returned to his country, we are delighted to be able to send you a letter (to our esteemed brother), and are unable to write with pen and ink all the thankfulness we feel. We further ask that, by the help of our esteemed brethren, the kingdom (of heaven) may speedily come to our land, and that, on your careful consideration, plans for a successful carrying on of the work may be devised.

(In conclusion) we pray that God, the Giver of peace, may ever be with our esteemed brethren. Amen.

May 15th, A.D. 1880.—Meiji, 13th year.

Infant Church (Episcopal), Osaka.

NAKANISHI YOSHIYUKI,	} Representatives of.
NINOMIYA HEISUKE,	
ARATANI YABEI,	
KIMURA JUNIN,	

To the Honourable Brethren of
The Mother Episcopal Church of Great Britain.

Niigata.

The Rev. P. K. Fyson still carries on an uphill work in his solitary station, where his faith and patience are so far sorely tried. Last year his labours were much interfered with by a visitation of cholera; besides which one of his preaching-rooms was destroyed by fire. "On the whole," he says, "I cannot see any signs at present of an open door being set before us in this neighbourhood." Mr. Fyson merits our heartiest sympathy, and Niigata our most earnest prayers.

Hakodate.

The great calamity which befell this port, and our Mission there, on Dec. 6th last, when almost the whole foreign settlement, and a large part of the Native town, were destroyed by fire, was described in our March number. Mr. Dening's Report was written a week or two after, and gives a full account of the work as previously carried on. Mr. Dening was soon at Hakodate again after a brief visit to Tokio. Mr. Batchelor, the young student missionary associated with him, whose house was not burnt, had remained on the spot.

Report of Rev. W. Dening.

Hakodate, Dec. 24th, 1879.

The words of the Apostle St. Paul, "Troubled on every side, yet not distressed; perplexed, but not in despair;

cast down, but not destroyed," best describe our condition at the close of this year. A terrible fire has destroyed our church and house and personal property

—not even the records of the Mission were spared. Not one of my journals is left; I am, therefore, in compiling this account of the year's work, compelled to rely wholly on my memory.

As the accompanying statistics will show, we have not had a single baptism during the year; and, in addition to this want of success, it is but right the Committee should be informed that "Sano," the young man who was instructed by Mr. Williams during my absence in England, and baptized on the 24th of November, on the occasion of the opening of our church, has yielded to the strong temptations of the adversary, and broken off all connexion with the Mission.

There are two lads who have been very regular in their attendance at our classes and services, and who really seem to be living Christian lives; but, with Sano's case before me, I do not feel disposed to baptize them at present. Boys between the age of thirteen and sixteen here, as in England, seem to be in a transition state, and seldom know their own minds. Though, as we have seen in regard to baptisms, the year has been a discouraging one, in other respects we have had very much to cheer us.

Hakodate.—Our services in the church, on the whole, have been very well attended. A large number of the better classes, consisting of merchants, Government officers, and schoolmasters, who hitherto have been too prejudiced to attend, have been seen again and again attentively listening to our discourses. The solemn quietness with which sermons over an hour in length have been listened to, without the slightest sign of weariness or satiety, have impressed upon us all the deep conviction that results must appear some day. Although applicants for baptism are not forthcoming, although those who come into personal contact with us are comparatively few, if time after time such intensely earnest listening takes place, we have every reason to hope that, in God's own time and way, "Faith will come by hearing."

In order to attract the attention, and to meet the doubts of some of the more educated classes, I have preached courses of sermons on special subjects, such as "Miracles," "The Tripartite Nature of Man," "Man as Partaker of

the Divine Nature," "The Nature and Power of True Faith in God." Then the miracles were most of them taken up one by one, and made to illustrate some of the great fundamental truths of our religion. In choosing these and like topics, my object has always been one and the same, viz., to make known to the hearers the glorious attributes and works of the Triune God as they manifest themselves in the perfection of every part of a vast creation, in the arrangements of a Providence which fails not to comprehend all events and all circumstances, be they ever so minute, or seemingly ever so trivial, and in a scheme of redemption which provides for, as nothing else can, the deepest wants of the human race.

Whilst this class of subjects has been treated for the benefit of those who were capable of understanding and appreciating them, the poor and the ignorant have not been sent empty away. Their limited capacities have been taken into consideration, and, by means of simple sermons which they could well understand, we have endeavoured to supply them with "food convenient for them."

In great part as the result of the effort that had been made to attract the attention of the more intelligent portion of the inhabitants of Hakodate, to my great surprise, about two months ago, I received a Japanese letter, measuring about a yard in length, which I found to contain an urgent appeal from the committee of a kind of Literary Society that has existed in Hakodate now for about eighteen months. They requested that I would consent to be one of the speakers at their fortnightly meetings. They begged that, on the first occasion of my addressing them, I would refrain from introducing the subject of Christianity—not that they themselves objected to my doing so, but for fear that bigoted people might take offence and not attend again; but that, after I had once introduced myself to the people, I was at liberty to do as I pleased.

I have been present at three of these meetings, and on each occasion the attendance was very large, and consisted of by far the most intelligent part of the Hakodate community. All were admitted by ticket, and I was told that the demand for tickets was greatly in excess of the number the

size of the building in which we were assembled admitted of their issuing.

Although the meetings last over four hours, the attention of the people does not seem to flag. The subject I chose was the "Acquisition of Knowledge." I was in the act of addressing this meeting on the night of the 6th instant, at about a quarter past eight, when the fire, which was in the space of a few hours to create such desolation, first broke out.

Of course I do not anticipate being able to teach Christianity in the direct way in which it is taught in our church at these meetings, nor can I exclusively discuss purely religious or even moral subjects, without running the risk of defeating the end I have in view in taking part in them.

But this will not prevent my introducing Christianity on suitable occasions. At the second meeting I was able to do this, and it gave no offence, and I was prepared to do so at the close of the lecture which I was giving when the fire broke out. For the most part, however, at present, the topics chosen for discussion must be confined to what can be designated "literary"; but it does not need much foresight to predict that, by instructing the attendants at these meetings in various branches of knowledge, I shall be gradually gaining an influence over them which will go a long way in inducing them to look favourably on the religion which I profess, and which, in a building adjoining the one in which they assembled, is publicly expounded and enforced. This desired effect of the part I have taken in these meetings has already commenced to manifest itself in the large attendance at our Sunday evening services of those who had been present at the Literary Society's meeting the previous evening.

Bible-Classes.—These have been held on Wednesday and Friday evenings, and have been fairly attended. The Acts of the Apostles has been expounded, and some five or six chapters of the 1st Corinthians.

Translation and Literary Work.—At the request of what is called the "Permanent Committee" for the translation of the Old Testament, I have been engaged in the translation of the two books of Samuel, and had completed and revised the first book, and some

three or four chapters of the second book, when the fire occurred. Every copy of the translation was destroyed. In addition to this, at six o'clock, morning by morning, I have met the catechists and one or two others, who have, at their own request, attended for the purpose of translating Christian books, and preparing commentaries on portions of the Scriptures. We have been engaged on Paley's Evidences, "the Tract Society's edition," and in preparing introductions to, and commentaries on, the Book of Genesis and the Gospel of John. Of this work nothing remains. Many hours of hard labour seems to have left no result, but it cannot be so. There must be some wise purpose in it all, lying hid in the unfathomable mines of the Divine counsels.

Oho, our oldest station, has been regularly visited by one or other of us once a week. Our congregations have varied from about 30 to 150, according to weather and the time of the year, and a variety of minor circumstances. There are some ten or fifteen persons in the village who are seldom absent from the service. I have adopted here, as elsewhere in country villages, the plan of teaching by means of pictures. It answers remarkably well, never failing to keep the audience quiet and attentive, when repeatedly all other means have failed. "The Good Samaritan," "the Woman at the Well of Sychar," "the Last Supper," and such like Scriptural scenes, seemed all most interesting to those who were present. This method of teaching gives one an opportunity of imparting a good deal of instruction on the Natural History of Palestine, and the customs and usages of the Jews, which, provided the remarks made are suitable to the capacities of the audience, never fails to hold the attention of the congregation. I have found, by experience, that the Japanese mind, unlike that of the Hindu, being entirely unaccustomed to any kind of spiritual teaching, it does not answer to administer spiritual truth in too strong doses. It must be largely mixed with other ingredients, or it will not be retained in the mind at all.

Arikawu.—This is by far the most unpromising of our country stations. The station has been visited once a week, and the attendance at the services has varied from twenty to 100.

There are only about four or five persons that seem to hear the Word gladly.

Nanaye.—In this village we have managed to put up a small building to hold about 100 persons. Inamura, who, before the present preaching-chapel was erected, voluntarily lent us his house for our services, has been most regular in his attendance, and gladly takes charge of the building, and goes around to remind the people of the day and hour of our service. Our congregation here consists almost entirely of the *employés* at the Kaitakushi Model Farm. Inamura reads his Bible very carefully, and, were it not for one besetting sin which every now and then overcomes him, would, I think, soon become a real Christian.

Ki *Kiyo* is a very small village lying between Hakodate and Nanaye, with not more than twenty or thirty houses scattered about here and there. The circumstances which led us to commence work here are as follows:—Early last year, after one of our Sunday morning Native services in Hakodate, a well-dressed man came into the vestry, and informed me that he was in charge of one of the Kaitakushi branch farms at a place called “Ki *Kiyo*,” that he had for some time heard of our Christian doctrine, and was desirous of seeing it spread; his village was small, but he should be very pleased if, as often as other engagements would allow of, we could send some one out to teach them. He offered us the use of his house, and promised to gather the people together for us. We were all very much cheered by this, and a few days subsequently I went out and opened up the work in this village. The station has been visited once a fortnight during the past year. There are usually not more than twelve or fifteen hearers, but they listen diligently, and one always feels that, even for the sake of Sakaguchi, the originator of the work, who is in a very interesting state of mind, the time spent at this little village is very well employed.

Additional Itinerating.—In the spring Ogawa had occasion to go on Mission business to the village in which two of our oldest converts reside. El Kanah and his wife were baptized in 1876, as you will remember. On his way he

preached at Niigata for Mr. Fyson, and, after leaving Niigata, preached nearly every night at the villages on the road, until he reached Nakamura. We were all glad to know that, although far removed from us, El Kanah and his wife had not renounced the Christian faith. He gathered his friends together, and asked Ogawa to address them, and in every way showed himself most ready to receive Christian teaching. Ogawa, on his return journey, had numerous opportunities of preaching the Gospel at the wayside villages and towns.

You will be very pleased to hear that in the month of August our two Native helpers were both away on evangelistic tours, and that the whole expense of their journeys was borne by the Native Christians. One of them went to Matsumaye, and the other to Yesashi. These two towns are both about sixty miles from Hakodate.

The happy Christian intercourse we had in the summer with a goodly number of the Christian students of the Satsuporo Agricultural College, as they were passing through Hakodate, must not be left unnoticed in this Report. They attended our services and classes, and often came at other times to hold private conversation with me concerning some of the spiritual or intellectual difficulties that were perplexing them at that time. One of their number, Nakajima, had purposely laid by the little money that his circumstances admitted of his accumulating, and paid his own expenses to Hakodate and back with the sole object in view of making himself better acquainted with Christian truth. Our two converts, Ito and Arato, were both with us for a short time. The former took part in our town and country evangelistic work during his stay with us. They are, I am happy to say, both progressing in Christian knowledge, life and conduct, most favourably.

The fire which has taken place cannot but retard our work for some little time to come; but I am thankful to be able to say that there is still present in the hearts of us all a tone of hopefulness for the future which refuses to be suppressed even by the late calamity. “Though He slay us, yet will we trust in Him.”

THE MONTH.



Y the lamented death of the Rev. Prebendary Auriol, the Church Missionary Society has lost one of its oldest and most untiring friends and supporters. It is indeed impossible to give adequate expression to the sense of real and personal loss which the Committee will feel at his removal. For very many years—nearly forty—he was a constant attendant at its meetings, and a member of almost every Special or Sub-Committee; and it is the barest truth to say that there was not a single member, clerical or lay, who inspired more unwavering confidence, not only in his devotion to the missionary cause and faithfulness to Gospel truth, but most emphatically in his soundness of judgment. Especially in all matters connected with the selection and training of candidates, his wisdom was conspicuous; and in thus alluding to the College, we must not forget the Children's Home, of which he was the active and affectionate friend from its very commencement. For twenty-eight years the sunshine of his presence was never once absent from its anniversaries.

Of Mr. Auriol's immense services to evangelical religion in the Church of England—services none the less real because rendered by private counsel rather than by public work—we do not speak here. But it is a solemn lesson on the fleeting nature of all things earthly that the Church Missionary Society should lose in a few weeks two men so different, and yet so complementary the one to the other in their respective spheres of influence, as Dr. Miller and Mr. Auriol. The one in the pulpit and on the platform—the other at the council-table and in gatherings for prayer—where can we find their like? But the Church Missionary Society depends not on the life of the best and holiest of men. "Lord, *Thou* hast been our refuge, from one generation to another!"

P.S.—The foregoing paragraph was in type before we knew of the yet heavier loss which has fallen upon the Society by the removal, in the mysterious providence of God, of its beloved Honorary Clerical Secretary (see page 521). We are indeed called upon now to bear in mind the remark made above, that the Church Missionary Society depends not on the life of the best and holiest of men.

THE closing of the Cathedral Mission College at Calcutta, mentioned in the Selections from Committee Minutes in our April and June numbers, has not only set free both men, means, and buildings, for other work in Calcutta, but has given Mr. Barlow a most able lieutenant in the Church Missionary College at home. It will be seen from this month's Minutes that the Rev. Samuel Dyson, D.D., the late Principal of the Calcutta College, has now been definitely appointed Senior Tutor at Islington, in which capacity he has been acting for some months past. Dr. Dyson had a high reputation in India, and he was a member of the Senate of the Calcutta University.

IN consequence of the generous gifts of a few friends who have felt the burden of responsibility lying upon the Society in respect of the young missionaries kept at home this year, the Committee have felt warranted in relaxing a little the severity of their decision of last April. It was then resolved that unless the funds speedily showed a decided advance, only *five* new men should go out each autumn for three years,

together with *eight* of those at home on sick leave or otherwise. The special gifts alluded to, which have been mentioned in the Selections from the Minutes, do not warrant the Committee in so modifying this arrangement as to add to the Society's permanent liabilities; but they have felt able to let *four* of *next year's five* go out a year sooner.

The five men for this year under the Committee's scheme are the Revs. J. Redman for Sindh, C. Mountfort for Bombay, W. G. Peel for the Telugu Mission, and W. Banister for Fuh-chow—these four having been kept back last year; and the Rev. G. H. Pole, of Corpus Christi College, Cambridge, who offered specially for Japan. Four others are now also to go out, who would have waited till next year, viz., the Rev. T. C. Wilson (one of last year's contingent) to East Africa, and the Rev. A. E. Ball to the Punjab or Sindh, the Rev. G. T. Fleming to Jaffna in Ceylon, and the Rev. F. Glanvill to the Tamil Cooly Mission. In addition to these, we have before mentioned the appointment of the Rev. C. S. Thompson to the new Bheel Mission, which is specially provided for by Mr. Bickersteth's gift of 1000*l.*; the Rev. J. G. Garrett to the Kandy College, a post previously estimated for; and the Revs. P. O'Flaherty and W. E. Taylor, and Mr. A. J. Biddlecombe, to the Nyanza Mission, which is also separately arranged. The eight men proposed as those to *return* to the Mission field are the Revs. J. H. Bishop, E. Champion, W. Clark, J. G. Deimler, J. Harrison, W. Hooper, and T. J. L. Mayer, all for India; and the Rev. G. E. Moule for China, as Bishop in succession to Bishop Russell.

It is proposed to hold the Valedictory Dismissal, which usually takes place in July, on October 5th, at the C.M. College.

ON July 27th Earl Granville received a deputation from the Church Missionary Society, consisting of the Earl of Chichester, President, the Secretaries, and several members of the Committee, with the Rev. J. R. Wolfe, and Mr. Oliver, an English merchant from China, on the painful difficulties of the Mission at Fuh-Chow. His lordship promised to telegraph to the Consul at Fuh-Chow for a full explanation.

WE regret to announce the death of another old C.M.S. missionary, the Rev. C. F. Schlenker, who entered into rest at Cannstadt on July 19th. He came to the C.M.S. from the Basle Seminary in 1834, was ordained by Bishop Blomfield in the following year, and laboured for fifteen years in West Africa, particularly at Port Lokkoh, in the Timné country. For some years past he has been employed in preparing works in the Timné language.

MR. FELKIN writes from the s.s. *Australia*, Red Sea, July 13th:—"The Waganda chiefs are feeling the heat, but they are pretty well and quite happy. I spend some time with them each day, and we recall our past journey and their English visit. They understand now that *we* believe all our good things come from God." Mr. O'Flaherty, who joined them at Suez, writes, "They are great favourites with the passengers."

ON Sunday, May 30th, Bishop Burdon, of Victoria, Hong Kong, held an ordination at Ku-Cheng, in the interior of the Fuh-Kien Province. The Revs. Ting-Sing-Ki and Tang Tang-Pieng, who had been ordained deacons in 1876, were now admitted to priests' orders; and Sia Seu-Ong, a devoted

catechist, to deacon's orders. The sermon was preached by the Rev. Llewellyn Lloyd. Sia Seu-Ong was the first convert at A-chia, and was baptized in 1866. His story, which is remarkable, is related in *The Story of the Fuh-Kien Mission*, p. 158. His mother, who vehemently persecuted him for many years, was baptized eighteen months ago. Bishop Burdon was a month on this tour in the interior of Fuh-Kien, but had only time to visit a few of the stations, at which he confirmed 136 Chinese Christians.

THE Rev. J. Sharp writes to us with reference to the notice of the late Rev. J. Bilderbeck in our last number:—"Colonel Gabb does not mention that the man who was the means of bringing him to Protestantism was a missionary of the London Missionary Society at Madras, whose son, the Rev. T. K. Nicholson, was the first C.M.S. Rugby Fox Master at Masulipatam (1850-54), and whose daughter is wife of the Rev. T. Y. Darling, now at Exeter."

WE take the following from the July number of the *Missionary Friend*, a little magazine published in Sierra Leone in connexion with the Native Church. One of the newly-ordained deacons, the Rev. N. S. Davies, is now in this country:—

On Trinity Sunday, 23rd May, in St. George's Cathedral, Freetown, the following were ordained deacons by the Lord Bishop of Sierra Leone:—

John Asgil, Curate of Christ Church, Pademba Road.

N. H. Boston, L.Th., *Fourah Bay Coll.* (Durham University), Secretary to Sierra Leone Church Missions.

N. S. Davies, B.A., *Fourah Bay Coll.* (Durham University), Tutor of Fourah Bay College.

D. Felix, *Fourah Bay Coll.*, Curate of Holy Trinity, Kissy Road.

S. Hughes, L.Th., *Fourah Bay Coll.* (Durham University), Bishop Cheetham's Itinerating Missionary to the Northern Rivers.

The Ordination Sermon was preached by the Rev. James Johnson (as Bishop

Penick, of Liberia, who was to have preached it, could not come up). The preacher took his text from John xi., 21, *As My Father hath sent Me, even so send I you*, and dwelt chiefly on Christ's commission to His Church, which commission the Church delegates to her ministers. The candidates were presented by the Rev. M. Sunter, M.A., Master of Fourah Bay College. The cathedral was densely crowded. Amongst those present were the students of Fourah Bay College in their academicals.

During the examination week, at the request of his Lordship the Bishop, addresses were delivered to the candidates at Bishop's Court by Revs. D. G. Williams, M. Pearce, and J. Johnson, dwelling chiefly on the duties and responsibilities of the ministerial office.

This paragraph is especially interesting as illustrating the progress of the experiment made in affiliating Fourah Bay College with the University of Durham. It may be added that another African student of Fourah Bay, Mr. Albert Metzger, received the degree of B.A. from Durham University at a convocation held on June 1st.

IN the present *Intelligencer* the Rev. E. H. Bickersteth describes the Bhil or Bheel tribes of Rajputana, among whom a missionary, to be supported for three years by his generous gift of 1000*l.*, is about to be located by the Society. We are glad meanwhile to observe, from the Minutes of the last C.M.S. Bombay Missionary Conference, that the Bheels of Khandesh in the Bombay Presidency are not being forgotten. Major Giberne, who has made them the object of his special study and sympathy, had drawn the attention of our Western India missionaries to the subject;

and the Conference expressed its thankfulness at receiving his communications from home. The Rev. F. G. Macartney, of Malegām, undertook to collect information about these tribes, and hoped to set apart a qualified Native agent to labour amongst them.

NEARLY every month we receive letters from the Mission party at Mpwapwa. The principal event lately has been the removal of Mr. Last, in January, to Mamboia, a place some forty miles nearer the coast. On his journeys to and fro he had received kind attention from the local "Sultan," and the village being in the midst of a considerable population of Wakaguru, Wanguru, and Wanyamuezi, as well as an excellent centre for reaching many other tribes, the Wasagara, Wakamba, and Wakwafi, it was agreed by the four brethren at Mpwapwa that Mr. Last should go and establish a Mission there. He was well received, and has been gaining influence over the people ever since. Some of the Frere Town people, who had joined the Mpwapwa Mission as settlers, accompanied him; but a good many others have got tired of the interior, and returned to the coast. Mr. Last has put up a shed for use as a church, and the chief and his family and dependents have frequently attended the Sunday services. On the occasion of a recent run down to Zanzibar, Mr. Last took with him the chief's son and nephew, who were greatly astonished at the sea and all that they saw. None of the tribe had ever been at the coast before. He was also accompanied by several rescued slaves, for whom he obtained letters of freedom from Dr. Kirk.

Our friends will be interested to know that the lady who is to be Mrs. Last sailed last month with Mr. Taylor and Mr. Biddlecombe. She will be the first English woman to go into the interior.

At Mpwapwa some fifty acres are under cultivation. The young ostriches are thriving, and will be valuable. Sheep and oxen also are doing well; but the fowls have been stolen by wild cats. Mr. Cole's experiments in cultivation were much interfered with by lack of rain last season, but he is very hopeful of success notwithstanding.

Dr. Baxter's medical reputation brings him many patients, of whom he gives interesting accounts. Mr. Price is encouraged by the attendance at his Sunday services; and he has opened a night-school for the coast people attached to the Mission. It is mentioned that the Waganda messengers from Mtesa to Dr. Kirk, on their return journey last April, stayed a day or two at Mpwapwa, and attended the services. Among other recent visitors were the leaders of the Belgian Expedition, whose untimely death is reported as we write.

The details of a work carried on in so new a country, and with such new surroundings, have a peculiar interest, and we hope shortly to devote some pages to extracts from the letters.

THE Native Church Council system in India is extending and gaining strength. We have before us printed Reports of the Fourth Annual Meeting of the Punjab Council, held in December last, the Second Annual Meeting of the N. W. Provinces Council held in October last; and of a preliminary gathering, on May 20 and 21, of some 500 Christians assembled at Chupra, Krishnagar, to arrange for the formation of a Council for Bengal. Of this latter gathering, the *Indian Christian Herald*, a Calcutta paper conducted by Bengali Christians unconnected with the C.M.S., says:—"The Mission

Compound resembled a camp. Numbers of brethren found shelter under a temporary shed erected for the purpose, others found rooms in the Mission buildings for their accommodation, others again were lodged in tents. Provision for the large gathering was made, consisting simply of dal, rice, and fish curry, which the brethren all shared heartily. It was a delightful spectacle to see the brethren of the West sitting cross-legged on the ground side by side with their brethren of the East, without any consideration of social standing. The Brahmin convert and the Mohammedan convert sat side by side cheerfully to take their meals. They all sat on the green grass, and had plattain-leaves for plates and earthen vessels for tumblers. A large number of Hindus and Mohammedans saw this feast of love, in which all distinction was ignored, and received, no doubt, a favourable impression of the power of the Gospel."

The Rev. Piari Mohun Rudra, of Trinity Church, Calcutta, preached an excellent sermon on Christian unity, after which 150 persons received the Lord's Supper, including some of the moochie Christians hitherto (as will be remembered) regarded as outcasts by the others. Papers were read on "The Native Ministry," "Native Church Independence," and "Church Committees," by the Rev. Rajkristo Bose, Mr. Keshub C. Mondel, and Mr. Andrew Biswas. We shall try to find space for a fuller account of this meeting hereafter.

Previous meetings of the Punjab Council have been fully described in our pages, and we need only mention the names of the readers of papers last December, and their subjects:—Mr. Rallia Ram, and Mr. Maya Das, on "The Working of the Council during the last three years"; Mr. Dina Nath, and the Rev. Yaqub Ali, on "The Origin of the Prayer-book" and "The Uses of Liturgy"; Mr. Chandu Lall, on "Christian Literature"; Mr. H. L. Banerjea, on "The points in which we fail to deserve the commendations passed by St. Paul on the Philippian Church"; Mr. I. C. Singha, on "Local Church Committees"; the Rev. Mian Sadiq, on "Christian Burial." The Rev. Rowland Bateman presided as Vice-Chairman, in the absence of the Rev. R. Clark. The important discussions on the future of the Native Church in the Punjab which took place at the previous annual meeting, and which were noticed in the *Intelligencer* of December last, have aroused general interest in the subject; and with a view to preparing for any future movement in favour of union, a friendly conference took place this time between the Council and the Presbyterian Native Conference at Lahore, when the Rev. K. C. Chatterji, of the American Presbyterian Mission, presided, and papers on practical topics were read by the Rev. Imad-ud-din (C.M.S.), Mr. Rallia Ram, Mr. Maya Das, and others.

The North-West Provinces Council met at Agra, the Rev. B. Davis presiding. The following papers were read:—"Excommunication," by Mr. L. Jeremy; "The W. C. Jones Fund," by Pandit Jagannath; "Some Thoughts on the Council," by the Rev. D. Mohun; "The Education of Spiritual Agents," by Mr. D. Francis. The treasurer of this Council is G. E. Knox, Esq., C.S., of Allahabad.

P.S.—August 23rd.—*Letters are to hand from East and Central Africa. Mr. Litchfield, having been ill, tried to leave Uganda by the Nile route in February last, but had to return. In April he and Mr. Mackay crossed the Lake and came southwards, reaching Uyii on June 5th. Mr. L. was better, and would remain there. Mr. M. was about returning to Uganda, where Mr. Pearson had remained. Prospects there were more favourable; the people friendly.—The Waganda chiefs, with Mr. O'Flaherty and Mr. Felkin, reached Zanzibar July 25th.*

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, July 12th, 1880.—A letter was read from the Rev. E. H. Bickersteth, stating that he intended visiting India in October next, and proposing that the Rev. C. S. Thompson, appointed by the Committee to Khairwarra, should go out with him. The Committee heard with much pleasure of Mr. Bickersteth's intended visit to India, and gladly sanctioned Mr. Thompson's accompanying him.

A letter was read from the Rev. H. Venn, presenting to the Committee a crayon portrait of the late Major Hector Straith, for nine years Secretary of the Society. The Committee received the same with much pleasure.

A letter was read from the Rev. J. Sharp, M.A., late Principal of the Noble High School, Masulipatam, informing the Committee of his appointment as Secretary of the British and Foreign Bible Society. The Committee directed that their congratulations be conveyed to Mr. Sharp on his appointment.

A report was presented of the Finance Committee recommending—(1) In connexion with the response to the appeal of the Rev. E. H. Bickersteth for help to send out some of the Missionaries detained at home through want of funds—that, in view of the sanctioned estimates of the year, and the position of returns at the present time, it will not be safe to send out this year more than one new man, and two of the five assigned to next year. (2) With regard to the Rev. V. J. Stanton's proposal for a Deficiency and Enlargement Fund—that, in the present circumstances of the Society, it would seem to be more beneficial that combined and continued effort should be directed to the enlargement of the Society's permanent income than to the sending out of additional men to the field.

Committee of Correspondence, July 20th.—The Secretaries reported the death, on the 30th June, of the Rev. John Bilderbeck, who for nearly forty years had been the Society's faithful and devoted Missionary in Madras. Affectionate testimony having been borne by several present to Mr. Bilderbeck's power and boldness in the proclamation of Gospel truth, and his untiring efforts to make Christ known to all classes in the city of Madras, and in all other places where he had the opportunity, and to his strong attachment to the distinctive principles of the Society, the Committee expressed their sense of the loss which has been sustained by the Society, and by the cause of Gospel truth, in Mr. Bilderbeck's removal, and directed that the assurance of their sympathy be conveyed to Mrs. Bilderbeck and the surviving members of the family.

A letter was read from the Dean of Melbourne, describing the efforts made on behalf of the Chinese in the colony of Victoria, and requesting the Society to supply a Missionary speaking the Cantonese dialect, to superintend the catechists employed amongst them. The Committee heard with pleasure of the work referred to, but regretted that they could take no steps to supply a Missionary unless the Colonial Church was prepared to guarantee his salary.

A letter was read from Miss M. L. Whately, describing the origin and progress of the work carried on by her at Cairo, and the need that now existed of a Native Pastor rendering it important that the work should be affiliated in some way to a Society, and expressing hope that such affiliation should take place with the C.M.S. The Secretaries were directed to

ascertain if any plan could be arranged for assisting Miss Whately's work without increasing the Society's pecuniary responsibilities.

The Committee took into consideration the benefactions recently made to the Society for the purpose of sending out this year some of the young Missionaries kept back for want of funds, and the special needs of some of the Society's Missions at the present time. The Rev. A. E. Ball was appointed to the Punjab and Sindh Mission, the Rev. F. Glanvill to the Tamil Cooly Mission, and the Rev. G. T. Fleming to Jaffna; and it was arranged that the Rev. T. C. Wilson, who was appointed to the East Africa Mission in March, 1879, should go out this autumn for the purpose of setting the Rev. H. K. Binns free to occupy the Teita Mountains as a step towards the Chagga country.

The Rev. Dr. Samuel Dyson, late Principal of the Calcutta Cathedral Mission College, was appointed senior tutor at the Islington Institution.

General Committee, July 27th.—With reference to the Minute of July 20th, respecting Miss Whately's work at Cairo, the Secretaries reported that she had taken steps for forming a council of gentlemen in this country interested in her work, who, in concert with the Ladies' Committee, would assist in carrying on her work; but she would be very thankful for the countenance which could be supplied by the Society if the Committee would allow her to state that contributions to the English Egyptian Mission would be received at the Church Missionary House. The Committee gladly acceded to Miss Whately's request.

The Secretaries reported the death, on the 19th inst., of the Rev. S. B. Bergne, for the last twenty-six years one of the Secretaries of the British and Foreign Bible Society. The Secretaries and other members of the Committee having borne testimony to the high Christian tone, the true catholicity of spirit, and the deep missionary interest that had characterized his long and valuable services as a Secretary of the British and Foreign Bible Society, a resolution was adopted recording the Committee's high appreciation of Mr. Bergne's character, and their deep sense of the loss sustained by the Bible Society, and by the cause of Missions generally, by his removal.

Committee of Correspondence, July 27th.—The Secretaries reported the death, on the 19th inst., of the Rev. C. F. Schlenker, a Missionary of the Society since the year 1835, adverting more particularly to his valuable linguistic services.

Previous Minutes on the withdrawal of the Society from Missionary work in Oudh were referred to, and letters were read on the subject, including one from the Bishop of Calcutta. After full discussion of various proposals, the Committee agreed, under the present circumstances of the Native Church at Lucknow, to allow the Rev. G. B. Durrant to continue at that city for the present, with the view of bringing the Native Church into such a state of efficiency as may enable it hereafter, by God's help, to stand alone.

The Committee took leave of the Rev. W. Hooper, returning to North India to conduct, in conjunction with the Rev. H. M. M. Hackett, a Training College for the North-West Provinces; and of the Rev. W. E. Taylor and Mr. A. J. Biddlecombe, proceeding to Central Africa. The Instructions of the Committee were delivered to Mr. Hooper by the Rev. W. Gray, and to the Rev. W. E. Taylor and Mr. A. J. Biddlecombe by the Rev. H. Wright, and they were commended in prayer to the favour and protection of Almighty God by the Rev. Canon Money.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the great services to the Missionary cause of the Society's beloved and lamented Honorary Clerical Secretary, the Rev. Henry Wright. Prayer for his bereaved family; and for the other Secretaries and the Committee, in the heavy loss that has fallen upon them.

Thanksgiving for the gifts which have enabled the Committee to send a few more men out this year (p. 576). Prayer for those about to sail; and that others may soon follow.

Prayer for the newly-ordained Native clergy at Sierra Leone and Fuh-chow (p. 577); for the proposed Bheel Mission (p. 537); for Athabasca (p. 541).

NOTES OF THE MONTH.

ORDINATIONS.

Nyanza.—At an Ordination held by the Bishop of Mauritius, acting for the Bishop of London, at Trinity Church, Hampstead, on July 4, Mr. W. E. Taylor, B.A., was admitted to Deacon's Orders.

Sierra Leone.—At an Ordination held at Freetown, by the Bishop of Sierra Leone, on May 23, Mr. N. S. Davis, B.A., of the Fourah Bay College, was admitted to Deacon's Orders, with four other Natives appointed to the Native Church.

Palestine.—The Rev. J. Huber was admitted to Priest's Orders, on May 23, by the Bishop of Jerusalem.

Contribution List.

In the following list of receipts from July 12th to Aug. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Great Barford.....	13 16 11	Huntingdonshire: Holmes.....	5 9 4
Blunham.....	4 19 10	Kent: Blackheath.....	13 9 0
Roxton.....	1 3 0	Brenchley.....	61 0 0
Silsoe.....	3 10 6	Chislehurst: Christ Church.....	2 2 0
Berkshire: Reading.....	130 0 0	Sittingbourne Deanery.....	4 10 9
Bristol.....	300 0 0	Lancashire: Accrington.....	21 7 3
Buckinghamshire: Birtton.....	5 3 10	Burnley: Holy Trinity.....	16 14 2
Chesham.....	15 1 3	Leicestershire: Great Bowden.....	7 15 8
Drayton Beauchamp.....	3 17 4	Church Langton.....	6 3 0
Lacey Green.....	3 14 10	Gaulby.....	1 13 1
Penn.....	4 4 0	Leicester, &c.....	200 0 0
Cheshire: Harthill.....	10 5 11	Lincolnshire: Cabourne.....	6 6 0
Stockport.....	12 0 0	Cuxwold.....	2 16 1
Wheelock.....	1 11 10	Swallow.....	5 1 9
Cornwall: Liskeard.....	10 5 3	Thorpe St. Peter.....	2 3 6
Llanhydrock.....	2 1 0	Uffington Parish Church.....	29 13 3
Cumberland: Holme Cultram: Abbey Ch.	2 10 10	Middlesex: Belgrave Chapel.....	27 0 0
Devonshire: Aveton Gifford.....	7 2 0	North Bow: St. Stephen's.....	8 4 10
Devon and Exeter.....	100 0 0	Ealing: St. John's.....	25 0 0
Kingsbridge.....	4 3 9	Islington.....	500 0 0
Ottery St. Mary.....	1 10 11	St. John's, Upper Holloway.....	28 3 9
Silverton.....	2 13 6	Kew.....	6 7 0
Dorsetshire: Compton Valence.....	11 2 4	S. W. London: St. Paul's, Onslow Gard.	36 18 0
Dorchester.....	95 0 0	Notting Hill: St. John's.....	62 0 0
Kington Magna.....	1 10 0	Paddington.....	250 0 0
Motcombe.....	21 13 8	St. James'.....	79 3 0
Shaftesbury: Holy Trinity.....	7 6 1	Shepherd's Bush: St. Simon's.....	9 6 6
Durham.....	300 0 0	St. Pancras.....	41 12 8
Essex: Walthamstow.....	9 19 3	Southgate: St. Michael's-at-Bowes.....	18 7 8
Gloucestershire: Clifford Chambers.....	4 4 10	Twickenham: Holy Trinity.....	13 18 9
Stroud, Borough of.....	100 0 0	Norfolk: Stockton.....	13 0 0
Tewkesbury.....	24 10 0	Northamptonshire: Aldwincle.....	30 0 0
Hampshire: Bentley.....	8 16 9	Dingley.....	1 15 1
Burton.....	2 13 5	Nottinghamshire: Retford.....	30 0 0
Fyfield.....	6 12 1	Oxfordshire: Leaffield.....	9 16 3
Petersfield, &c.....	5 0 4	Rutlandshire: Caldecot.....	1 13 5
Southampton, &c.....	90 0 0	Somersetshire: Dulverton.....	4 7 6
Winchester, &c.....	150 0 0	Luxborough.....	10 3
Isle of Wight: East Cowes.....	1 1 0	Minehead.....	31 17 6
Gatten: St. Paul's.....	6 15 11	Runninton.....	4 1 6
Herefordshire.....	35 0 0	Yeovilton.....	8 10 0
Hertfordshire: East Herts.....	300 0 0	Staffordshire: Brierley Hill.....	10 0 0
		Darlaston: Parish Church.....	4 2 0

Staffordshire: Penkridge	5	1	6	Sparks, Major Rob. W., Pembroke Dock	5	0	0
Stone	4	15	0	S. B.	100	0	0
Suffolk: Aldeburgh	5	4	0	"Sursum porgere"	100	0	0
Surrey: Battersea: St. John's	10	4		T. B. W., by Rev. F. Reade, Brighton	100	0	0
Bermondsey: Bp. Sumner's Mission Church	1	14	2	Thankoffering from Berkshire	40	0	0
Blindley Heath	4	0	0	Thankoffering to a prayer-hearing God for mercies received	5	0	0
Camberwell: All Saints'	10	0	0	Thompson, Jno. R., Esq., Riccall	30	0	0
Ham	11	3	10	Two Sisters	100	0	0
Penge	40	4	9	Veitch, Rev. Henry G. J., Kelmersdon	5	0	0
Red Hill	39	4	6	Windle, Miss, Oxford	100	0	0
Richmond	87	1	4				
Surbiton: Christ Church	80	0	0				
Sussex: Lower Beeding	6	0	0	<i>Special towards Enlarged Income.</i>			
Broadwater and Worthing	100	0	0	Buckle, Lieut.-Colonel E., Bath	5	0	0
Catsfield	50	0	0	C. B., Friend	40	0	0
Easebourne	2	4	3	Crosse, Robt. J., Esq., South Molton	50	0	0
Hove	23	7	6	Edwards, Miss M. J., Bath	20	0	0
Iping and Chithurst	14	11	3	From an Old Friend of the C.M.S., from Hastings	50	0	0
Warwickshire: Alcester	21	0	2	"In Response"	5	0	0
Bourton-on-Dunsmore	5	0	0	Knox, Miss, Canterbury	5	0	0
Westmoreland: Martindale	10	0		Mills, Mr. and Mrs. Arthur	200	0	0
Wiltshire: Malmesbury, &c.	26	1	6	Pownall, Mrs.	5	0	0
Warminster	17	18	3	Prevost, Admiral, South Eaton Place	100	0	0
Worcestershire: Bewdley	20	0	0	Roche, Mrs., Bickley	10	0	0
Yorkshire: Arthington	4	6	9	Sellwood, F., Esq.	320	0	0
Brayton	10	7	7	Sutton, Martin Hope, Esq., Reading	250	0	0
Chapel-le-Dale	1	10	9	Taunton	26	10	0
Grindleton	2	11	8	Thankoffering	5	0	0
Hampthwaite	4	0	0				
North Cave, &c.	33	0	0				
Scarborough	55	0	0				
Sowerby	1	1	0				

ASSOCIATIONS IN WALES.

Brecon: Llangenny	1	2	2
Carmarthenshire: Llanelly: All Saints' ..	1	2	1
Glamorganshire: Penrice	11	6	
Reynoldstone	2	3	6
Pembrokeshire: Milford Haven	1	9	3

BENEFACTIONS.

A to Z	5	0	0
Anonymous	20	0	0
Babington, Mrs. John, Brighton (Thank-offering)	50	0	0
Bevan, C. J., Esq., Bryanston Square	90	0	0
Brown, Henry, Esq., Whitechapel	5	0	0
Buxton, Dowager Lady, Cromer	100	0	0
Calderon	50	0	0
Churchill, Miss Emma A., Dorchester	5	0	0
Cooper, Wm., Esq., Sydenham Hill	25	0	0
Dalton, W. H., Esq., Coleherne Road	100	0	0
Dewe, Miss, Aldworth Rise	10	0	0
E. C.	50	0	0
Esdaile, E. J., Esq., Teignmouth	30	0	0
Fell, Rev. Jas. A., Carlisle	50	0	0
Friend	50	0	0
Friend	1500	0	0
Gould, Rev. Joseph, Repton	250	0	0
Green, Miss E. A., Leicester	10	0	0
Hindley, Rev. W. Talbot, Burbage	5	0	0
Luckock, Rev. T. G. M., Clifton	25	0	0
Phillimore, Rear-Admiral H. B.	5	0	0
Purvis, Mrs. Mary, Tavistock Road	20	0	0
Rose, Sir W., Bruton Street	5	0	0
Sheepshanks, Rev. Thos., Arthington Hall	105	0	0

Cheltenham, by Rev. W. H. Wright (<i>for sending out an additional Missionary</i>)	336	19	10
Collections at the Old Hall, Wellington, by Rev. J. R.	1	10	0
Ford, Mrs. E. M., Pontardawe (Sunday-school Children)	2	19	0
Maindee Church Sunday-schools, by W. J. Lloyd, Esq.: Boys	5	14	3
Ditto, Girls	5	13	0
Norton, Miss H. A.	1	9	1
St. Bartholomew's, Gray's Inn Road, Girls' Sunday-school, by Rev. R. J. Bird	14	3	
Smith, Mrs. E., Miss. Box	12	0	0

LEGACIES.

Batterabee, late Mrs.	100	0	0
Bissell, late Mrs. P. P. (<i>one-third of Residue</i>)	164	11	8
Frost, late Sarah	642	17	6
Gwillim, late Mrs. Mary Ann	10	0	0
Holdsworth, late Mrs.	20	0	0
Jackson, late Richd., Esq.	500	0	0
Morse, late Rev. W. (<i>incl. Interest</i>): Exors., John A. Penton, Esq., and Edw. Harbin, Esq.	505	19	9
Wilson, late Mrs. F. H. G. Carus	500	0	0

FOREIGN CONTRIBUTIONS.

Canada: London	20	9	0
Jamaica: Montego Bay	9	0	0
Tasmania	19	0	0

VICTORIA NYANZA MISSION FUND.

Bevan, C. J., Esq., Bryanston Square	10	0	0
Friend	10	0	0
Sale of Work at Pavenham	27	11	6

The Secretaries thankfully acknowledge the receipt of the following parcels for the Missions:—
Niger—For Rev. T. C. John, Lokoja, from St. Mark's Mission Regiment, Islington, per Mr. A. Marriott.
Yoruba—For Rev. J. B. Wood, from Rev. Canon Battersby, Keewick.
North India—For the Amritsar Orphanage, from Mrs. Walthman, Sowerby Bridge; for the Agarparah Orphanage, from the C. M. Working Party, Maidstone; for Mrs. Drocce, from Zion Church Working Party, Dublin, per Mrs. A. C. Stephens; for Rev. H. Skelton, from Mrs. King, Northampton.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 30, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

CHURCH MISSIONARY INTELLIGENCER AND RECORD.

OCTOBER 1880

CHRIST'S ASCENSION A MOTIVE OF MISSIONARY ZEAL.

*Substance of an Address delivered at the Church Missionary Society's
Breakfast, May 4, 1880.*

BY THE REV. CANON GARBETT, M.A.

EPHESIANS i. 5—23.

THE concurrence of Ascension Day with the religious anniversaries of this week naturally gives a direction to our thoughts which they might not otherwise have taken. The central figure presented for our worship is the crowned Jesus, in His exaltation and victory over death and hell. The fact of His triumph confers its character of life and animation on our religion, enters into the substance of its doctrines, and gives its tone to the whole of our emotions. While we fix our eyes upon Him, we perceive that it is the same Jesus Christ whose birth we celebrated at Christmas, whose sufferings we commemorated at Lent, whose resurrection was the subject of our joy at Easter. Thus, the Apostles' Creed—the Creed of the undivided Church—emphatically asserts the identity of the Person throughout the whole of His work. "I believe in Jesus Christ, His only Son, our Lord," who was conceived, born, suffered, died and was buried, descended into hell, arose again, ascended, sitteth on the right hand of God, will come "to judge the quick and the dead." He is the same Jesus Christ all through. The Apostle asserts the fact in this passage. In the twentieth verse he identifies Him as the Christ whom the Father "raised from the dead." The mode in which the glory of the Lord Jesus Christ is introduced to the Ephesian converts is very remarkable. After expressing his thankfulness for their growth in grace, the Apostle adds his fervent prayer that they might receive a yet larger measure of the Holy Spirit of God. The express lesson which he wished them to imbibe into the very depths of their being consisted of three particulars, all parts of the Lord's triumphant work: The glory of their present calling; the riches of their future inheritance; and the exceeding greatness of the power with which God would work in them meanwhile. Then he introduces as alike the substance, foretaste, and pledge of them all—the figure of the crowned and thorned Jesus. It is necessary for the object I have in view to press with the utmost earnestness this identity of the Lord's indivisible person; the same in His human and divine nature; the same in His human body and human soul; from His conception in His mother's womb to the

present moment, and onward to the consummation, "the same yesterday, to-day, and for ever."

Two conclusions follow immediately. In the first place we see that what the Apostle describes was no mere vision, but had an actual local reality somehow and in some way. For as our Lord's body occupies space, so there must be a local world in which He resides, and local natural circumstances with which He is surrounded. Then, further, we see that the glory in which Christ is thus presented to us is not the glory of His Godhead—that which He had before the world began—but the glory bestowed upon Him as the God-man—the general head and representative of His redeemed.

Of this Christ, and no other, the Apostle asserts that He is throned in the heavenly places; not only above all principality and power, and might and dominion, but far above; so that there can be no comparison between the dignity of the highest archangel and the majesty of the ascended Jesus. "God hath put all things under His feet"—things which are on earth and which are in heaven. Nor does this exaltation in the least separate between Him and His people. On the contrary, it is the means of His closer and abiding union with them. "He hath given Him to be head over all things to the Church, which is His body." Then come the remarkable words, which are the climax of the whole, "the fulness of Him who filleth all in all." The wonderfulness of the words has led some to think that it is not the Church, but Christ Himself who is declared to be the fulness of God. But the grammatical construction of the sentence, and the use of the middle voice in "filleth," seems to forbid this sense. The majority of expositors believe the words to be spoken of the Church, and they are right. But what words they are! In the language of one who, for his learning and ability, deserves to be much more widely known than he is—I refer to Professor Eadie—"the Church is the *πλήρωμα*—the glorious receptacle of spiritual blessings; and as these are bestowed in no scanty measures, or shrivelled dimensions, for they fill it, and as it, so loaded and enriched, becomes fulness itself, and as that fulness is virtually connected with its origin, it is lovingly and truly named the fulness of Christ. The storehouse, filled with the finest of the wheat, is the farmer's fulness. The blessings which constitute this fulness, and warrant such a name to the Church—for they fill it to overflowing good measure, pressed down, shaken together, and running over—are those detailed in the previous verses of the chapter. All spiritual blessings; the Divine purpose realizing itself in perfect holiness, filial character, and prerogative; redemption beginning in the pardon of sin, grace exhibited richly and without reserve, harmony introduced between the Church and the universe, the sealing and earnest of the Spirit till the inheritance be fully enjoyed; the results of the Apostle's prayer, divine illumination, the knowledge of the reality and glory of future blessedness, and of the depth and vastness of that Divine power by which the new life is given and sustained, union to Jesus, as the body to the head, the source of vitality and protection—all these benefactions conferred on the Church,

and enjoyed by it, constitute it a filled Church, and, being so filled by Christ, it is emphatically called His fulness."

Here, then, let us fix our eyes on the august figure of the crowned Saviour. The predominant fact is victory; the predominant sentiment confidence. "Wonderful mystery!" exclaimed Theodoret; "He placed the Church on the same throne as Himself; for where the Head is, there is the body also." But on the general truth I must not enlarge. What especially concerns us to-day is its bearing on the work of Missions, and the interests of the great Society which has called us together. The lesson it should teach is that of the highest encouragement.

Go, labour on; your hands are weak,
Your knees are faint, your soul cast down.
Yet falter not; the prize you seek
Is near—a kingdom and a crown.

I. In the first place we are led to ask why the Lord still lingers in the heavens. Nearly two thousand years have passed since His ascension, and yet He comes not. The cry of the waiting Church goes up to Heaven, "How long, O Lord! how long?" and yet there is apparently no answer. The returning Messiah does not yet blaze in majesty on an astonished world. There are many reasons why, as it seems to us, He should hasten His return, and not tolerate a continuance of the evils of the world, which has been given to Him as His inheritance. The crimes that fill the earth with tears—the infidelity which would turn God out of His own creation, and, in the words of an unbeliever, "un-God the universe"—the daring blasphemy that shakes its defiant hand in the very face of the Holy One—call to Heaven for vengeance. Above all, the fears and anxieties of His Church, touching, as we know that they do, His divine heart, appeal for His interference, that the rebuke of His people may be taken away from off all the earth. I have often wondered at the deep mystery of martyrdom. Who among us could stand quietly by and see some dear friend suffering unto death under the hands of wicked men, and not rush forward to deliver them? Yet this is what God does. He sees His martyred servants persecuted unto death—He who has all power, and whose slightest word would blast the world into ruins—and yet He strikes not, nor stretches His red right arm to smite the enemies of His Church in the midst of their cruel work. The same mystery attaches to the reason why Christ delays His coming. To us, indeed, outward persecution is a thing of the past; but to the Missionary the shadow of the bloody hand still hangs over his pathway, and the course of his duty lies through danger and through death. Then why does the Lord still fill His throne in heaven, as if He were indifferent to the tears and struggles of His people? The Church is His body, and nothing can affect its weakest members but that it thrills to the sentient brain and touches the loving heart of her great Head in heaven. Why, then, does He delay His return, and not come to claim His own?

The answer comes back from the Word of God. It is not that He is "slack concerning His promise, as some men count slackness; but

is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He waits to complete the number of His elect, before He hastens His kingdom. He has told us that the "Gospel of the kingdom must first be preached as a witness to all nations, and then shall the end be." The present period is "the times of the Gentiles," and only when the fulness of the Gentiles has been gathered in will the period close. It is the glorious ministration of the Spirit in which He convinces the world of sin, of righteousness, and of judgment, and thus bows the hearts of men before the beauty of the Crucified. It is the very purpose and express object of the Lord's continued absence that His servants may make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Ghost.

Surely there is comfort in this truth. For here we find that our object and the Lord's object is the same—the very purpose for which the Church Missionary Society was established, and for which it is still maintained, is to carry out the expressed intention of the Lord's mind. His wish is our wish; His mind our mind; His purpose our purpose. He is the nobleman who has gone into a far country, to receive to Himself a kingdom and to return. We are the servants to whom He has entrusted the precious talent of the Gospel, not only known by the head, but enjoyed in the sweet experiences of our own souls. We know it to be the power of God unto salvation, and out of the fulness of our hearts we would spread our own joy as wide as the world. God grant that no one of us may be the idle sluggard, who wrapped up in the napkin of his own selfishness the priceless trust; but the faithful worker, to whom will be spoken the blessed words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

II. We can see, further, that the Lord's throne and power in heaven are the very means for the accomplishment of the missionary work. That session in glory unites, not separates, Christ and His people. It is for them that He inherits it. He has ascended up on high; He has received gifts for men—yea, even for the rebellious—that the Lord God might dwell among them. Think what an immense commission it is that the ascending Jesus has entrusted to His Church—immense if it be to preach the Gospel in all the world; far more immense if it be to make disciples of all nations. The work is prodigious to ourselves, and overtaxes even all our efforts; it must have appeared overwhelmingly great to the small company of disciples to whom it was originally given. But we must not look to the weakness of the instruments alone, but to the strength of the Divine Head likewise. It is because He is reigning in heaven, that we are working upon earth. The two things should never be separated to our faith;—the human weakness here, the Divine power there; the human ignorance here, there the Divine omniscience; the mortal infirmity of the dying men here, the eternal majesty of the reigning God there. It might have been thought, indeed, that for the evangelization of the world it was needful that our Lord should have remained with His people, not that He should have gone away from them; and the imagination may busy itself in conceiving the speedy

triumph over all earthly unbelief of a Christ visibly crowned, and reigning manifestly in the midst of His Church. But the counsel of God was different. It is because Christ has left us for a while, and sits at the right hand of God, that therefore we are better able to do His work below. This is expressed with singular vividness in the very characteristic words of St. Mark, "So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God; and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

In this relation we must observe particularly the greatness of the Lord's power. "All things," the Apostle says, "are put under His feet." He Himself is yet more specific. "All power is given unto Me, both in heaven and in earth; therefore go." The emphasis is on the word "all." It can include nothing less than the entire government of the world—natural, providential, spiritual. The hands that rule and direct all things, from the smallest circumstances of individual life up to the greatest catastrophes that can shake the world—from the tiniest detail of ordinary existence up to the loftiest craving of the immortal spirit—are the nail-pierced hands of the Crucified. The world of nature is His; the control and adjustment of the natural elements; the winds and waves obey Him, and not without His mysterious will, whose pathway is on the great waters, and whose footsteps are not known, occurred the wreck of the dhow in the Central African lake, and all the chain of circumstances that sprang from it. The world of science is His, and His wisdom overrules the time and order of those great discoveries which have tended to draw the ends of the earth together, and open the highways of the world to the footsteps of the Missionary. The world of Providence is His, and the apparent chances and accidents that affect the life and death of individuals, and cut short the Missionary's heroic career at the very time when it seems to our narrow ignorance that he can least be spared, are the ordered outgoings of His wisdom. In the world of human politics He sits supreme. The hearts of kings are in His hands, and He controls their counsels, from the selfishness of statesmen to the savage caprices of African tyrants. Above all, the world of spirit owns His sway. He rules over the souls of all men, and in the souls of His people; and it is the Third Person of the blessed Trinity, who proceedeth from the Father and the Son, who bows the hearts of men before the sublimity of Jesus and the grand mystery of the Cross. "All power:" no thought can measure it—no imagination reach to the whole sweep of it. "All power"—"therefore." The unspoken connexion of the words contains in it a world of strength and comfort. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea."

III. But, above all, that figure of a glorified and conquering Christ is the pledge of His eternal union with His Church. This may appear at first to be paradoxical, but consideration will show it to be true. His own words, "Lo, I am with you alway, even unto the end of the

world," contain a double difficulty. He was to be "with them" till the end of the world, and yet they were soon to be in their graves. Did the promise lapse with the lives of those particular men who were not only to die, as all men die, but were to die before the usual lot of men by the violent death of martyrdom? We readily reply, "No." The promise is continued in their successors—those who should believe in Christ through their word. But their successors in what? In the mere order and organization of the visible Church—a succession of ministry and priestly privilege? Surely no; but a succession of the truth, "teaching them all things whatsoever I have commanded you;" and in immediate connexion with this charge comes the promise, "Lo, I am with you alway." They who hold to apostolic truth, and preach those doctrines of grace which the apostles received from their Master, they and they only can claim the inheritance of the presence. But, more still, the promise was given in special connexion with the commission to make disciples of all nations; therefore, above all other men in the world, the Christian Missionary may claim its accomplishment, and be sure that he is supported by the abiding companionship of his Master. But, further, "He" was to be with them, and yet He was on the point of ascending into heaven. He was to be seen no longer till the times of the consummation, and till then the language of the saint was to be, "Whom not having seen we love." Nevertheless, the promise was to hold good. The Apostle assures the Ephesians of it. Not only would there be presence, but there would be inseparable vital union, such as exists between the living head and the living body. How shall this be? It is the more necessary to ask, because the sacramental controversy has forced us to be very precise in asserting with our Church, that our Lord's natural body is in heaven and only there, and that it is contrary to the truth that His body should be in more places than one at the same time.

How, then, is the Lord present with His Church? Is it in the omnipresence of His Deity? This is true, no doubt. He is present thus everywhere and always. But then this would be equally true if the incarnation had never taken place, and all the wondrous events of the life and death of the Son of God had never occurred. The presence of the Lord's deity is therefore true, but it is not all the truth. It would be palpably insufficient for our human wants. It is not the God only for whom our pining hearts crave, but the God in flesh, with all human associations complete upon Him. It is not the power of His Deity only that we need, but the tender human sympathies and the sweet assurance of His experience, not only of bodily suffering, but of mental and spiritual comfort. We need one who, "in that He Himself hath suffered," being tempted, is able to succour those that are tempted. I might argue, further, that our Lord's human nature does not become infinite by its conjunction with His Deity. Such an idea would destroy His humanity, and make the blessed Jesus to be a *tertium quid*, neither God nor man, but something else between the two. It would be a heresy in doctrine, and would take away all the comfort of our Lord's triumph. But such argument would be too subtle for an occasion like the present.

It is enough to affirm that we need the whole Christ, and not a part of Him, and in such an affirmation every loving believer will concur from the bottom of his heart. This is our Lord's own promise. "I"—not a part, but the entire indivisible person—"I am with you always."

The question therefore recurs, how? I reply, by the operation of God the Holy Ghost. Let us observe that we mean by Christ's presence not a local contact of His material body with the material body, but a spiritual contact of the whole entire Christ with the soul. The flesh would profit us nothing. Such a contact can only be wrought by the agency of God the Spirit, for "by one Spirit are we baptized into one body." He is the bond of our conjunction with Christ, and without Him there can be no union between Christ and us. May I venture, with all humility, to say that I sometimes think that our minds are confused by insufficient or erroneous conceptions of the relation of God the Spirit to God the Son, and of the mutual order of their offices. We are apt to allow ourselves to think that the Spirit is separate from the Son, as well as distinct from Him; or, that He stands in the place of Christ, as an alternative object of worship and trust, and almost a rival person who divides the soul's love with the perfect and righteous Jesus. But it is not so. They are not only one in the co-equality of the Godhead, but one also in the harmony of their offices. The Spirit witnesses of Christ, and is the agent of our union with Him. Shall I say He is the common life that holds the Head and the body together? We cannot possess Christ unless we possess the Spirit of God; and the more we possess of the Spirit of God the more we shall possess of Christ. What is meant, therefore, by the presence of Christ with His people is nothing less than the presence of the whole Christ, by the operation of the Holy Ghost, in and with the hearts of His people. "He that abideth in the doctrine of Christ hath both the Father and the Son." "If any man love Me, my Father will love him, and we will come unto Him and make our abode with Him."

I admit that there remains still an unexplained mystery; for if the truth be as I have stated it, Christ would have been as equally present to His people had He remained on earth, as He can be now that He has ascended into heaven. The difference between the earthly and the heavenly locality cannot affect the power of the Omnipresent Spirit of God. Then why should our Lord assure His disciples that it was expedient for them that He should go away, for if He went not away the Comforter would not come unto them? Logically it does not seem necessary, that our Lord should depart in order that the Spirit might do His blessed work. Experimentally, however, I feel that the case is different. The ascended Lord belongs to us all, and we meet together in Him as converging rays meet in a central sun. It would not have been the same, at least it would not have seemed to us the same, if He had been still on earth. We must then have associated Him with definite local places and definite personal circumstances. The instinct of our hearts would have been to go to Him where He was. The desire which has led men to visit the spots, once consecrated by His footsteps, would have acted upon us with infinitely greater intensity if He Himself had been still

on earth, hallowing one particular place with the sacredness of His personal glory. But now that He has disencumbered Himself of all earthly conditions I feel that He has come nearer to us, and that all our hearts can rest in Him when He sits on His throne in heaven, in a way we could not have done were He not seated on the right hand of the Majesty on high. He now draws all souls upward by the sweet attraction of His love; and where He is, we in heart and mind thither ascend, and with Him continually dwell.

The practical comfort which we, the firm friends and constant supporters of the Church Missionary Society, may derive from these thoughts is great beyond expression. For thus we know that He is with each one of us in the efforts we make to lengthen the cords and strengthen the stakes of missionary enterprise: thus we know that the Lord's very self is with the Committee at home to support them amid the perplexities and anxieties of their work, and to guide them in the battle they have been called to fight for the inalienable liberties of the Christian Church. Thus we know that the Lord's very personal self is with our Missionaries abroad, as through the open doors of a guiding Providence they seek to proclaim His blessed name, and to give Him the heathen for His inheritance and the utmost parts of the earth for His possession. Was He not with Livingstone when in the solitary African swamp he gave up his soul to God, and found, who shall doubt, the joy of the Lord to be his strength? Was He not with Welland when, on his dying bed, he exclaimed that he could almost lay his finger on Christ, so vivid was the faith with which he saw the Lord, so close the bond that knit the Saviour and His departing servant together? Was He not with our brethren in China when they triumphantly announced that, spite of all opposition, the work still went on? Was He not with His servants at Uganda when Mr. Felkin could write, "He who is with us is greater than they who are against us, and, come what may, I firmly believe that good will come out of this present evil"? Aye, be sure that He was there, that He is there, wherever His people carry the message of His saving love. He is there, not simply as sympathizing with their work; not simply as approving of their motives and recognizing their desire to please Him; not simply as protecting them and making all things work together for good to them that love Him: but He is there as actively one with them, and one with their labour and their cause. The work is His; the cause His; the honour His; and His will be the victory. It is He, and none but He, who speaks by them; He, and none but He, who suffers in their persons. No language is strong enough to express this identity, no heart large enough to contain all the blessedness of it. In ancient times the sufferings of the people of Israel in Egypt, and the shame of their bondage, was called "the reproach of Christ." When the risen Lord appeared to St. Paul on the road to Damascus and expostulated with him on his unbelief, His words were, "Why persecutest thou *Me*?" Surely it is the same now. It is not the Society, nor the men, nor the cause that suffer, but it is Christ Himself; the glorified Lord, in His own person unseen, indeed yet ever present. If it seems wonderful that, this being so, the mis-

sionary work should be chequered with difficulties and with apparent failures instead of being a course of unmingled victory, we should remember that it was thus with His own divine person during the period of His humiliation. Shall we dare to complain that He should condescend to suffer in His Church what He suffered in His own sacred person upon earth? But if we realize this identity, what confidence does it give us of the great final triumph of the Gospel, when we see Christ exalted and crowned as the living pledge of it! The Head has already entered into glory, and the members in the fulness of the time will enter into glory likewise. We are on the winning side. If ever thine heart fails thee, Christian, look up even into heaven, and behold thy Master at the right hand of the Father, crowned and throned, King of Kings, and Lord of Lords.

A MONTH IN THE PERSIAN GULF.

BY THE REV. J. J. BAMBRIDGE, KARACHI.



SPENT the month of December in visiting some of the principal ports in the Persian Gulf; and, as these places are as yet quite outside the pale of any modern missionary effort, a brief account of my journey may not be without interest. My chief reason for visiting the Gulf was to seek to benefit my health by taking a sea trip during the Christmas vacation of our school. The Indo-European Telegraph Department occupies several stations in the Gulf, employing a large European staff. Through the personal kindness of the Director of the Department in Karachi, I was invited to accompany the staff upon their tour of inspection in the Gulf, which is made yearly at this season, in the Government telegraph steamer. The Gulf stations have not been visited by a clergyman for many years, and the residents, on account of their isolated position, are completely cut off from all public Church privileges. The Bishop of Lahore kindly furnished me with special instructions.

On board the *Patrick Stewart* we had several officers, clerks, and others connected with the department; and these, together with the commander and officers of the ship, formed a goodly muster at daily service. The vessel stayed at every port where there is a telegraph station, and thus I was enabled to hold suitable services wherever a congregation could be gathered. I wished to make my journey as much a missionary one as possible, and therefore I took with me for sale a large number of Testaments, and portions of Holy Scripture, in Arabic, Persian, Hebrew, and Armenian. I obtained those from the Bible Society's depôt at Bombay. I am thankful to say I sold nearly all of them. May God grant His blessing upon the good seed of the Word thus cast far and wide upon many waters!

We stayed some days at Bushire. This is the principal telegraph station in the Gulf. During our visit we were the guests of the Political Resident, under whose hospitable roof we spent a happy Christmas. The services at the Residency were well attended. I baptized the Resident's two children. The various services at the large telegraph buildings at Reshire—about five miles from Bushire—were most hearty. I baptized three children here.

The apartments of the Residency being full, I shared a large tent pitched

just outside the principal entrance. This suited me exceedingly well, as I was thus easily accessible to the Natives; but I did not see nearly so much of them as I could have wished. I cannot say that they were very well disposed towards me, although I tried my utmost to win their confidence. The Persians are bigoted Shiah Mohammedans to a man, and they could not understand why I should come amongst them simply seeking their spiritual good. When I contrasted the claims and teaching of the true Kalamu-l-lah (Word of God) with their Korān, I was frequently smiled at for my trouble and credulity. This, however, mattered very little, as I sold some New Testaments; and I feel sure that God's Word written would speak for itself far better than ever I could for it. I was at Bushire during the great Mohammedan season of the "Muhurram." This fast lasts ten days, and is strictly observed by the Persians. The history connected with its institution is interesting, and it is at this season that the Mohammedans of Persia perform their great "plays," an interesting account of which has but very lately appeared from the pen of Sir Lewis Pelly, formerly Political Resident at Bushire. The time of the "Muhurram" was an unfortunate one for missionary work, and I often found the people too much engrossed in their own religious ceremonies to pay very much attention to me.

I sold at Bushire several Persian copies of Dr. Pfander's famous book, called the "*Mizan-ul-Haqq*" ("Balance of Truth"). It sets forth most clearly the errors of Islamism. It appears that one of these books came into the hands of some Mohammedan priests. It evidently created a sensation, stirring up in the minds of its readers that passion for religious discussion which seems to be innate in every true Persian. The Mohammedans wanted to entangle me in a public disputation upon the relative claims of the Christian and Mohammedan religions; but I knew well that I was not equal to such a linguistic and polemic feat against such adversaries, and, not caring to offer to them the "pearl of great price" in and through the very doubtful "setting" of an interpreter, I declined discussion. If ever I should meet them again, I hope they will not get off so easily. I told them as much as my tongue allowed me; the rest was in my heart.

I turn to a more pleasing remembrance, viz., my visits to the Armenian Christians. I saw a great deal of these people. They have a large church here, which appears to be well attended. Several English officers who fell in the Persian expedition of 1857 are buried in its precincts. The Armenians seem to form a very influential mercantile community, and most of them speak English remarkably well. Their priest seems to be an intelligent, kind-hearted man, and devoted to his work. The Armenians, in creed, profess to be ultra-Protestant, but in practice they are far from it. Both in doctrine and ritual, one observed strange inconsistencies. I tried to give them a little good advice. I must not omit to mention a most interesting interview which I had with their Archbishop. His Grace was on a tour of inspection through Persia. I could almost imagine myself in Apostolic days whilst listening to this good man's words. We spoke earnestly and long upon many subjects. His heart seemed bound up in the spiritual welfare of his little flock, and he said that he longed for the time when the Armenian Church should become more truly apostolic and useful through her union with some other Protestant body. His Grace seemed deeply interested in hearing about the work of our great missionary Church of England.

I am afraid the Armenian community is not yet so enlightened as its excellent Primate, as, when I first made my appearance amongst them, I was plainly told that I need not come to proselytize. However, when they found

I was no "sheep-stealer," but only a friendly visitor, they soon extended to me the right hand of fellowship. Having satisfied themselves that my Armenian Bibles were the "Protestant edition," they quickly relieved me of my stock. They seemed very pleased with the Bible Society's edition of the Armenian Scriptures, calling it the "Queen of Translations;" nor do I think that this was said merely as an empty Persian compliment, as they would have willingly taken more copies if I had had a supply with me. These good people ought not to be neglected; they are well disposed and very hospitable. Who can say, if their faith were purified, and their zeal directed into proper channels, that they might not form the little leaven which should ere long work mightily in the dark nations around them? I met here an Armenian boy, who was formerly in our Karàchi Mission School. Several Armenians have, at different times, been educated there.

The next place I visited was Fào. Fào is a very small station, situated upon the Turkish Arabian side of the "Shat-ul-Arab" (river of the Arabs), as the large river from the head of the Gulf to its confluence with the Tigris and Euphrates is called. I baptized two little twin children at Fào, one of whom, a few weeks after, the Good Shepherd took to Himself. I held two services here. There is only one European house in the village, which is occupied by the telegraph superintendent and his two clerks. At Henjam also—a small station near the island of Kishm—there is but one house. It would thus appear that missionaries are not the only people in the world who, in prosecution of their work, have sometimes to be separated from European society.

Both Henjam and Kishm are famous for their valuable salt caves. Henjam also contains ruins of what must have been formerly a very large Mohammedan city. It is now only a small village, almost destitute of any trace of vegetation. We visited these caves at Kishm. The sight well repaid a long walk of three miles over rocks and through mountain gorges. The interior of the caves is one mass of pure white salt. The roofs are covered with beautiful stalactites of all sizes and shapes, formed by the percolation of the water through the rocks above. The inner recesses of the large cave are quite dark, but, when illuminated with a blue light which we brought with us from the ship, the scene was almost weird-like. The whole island is of volcanic formation, and the structure of the various strata of its rocks would form a study as interesting to the geologist as the development of their mineral wealth might prove profitable to an enlightened Government.

Some distance from Fào, further up the river, is the large town of Bussora. Bussora is a truly Eastern city, and as yet seems as far removed from Western customs as it is from Western cleanliness. Upon the first evening of our arrival we literally astonished the Natives by a display of the powerful electric light of the *Patrick Stewart*. This light is very useful, as, when necessary, it enables the cabling operations to be carried on at night. The perplexed Arabs could not understand it. One of them said to me, "This is the most wonderful ship that has ever come to Bussora, as you carry with you a little sun, which can turn night into day." All this made me not so much think of the marvel or the utility of the invention, but rather to long for that time when the "Sun of Righteousness" should arise with light and life to dispel the gloom of moral night which too truly overshadows these dark places of the earth.

I thoroughly explored the immense bazaar of Bussora. It is situated about three miles from the river, with which it is connected by a narrow canal. The passenger boats are built and propelled much in the same manner

as the gondolas of Venice. I sold several Testaments here. I visited a large Mohammedan mosque, in the enclosure of which is a very high minaret. From the top of this tower the country surrounding the city looks just like one unbroken forest of date-palms. Bussora appears to be a place of some trade; two or three English firms have branches here; one of them has erected a large hydraulic cotton-press. I met an English merchant here, who came out with me from England some three years ago. He was most kind to us.

I visited the Jewish synagogue. The children seemed neither well-behaved nor well-taught. I am afraid their Rabbis are not very ambitious. Just as Mohammedan children are able to repeat from memory large portions of the Korān in the original Arabic, so also these Jewish boys seemed well acquainted with the letter of the Hebrew Bible; but I do not think that one of them had the faintest idea of the meaning of what he recited. It may have been that they were more intent upon getting "bakhshish" than repeating lessons. The Jews, on the whole, seemed glad to see me, and were eager to secure portions of the Hebrew Scriptures, some of them coming a distance of six miles to the ship to procure them; but, true to their Jewish nature, they wanted to get them for almost nothing. I could not get on very well with these people, as they spoke only Arabic and Hebrew. I observed that, in the bazaar, most of the Jews wrote their accounts in the Hebrew language, but with Arabic letters; and I was told that the system answers very well. At Bushire I had given to me a manuscript copy of the Hebrew Pentateuch, written in Arabic letters, with an interlineary Persian translation. It bears no date, is a purely Native manuscript, and, notwithstanding its *lacunæ*, the text is perfect. I have not as yet had opportunity to compare carefully either its transliteration or translation. Bussora is a fine city, and for a missionary qualified and tenacious enough to occupy such a post of honour and danger, I imagine that a more diversified field of labour could not be met with in the whole world.

About three miles from Bussora—up the river—is the house formerly used as the English Consulate; but, on account of the inroads of the river, now vacated for quarters nearer the town. The courtyard contains an interesting though sad record. To one of its walls is affixed a large marble tablet, containing an inscription, both in English and Arabic. This monument was erected to the memory of the unfortunate officers and sailors who were drowned near this spot in 1842, by the foundering of the two vessels, the *Tigris* and *Euphrates*, which had been sent out by the English Government to explore these rivers. The terrible "nor'-westers" of these parts are too well known to need any description. We experienced one upon our return journey, and, whilst it lasted, the rolling and pitching of our vessel was fearful. One would have thought that a suitable and safe place would have been found in the new consulate for this interesting memorial of British devotion, and that it would not have been left to be surrounded by dirt and rubbish, and probably some day to be destroyed by ignorant and fanatical Arabs.

About sixty miles from this place is a village called Korneb. Many of the people of Bussora told me that this was the original site of the Garden of Eden. I did not care to dispute the fact with them. The director and myself steamed up the river with the tide in the little steam-launch belonging to the *Patrick Stewart*, just to see what the place was like. I can scarcely imagine any spot more *unlike* what the Garden of Eden must have been. There is no trace of a garden now, but only a miserable little village,

full of dirty, half-naked people; and, upon arrival, such a foul stench assailed us as to make it very doubtful whether we should land or not. As a matter of respect, we visited the Consul, a very fair specimen of a Turk; but from his crude ideas regarding commerce, and the dirty appearance of his house and station, I should imagine his knowledge of political economy and sanitation to be equally defective. The oppression that the Turkish Government exercises upon the cultivators of the soil is fearful, and is a sure barrier to anything like national progress. We were not allowed to proceed either up the Tigris or Euphrates, and perhaps it was well for us that we were not, as, a few days after, some of the telegraph staff, while out shooting in a native boat, not very far from Fào, were attacked by pirates, and robbed of all their property. Having gone through the usual routine of Persian compliments with the Consul,—minus the pipe!—we visited the town, under the mighty protecting shadow of two of the most shabbily-accounted soldiers I ever wish to see. The natives turned out *en masse* to stare, and the dogs to bark at us. We did not extend our visit beyond the bounds of courtesy, and were thankful once again to breathe the fresh air of the beautiful Shat-ul-Arab. The river is magnificent, but the scenery upon its banks not very diversified—the river being lined with long plantations of date-trees on both sides. The revenue from the date trade is immense, but I was informed, upon good authority, that no less than one-fifth of the value of the whole produce is literally extorted from the producers by the officers of this so-called Government. The people complain bitterly, and cultivate barely enough land for their own personal and pressing wants. The grain brought down to Karàchi, for the Indian markets, comes from districts considerably higher up the river. The soil is marvellously fertile. I saw twigs, which had been placed in the ground simply as props to creepers, striking root, and growing up into shrubs and small trees. When one thinks what this country was in past days, and what it is now, the contrast is lamentable. The iron heel of Turkish misrule in these parts is a positive injustice to the world at large, inasmuch as it practically shuts up countries which, with proper cultivation, might again become the granary of the world. As with the country, so with the people. Moral darkness reigns—a darkness such as only the page of revelation can describe, and the light of revelation dispel.

Upon my return journey, I visited several towns on the Arabian side of the Gulf. In appearance they reminded me very much of the Red Sea ports on the opposite side of the country. The pearl fisheries at Bahrein and Laigab are interesting. Muscat seems to be the chief port; but, as I was not in the mail steamer, I had only time enough just to run on shore and take a rapid survey of this wonderful natural fortress. I had no time to explore the place; I therefore asked a merchant to allow me to go up on the top of his high house, where I obtained a capital bird's-eye view of the city and its surroundings. The rocks and harbour are very imposing, and the Sultan's palace and forts make some pretension to Oriental architecture. The inhabitants of Muscat are a fierce-looking lot. Every man carries some kind of weapon. It sometimes happens that the wild tribes come into Muscat from the interior, and plunder parts of the city. It rather startles one, when walking quietly through the bazaar, to hear the report of a gun within a dozen yards of one's ear! I was very much struck at seeing so many Hindus in Muscat. There are very few at Bushire, and I did not see one at Bussora. The Political Resident of Muscat was a passenger in our steamer to Karàchi. His accounts of Muscat would only further confirm the well-known fact that Mo'hammedanism, even where it flourishes without

opposition, is totally incapable either to moralize or elevate its adherents. I am afraid a missionary's life would not be worth much in Muscat.


I visited other places besides those I have mentioned; but there would be much sameness in their description. I came back to Karàchi, feeling that if, as yet, the Gospel has made little progress amongst the masses of India, what is the spiritual condition of these places in Persia and Arabia? The faint glimmering of light emanating from the Armenian Church only seems to make the surrounding darkness more perceptible. Missionary enterprise can never stay its beneficent hand whilst Persia and Arabia, the strongholds of Mohammedanism, remain unevangelized. Let, then, these three practical thoughts be fixed in our minds, and, so far as I can gather, they represent the three present and pressing needs of the places I have attempted to describe. First of all, a missionary is wanted for Bushire and Bussora for work amongst the Mohammedans. Secondly, some suitable effort should be made to win over the Armenian Church to a purer form of worship. And, lastly, some provision should be made to minister to the spiritual wants of the many English residents and English sailors, whose lot is cast too truly in *partibus infidelium*. India, China, and Africa are each receiving their share of missionary effort from the Church of Christ; but, let us remember, "To the regions beyond" was ever the apostolic maxim and method. Have, then, these ancient and interesting countries no claim upon us? Truly in them "there is yet much land to be possessed," much land to be broken up by the Gospel plough, and to be sown with the good seed of eternal life, before a harvest of precious souls can be gathered into the great garner of the Lord of the harvest. "The harvest truly is plenteous, but the labourers are"—none! "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

AN AFRICAN PARISH.

Report of the Breadfruit Station, Lagos, from Jan. 1877 to Oct. 1879.

BY ARCHDEACON HENRY JOHNSON,

Native Minister in charge.

 IN January 7, 1877, I arrived at Lagos, but circumstances prevented my entering upon the active duties of the station until towards the close of February. From that time till the 12th October last I was in charge, interrupted only by a four months' visit to the Niger Mission, in company with the Right Rev. Bishop Crowther. With fear and trembling I undertook the duties of a department of work to which I had altogether been unused. In the year 1857 I began to labour under the Society in the capacity of a teacher, at the Sierra Leone Grammar School. From that date till the end of 1876, speaking broadly, my work may be said to have been *educational* and *translational*. I would not disguise it that I entered upon my new work with many anxious misgivings;

but the Lord enabled me to triumph over obstacles which, at first sight, seemed wholly insurmountable.

The addition of the charge of the Grammar School to my parochial duties, in consequence of the much-lamented death of Rev. T. B. Macaulay, increased my responsibilities very materially. There was a greater demand made on my physical energies; but, happily, having enjoyed special immunities from severe illnesses, such as those under which many have succumbed during the last few years, I was able to hold on until the time that my relief came.

I am happy to report that progress was visible in every department of the work. The congregation never fell back, but, on the contrary, a steady advance forward was made by the members in many things.

The number of admissions to the visible Church by baptism was large. The total number of infant baptisms amounted to 94, and of adult baptisms to 121, making in all 215. Among those included in the latter were school-children, who had grown up to almost years of discretion without having received the holy rite—sometimes through the fault of their parents, and at other times owing to their having lived from their infancy with their heathen and Mohammedan relatives, before coming under Christian guardianship.

Infant baptism was administered once a month; but adult baptism once or twice a year. These times were always solemn, interesting, and deeply impressive. Men and women then came forward—some of them very late in the evening of life, being apparently but a few days removed from the grave, their hair hoar with age—to enter into covenant with God. Generally the majority had formerly been blind idolators, and had spent all their living upon false gods, until it pleased the Lord to touch their hearts, and incline them to listen to the friends who urged them to come to the house of God. It used to be very touching to see the joy which lighted up their countenances, and the hearty congratulations that were poured upon them by their friends after receiving baptism. The day after the ceremony, those who could afford it would make a feast, and invite young and old to partake of it and rejoice with them. On the 12th of October, 1879, I baptized no less than 58 persons (including three infants) in the presence of a large congregation of nearly 900. It was the largest baptismal service that I ever held at one given time. On his arrival here in January, 1879, the Bishop of Sierra Leone confirmed those adults who had been baptized in 1877 and 1878.

The Church being composed of English and Yoruba-speaking members, we had, accordingly, two classes of candidates for the Holy Communion:—one, held on Wednesday afternoons, conducted by myself, when instruction was given in English, and the other, on Thursday afternoons, in Yoruba, conducted by the curate. The class of candidates for holy baptism met on Saturday afternoons, and was conducted by our senior schoolmaster, who taught the Church catechism in the Yoruba lan-

guage. But as the time for baptism drew nigh, the catechumens having so thoroughly mastered the contents of the catechism as to be able to repeat them *memoriter*, either the curate or myself would then take them in hand, and they were specially prepared so as to enable them to come with intelligence to that holy ordinance.

The other classes in the week were:—(1) The Yoruba communicants' Bible-class for young men, held on Wednesday evenings; (2) the English-speaking communicants' Bible-class, held on Thursday evenings; (3) the general Yoruba communicants' class, on Friday afternoons at half-past four o'clock.

The Thursday class was composed chiefly of such as hailed from Sierra Leone, where the vernacular language used is English. This class was taken by myself. We pursued special courses, and opportunities were given to ask questions. In 1877 we went through the Parables of our Lord and the Book of Daniel. In 1878 we took up the Epistles to the Philippians and Galatians (with the aid of Dr. Lightfoot's Commentaries); and this year the Epistles or Gospels for the Sundays in the ecclesiastical year, and the Epistles to the Seven Churches of Asia Minor.

After going carefully through the Epistle to Philippians, I drew up a set of questions and had them printed and circulated among the members of the class, consisting of men and women in nearly equal proportions; and the result was most gratifying. The best paper was that of a young man who had been some time in the Training Institution, and is now an active and diligent master in the Ebute Ero School; and the second best was that of a young and excellent married lady, than whom none was more regular or attentive during the whole course—notwithstanding she had to come from a great distance—and who had received her final training in the Female Institution under Mrs. Mann. To both of these, and a few others, books were given as prizes to encourage them to become diligent students of the Word of God. No effort was spared to induce all to search the Scriptures, and have a thorough grasp of both the facts and doctrines contained in them.

The attendance at Holy Communion was well kept up. The Yoruba portion communicated on the morning of the

first Sunday, and the English-speaking portion in the evening of the third Sunday, in the month. Throughout the year 1877 the average number of attendants at the morning Communion was 180. Comparing that number with the names on the books, after making ample allowances for the sick and absent from the settlement, I perceived that still large numbers kept away without any good reasons. In order to find out these, I had recourse to the issuing of tickets which were distributed on the Friday preceding the Communion Sunday; and they were required when the members knelt round the holy table. This plan succeeded most admirably. By means of a book kept for that purpose I was able to find out all those who had absented themselves, and to pull them up if necessary. The careless ones were roused. As no one liked to be called upon month by month for a reason for his absence, especially when he knew that the reason was not sufficient, every one tried to do his Christian duty. I am sorry there was any need at all for this device, but a good deal of allowance must be made for many of those with whom we have had to deal. From August, 1878, when I began the practice, to August, 1879, when I discontinued it—my object having been gained—we had, on an average, 250 at the morning Communion—a vast improvement on previous attendance.

On the first Sunday in the year and on Easter Sunday, the two portions of the communicants were blended into one. Last Easter we had no less than 343 present out of a total of 410—pretty nearly the half of the whole congregation. On Christmas Day, 1878, having previously given notice that those who would might join me in the celebration of the Holy Communion at 8 a.m., as many as 203 members availed themselves of the opportunity, and communicated on that sacred occasion. Times like these were truly times of refreshing, and they were much enjoyed.

During the period of my charge I observed a gradual development of the *spirit of liberality* among the people. This was noticeable year by year. Circumstances frequently occurred to test the character of it, but it stood the test, and gave just grounds for concluding that it had thoroughly taken root. As illustrative of this, many examples might

be adduced, some of which involve part of the history of the Church. For instance: there was that destructive fire which took place on the 30th January, 1877, an account of which was given at the time. It occurred just three weeks after my arrival. It was a memorable fire, even in this conflagration-loving island. There was scarcely a family that was not in some way or other drawn to share in that calamity; and, considering the extensiveness of the destruction wrought, and the intense misery which was the result, not the Breadfruit only, but all Lagos felt it was a heavy judgment from God on account of our sins as a people. At its commencement the fire destroyed a house of God (the Ebute Ero Church). During its progress it consumed many mosques and fetish houses, ruined much property, and only ceased with the destruction of another house of God, viz., the old grass-thatched Breadfruit Church. One seems to hear until this hour the discordant and jarring shrieks of helpless women and children, and to see the wild march of that devouring element as it made its way across one-third of the town. Our church was the last building burnt to the ground, and, being consumed, the fire at once ceased its ravages. I am obliged to recall this dark and painful circumstance, in order to bring into strong relief the point which I wish to illustrate, viz., the spirit of liberality in the Breadfruit members, as far as it relates to the habit of giving for God's cause. There had been a fire in December, 1876, when some of our Church members lost their property. They were only trying to look up again when the fire of January, 1877, threw them completely back; but, notwithstanding this and other opposing difficulties, the class pence for the year came to near 75*l.*; the Sunday collections after services to over 80*l.*; the offertory at Holy Communion to over 21*l.*; pew-rents to about 60*l.*; leaders' class-pence to 30*l.*; and the sum of 183*l.* 7*s.* 6*d.* was raised towards the aid of the Lagos Native Pastorate Auxiliary Association—not to speak of the various sums given in behalf of the new church which was building. But this is by no means all. There was a special meeting called together, after the fire, to deliberate upon what ought to be done. After a discussion, it was unanimously agreed to effect a

loan of about 300*l*. A sub-committee of three was appointed to negotiate it. As soon as the members found that it could not be done without incurring a heavy rate of interest upon the principal that might be advanced, the three very coolly put their heads together, and their hands into their pockets, and gave the money without charging a penny in addition by way of interest, leaving it with the Church to pay back the loan at her own convenience. In the progress of the work the money was gone through, and yet the church was not completed. Another meeting was called and the matter was laid before it. All agreed that it was necessary to borrow a hundred pounds more, and a sub-committee was again appointed to carry out the resolution. The gentlemen soon returned with the required sum, and again without an additional charge. But more than that: a few of them asked that their own portion might be considered as a donation. These large sums were subscribed, every penny of them, by *bonâ fide* members of the Church—no strangers were asked for any help whatever.

The history of the work contains further cheering incidents. It was resolved to build a substantial brick wall round the church, so as to do away for ever with the bamboo fence which it was to replace, and which was a source of continual expense. A tea-meeting was announced, and every one did his best to make it a success. It was successful, for we realized in all over 37*l*. by the effort; and that, with a sum of 20*l*. granted by the Finance Committee, put us in possession of a handsome capital with which to commence the buying of bricks and lime. But the expenses on the church not having been covered by the 400*l*. loaned to us, we were obliged to encroach upon the bag of 57*l*., so that, or ever the wall was two-thirds finished, there was no more money. During my absence in the Niger an appeal was once more made, which resulted in the inflowing of 34*l*.; and with this additional help the wall was completed, and the church, with its surroundings, was much enhanced in beauty. I am very pleased to report that every farthing of the loan has been returned to the generous creditors with the Church's thanks. It does show, I think, that the Church possesses a mar-

vellous power of recuperation when such a comparatively large loan could be extinguished in less than three years, while all other demands were being satisfied for the efficient carrying on of the work of the station.

Once a sealed envelope was put into my hands, and, on opening, I found within five sovereigns, and a slip of paper with the text, Psalm lvi. 12, written on: "Thou hast caused men to ride over our heads; we went through fire and through water; and Thou broughtest us out into a wealthy place." To this day I cannot say who the anonymous giver was.

Several smaller sums have come to me with suitable phrases, such as "For mercies received;" "For deliverance wrought;" "For God's blessing on my work." I justly valued these gifts because they were the spontaneous offerings of hearts filled with gratitude to God. The amount in every case was what the donor felt disposed to give, in proportion to his or her ability, and the estimate formed of the blessings received.

A service was held in the morning of every New Year's Day, when plates were put at each door of the church to receive the thankofferings of such as felt disposed to give something to God for having spared him to see another year. During my charge each year showed a decided advance on its predecessor on this point; for whereas in 1877 the sum then realized was 7*l*. 2*s*. 10*d*., in 1878 it was 17*l*. 10*s*., and in 1879 30*l*. 14*s*. 2*d*. The summary of receipts from all sources during the three years is as follows:—

In 1877	£537	1	2
" 1878	616	18	11½
" 1879 (9 mos.).	687	19	8½
	<hr/>		
	£1841	19	10
If to this be added sums raised—			
For New Church	£1028	3	5½
" Old " " "	491	0	0
" Tolo School-Church	50	0	0
	<hr/>		
We have a grand total of	£3411	3	3½

My heart has often gone up in thanksgiving to Almighty God for the rich development of this particular virtue of Christian liberality among the members of the Breadfruit Church.

The New Church.—By a remarkable coincidence, work was resumed in the new, the very same day that the fire broke out which consumed the old, church. The history of the new church is truly a chequered one. Begun about ten years ago, it has struggled to assume a proper shape under no less than six ministers in charge of the station. Owing to a gradual and extended depression in trade, and other causes, funds flowed in more slowly than was at first anticipated, and it became absolutely necessary, in consequence, to depart somewhat materially from the plan originally sketched out for the church. The idea of having a clerestory, &c., had to be abandoned, and a simpler construction contented with. One great advantage resulting from the fire of 1877 was the kindling of a renewed interest. A fresh impetus was given to the work. Hearts were melted, and very many, out of sympathy, put their hands freely into their pockets, and gave willingly towards enabling us to complete the church.* Some of my valued friends in England and in Jerusalem responded most kindly and liberally to my appeal. Their letters were quite a treasure, and were not a little encouraging. Sierra Leone, Cape Coast, and Bonny, were not behind in expressing their sympathy with the Church's distress; they likewise sent substantial help.

Day and Sabbath Schools.—The day-school flourished, notwithstanding serious havoc made by the small-pox, and the insignificant but terrible insect called the jigger, or chigoe—a well-known West Indian scourge. Since the year 1878 we have suffered more from this pestilential insect than from even the small-pox. It finds its way into your toes, and digs and deposits there a number of eggs, which, if allowed to be hatched, would break out in other parts of the foot, and torment with indescribable pain. Many children and even grown-up people have had their toes cut off and their feet otherwise disfigured by these terrible insects. Sometimes more than twenty children would be absent from school from this sole cause. Notwithstanding, our numbers kept up well. The total number

that came under training since the beginning of 1877 was 422. During the same period about 150 were removed from school. Two of them became teachers in connexion with the school, three were sent by their friends to the Wesleyan High School for girls, and four to the High School for boys, whilst fourteen joined the Society's Grammar School. The majority of the remainder were sent to learn useful trades. Owing to a rapid and steady increase, we applied to the School Board, and obtained the assistance of a third master, so that in October last the teaching staff consisted of three masters, one infant-school mistress, and one sewing mistress. The School Board was responsible for the payment of one master; the rest were paid from the school-fees and the yearly contributions of the Church members. March, 1877, was the date when the C.M.S. ceased to pay the Elementary School teachers in Lagos. Since that time each parish has had to look after its own school. Small parishes, that are unable to make a full provision for their masters, are assisted by the Board. Till it was found necessary to employ a third master, the Breadfruit parish always supplied its own wants, and kept its schools under efficient management, out of its own resources.

Instruction was imparted both in English and the Yoruba vernacular. In a place like Lagos, it would be highly impolitic to give exclusive attention to only one of the above languages. Children were first taught to read and write the language which they daily made use of, and as they advanced they were taught to read and write English. The teachers often found it expedient to explain English through the medium of the Native language. A more hard-working set among those of their class does not exist in the settlement than the Breadfruit school teachers. Besides the strict attention given to the children, both in school and out of it, they assisted much also in evangelistic work. Every Monday morning they met with me for prayer, and in that meeting they related their doings cut of school hours in the previous week, the numbers of visits paid to heathens and Mohammedans, and the nature of the conversation held with them. These meetings were not without some immediate benefit. I trust that their ultimate prac-

* This new church was opened in July last.—ED.

tical results will be substantial and useful.

The Sunday-school work was a very interesting and encouraging one. Very many persons embraced the opportunities afforded them of receiving instruction in reading the Word of God. We secured without difficulty a band of willing workers, who acted as teachers. The roll of scholars embraced not the young only, or so much as the grown-up people. We had as many as 475 attending school in one afternoon, but the average attendance was 360. It was not easy to secure a good attendance in the morning, and therefore our whole efforts were thrown into the afternoon school. I had rather have one good school in the day than two badly-attended ones.

The school would have been a complete study to any one coming to it from England or America, having some acquaintance with Sunday-schools as carried on in those places. I give a bird's-eye view. You see before you young and old. Here there is a class of small boys, who also attend the day-school, and there you have a class of girls of the same age and calling. In one room there is a mighty class of infants. Yonder you find a very large and intelligent class of young men, under an able gentleman who had formerly received his training in the Fourah Bay College. The teacher is explaining difficulties, or is meeting objections advanced by some of his shrewd and inquisitive scholars. He holds up their attention to himself until the hour passes away without being observed or felt by the teacher or the taught. Elsewhere you see old men or old women reading the Bible in Yoruba, and so on in a descending scale until you come to a class which used to possess a great charm and attraction for me—a class consisting of old women whom it was impossible to teach to read. More of these anon. It was cheering to see with what diligence many would try to learn their letters, and words of two, three, and more syllables. These had had no early advantages, and therefore they attended the Sabbath-school, and persevered in their efforts until they could read the Word of God for themselves in their own tongue. So it was at Sierra Leone with those whom the accursed slave-trade had expatriated

from their original homes and landed, in God's providence, in that free settlement. They were never satisfied, many of them, only to hear the Word read to them by others; and therefore they took advantage of night and Sabbath schools to improve themselves, until they were able to read for themselves without difficulty.

Once a year the Breadfruit Sabbath-school was examined upon the particular course pursued during a whole twelve-month. The answers usually given were accurate and very gratifying. It was something marvellous to hear them make quotations. They did so with wonderful facility, and their aptitude in applying them was equally admirable. The class of old women mentioned above knew a great deal of Scripture texts, and could repeat them one after the other, and sometimes whole chapters; whereas, at the same time, they could scarcely distinguish A from B on a script card. They were fond of the 23rd Psalm. They would go through it in a sing-song tone, like the Mohammedan chanting the Suras of the Koran; but there the likeness ends, for, whilst the latter performs his exercises (I refer to an ordinary Lagos Mohammedan) in a language "not understood" by himself, and therefore does not enjoy his reading, our old women, on the contrary, could repeat the Psalm with the spirit and with the understanding also, being in their own Native language; and, whilst swaying themselves from side to side, would show by their radiant countenances that they understood and were enjoying that beautiful portion of God's Word. I often felt that, if the Sabbath-school did good to none else, it was a blessed channel of good to the poor illiterate members of the Breadfruit Church. What Psalm is more precious than the 23rd—so full of quiet confidence? "The Lord is my Shepherd, I shall not want," &c. Christians not a few have repeated its precious verses again and again on their dying bed, and found comfort in doing so; and I used to feel that our dear old people, although they might not be able to read, like the young ones who had been taught from their childhood to do so, yet will have some precious portions of the Word of God in their heart upon which to rest their minds whilst quietly awaiting the Master's call.

Lay Help.—It was not alone in the Sunday-school that laymen rendered willing and efficient service, but I was privileged to make use of their help in various other ways, and always to the advantage of the parish and the general benefit of the work. About fourteen gentlemen acted as Church "leaders" or elders, each one having a certain number of male and female members of the congregation—communicants as well as non-communicants—under his special care, who met with them once a week for reading the Word of God and for prayer. When called upon, each "leader" was supposed to be able to give an accurate information in regard to the character of any of his members. The fourteen gentlemen, including the churchwardens, composed the Parochial Committee. Once a month a meeting was held, presided over by myself, when we talked over matters pertaining to the welfare of the Church.

Extension of the Work.—Some years ago the then Governor of Lagos, Sir John H. Glover, gave certain lands to the parishes of Christ Church, Breadfruit, and Aroloya, to be built upon and used as primary schools for the children of the districts in which such schools were situated respectively. Instruction was to be given free, in order to encourage parents to send their children. The districts were for the most part heathen and Mohammedan. Faji and Aroloya took advantage of the Governor's offer, and erected each a modest school-house. From one cause or another, not easy for me to explain, Breadfruit could not make use of the land in their district until about a year ago. In fact, having on hand the new church for which there was so much difficulty in obtaining funds, we should not have thought of engaging in another building operation until the one we had on hand was brought to a satisfactory completion; but, encouraged by liberal grants from the Church Committee and School Board, each of which gave 100*l.*, a committee was soon formed, and arrangements made for putting up a school-church at the cost of 250*l.* Materials were quietly got together, and in three months from the time that the foundation stone was laid, a neat and substantial edifice was erected, which is now doing good service.

One of the two objects had in view

was the drawing into it the heathens and Mohammedans who populate the district. Great was the joy manifested, both at the time of laying the foundation stone, and at the time of opening the chapel. Not Christians alone, but heathens and Mohammedans also, were present in numbers to witness the proceedings; and being done for the most part in the Native vernacular, they were able to follow, and much interest was shown in all that took place. Services are held in the building on every Lord's Day. I much regret that I cannot express myself with unmixed satisfaction in regard to the attendance there of those for whose special benefit the chapel was built. Occasionally Mohammedans would stand outside at the windows to listen to sermons; but they would not venture in, on account of their superiors. Even among these ignorant followers of Mohammed, bigotry is carried to an extreme length—even to persecution. So long as they are carried on in comparative secrecy, conversations on religious subjects could be held freely and to any extent. It is only when other Mohammedans are present that any one of the same faith would consider himself compromised by holding intercourse with an "unbeliever."

When Bishop Cheetham was here in February last, at my request he licensed three gentlemen, besides the resident teacher, to give addresses in the chapel, according to arrangements that should be made by the minister of the Breadfruit. Those chosen were noted for the consistency of their character, their thorough knowledge of the Bible, and their peculiar aptitude to address such as assemble from time to time at Tolo Chapel. The experiment has hitherto been successful. Frequently I have gone over and conducted the service myself. The average attendance is from sixty to seventy, inclusive of children.

The Mohammedans outnumber the heathens in the district. On my arrival here, being desirous of giving to the schoolmasters all the help in my power, on being asked, I offered to direct the Arabic studies of four of them who came to me; and we read together the small Grammar of Sheikh Faris Es Shidiach, and the greater part of Dr. Forbes's Arabic Reader. The

Mohammedans respect any one that has some acquaintance with Arabic, however he may be ignorant, like themselves, of the meaning of the words read.

Providential Visitations.—The Breadfruit Church was called upon to endure trials of various kinds, and they fell upon her thick and fast. During nearly the whole period of my superintendence, one calamity after another seriously affected the members. At the opening of the year 1877 the fire broke out, which has already been noted. Throughout that year a series of conflagrations took place, which brought many to reduced circumstances. It was altogether a *fiery* year. 1878 was remarkable chiefly for the "pestilence that walked in darkness, and the destruction that wasted at noonday." The deaths that took place were of an all-embracing and comprehensive character. The small-pox and other sicknesses raged most violently. A governor died of fever: the small-pox deprived us of a most respectable Native clergyman: heads of mercantile houses died one after the other with astonishing rapidity, and hundreds of the common people fell beneath the sharp sickle of the dreaded monster—death.

Owing to its large population the Breadfruit suffered more, in comparison, than any other parish. In reckoning up the number of deaths which took place in our own circle during the period of my charge, I found that our loss was full sixty-eight as against twenty-eight during the same period of my predecessor's charge. I cannot help mentioning something in respect of two of them.

The death of a young woman—Miss Sarian Johnson (an adopted daughter of my friend, Rev. J. Johnson)—who was carried off by the small-pox ten days after the late Mr. Macaulay, was specially noticeable. No one was better prepared to die. Hers was not a sick-bed preparation. She was a young woman of a decided Christian character, and her last words betrayed such a thorough and well-founded faith, as tended to give us all exceeding much comfort. "The list is changed," she said; "I am no more for the Church below, but for the Church above." So saying, she died in a few minutes. Sweet words! which showed plainly

that her connexion with the Church on earth had not been of a loose and undefined character, but was real and substantial—that her profession was not a hypocritical one, but was genuine and true. She slept in peace in the arms of Jesus!

Another member for full seven months was confined to his bed, and was tormented by a disease, the diagnosis of which it was impossible for any one to ascertain. But throughout he was calm, and with becoming submission only sought to fulfil the Lord's will. He died on a Sunday. Early in the morning of that day he called to his wife, and assured her that the ship was ready, and that the Master had come for him. A few minutes after he conducted, as he was wont to do, the family prayer. He then called to him, one by one, his family of four children, and, after giving to each what may be regarded as his last dying charge, in a true patriarchal manner "he gathered up his feet into the bed, and yielded up the ghost."

Deaths like these were by no means infrequent, and they filled us with encouragement and hope in the midst of a great deal that had a very discouraging effect.

I come now to say a few words about the spiritual condition of the Church generally. I regret that I cannot speak in jubilant strains, for, although there was much to gladden the heart, there was much also to disappoint. Often and often I had to utter a despairing cry—"Oh for a higher standard of Christian morality and holiness!" While in all outward and material things I could report a decided progress, in spiritual matters there was much backwardness, and not enough of true inward vitality, on the part of many. I desire to express myself cautiously, as every one should who is estimating the spiritual condition of others. I do not forget what is written, that when Elijah thought he alone remained a true worshipper of the Lord in Israel, he was shown to have been in gross error, the Lord assuring him that he was one of 7000, whose knees had not bowed to Baal, and whose mouths had not kissed that vain idol. Yet we can always speak with a close approximation to the truth, and without fear of being wide of the mark, if we follow the

broad test and principle laid down by the Lord Jesus Christ:—"By their fruits ye shall know them."

There are many concerning whom we have abundant reason to rejoice for the consistency of their lives. And even in regard to those who have given us cause for dissatisfaction, and who have often made us weep, we can hopefully say that there are reasons to believe that things will alter for the better. The "easily besetting sin" of many of our professing Christians is adultery. We scarcely ever had occasion to put members out of communion for another crime. The voice of conscience and of an enlightened public opinion is rather feeble; and as polygamy is the bane of the life of the heathens and Mohammedans, our neighbours, who habitually practise it, it is no wonder that moral restraints are so often broken through by the weak among us. Young men have been known to sit together and converse for hours with each other on the propriety of adopting the practice of polygamy, alleging that no precept could be pointed out in any part of the Bible forbidding a man to marry as many wives as he can.

I have sometimes thought, in my quiet moments, that questions of this kind will be hotly discussed by-and-by. The institution of polygamy *may* become a "burning question" of the day in the near future in the Church. Educated young men, with but little grace in their hearts, will strive to reconcile the provisions of the Gospel with the actual conditions of human society as existing around them, and with plausible arguments will seek to draw after them those whose views are as carnal as their own. It is well to begin to prepare against this possible contingency. I must remark that, as far as my observation goes, I notice that the thoughts and opinions of our young men are gradually becoming speculative. A more intelligent congregation than that which assembles on Sunday evenings in the Breadfruit church does not exist anywhere in this Yoruba Mission. It is composed largely of those who had come from Sierra Leone, where they had received a liberal education; and they are striving to be on the same par with other intelligent communities in this progressive age. It is not *any kind* of teaching that would satisfy such minds.

They think for themselves, and therefore it would be well to have their thoughts moulded, as far as may be possible, in the right direction. Infidel literature, thank God, has not yet made its appearance among them (and I trust never will) to distil its deleterious poison into their minds: but, as I have remarked, their minds are getting speculative and, as time advances, will expand and grow; and unless their teachers are well-informed as well as godly, it will be difficult, if not impossible, to arrest the tide of scepticism, ungodly living, and practical infidelity, which will sweep away the restraints which now hold back some. I feel very strongly on this point, and therefore I trust I may be excused if I venture humbly to suggest, by way of an antidote, that a higher degree of education be given to our young men in the Training Institution, who are to become the future ministers and teachers in this Mission.

There are several other points of interest upon which I might touch, but I think it much better to close this brief and imperfect sketch thus far. I am thankful for the connexion which it has pleased the Lord to grant me to have with the work. I am deeply sensible of my own shortcomings, but I trust I may be allowed to say, with true modesty and conscientiousness, that I have tried to do my best. After weighing the encouragements and the drawbacks connected with the work, I candidly admit that the balance is in favour of the former. Even the darkest spots have a hopeful silver border, and in considering the work as a whole, I am bound to thank God and take courage.

On the 12th October I closed my official connexion with the parish, and bade farewell to the congregation at Breadfruit. It was a solemn occasion, and one that will not be easily forgotten by me. In the course of the week following, an address was presented to me by a deputation from the parishioners, accompanied with a purse containing forty sovereigns.

May the Lord soon enable the Committee to provide for the Church a permanent pastor; and may He cause His grace to abound to each individual member of the Breadfruit, and to every one connected with the Yoruba Mission, for ever and ever! This is and will always be my earnest prayer.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XX.

THE INFANT SCHOOL.

THIS valuable institution was established in 1849. From its commencement it was in Mrs. Leupolt's charge; when Mrs. Leupolt was in England, then Mrs. Hubbard efficiently superintended it.

The Rev. Mr. P—— was kind enough to let me have two girls from his valuable institution at Cawnpore; with them I commenced the school. At the commencement I had to teach the school entirely myself, but the girls soon became acquainted with the routine of the school and its system.

It is conducted partly in Hindustani and partly in English. Previous to commencing it I prepared a number of lessons, and also had several hymns translated. We sent a girl to England with Mrs. S—— to be trained for the school in the Home and Colonial School; but when she arrived in England, the Ladies' Society considered it their duty to decline doing so. In this emergency our kind and active friend, Mrs. Ed. Hoare, came to our aid, and the ladies of Ramsgate conferred the favour upon us of having the girl educated at their expense.

This school was carried on quietly and efficiently, the number of pupils increased, several grown-up girls attended, and Native Christians, who had left Sigra, sent their children hundreds of miles that they might attend it. The school is divided into two departments—the juvenile and the infant school.

The progress has been good in both. The hymns and lessons which the children learn they repeat to their parents, and thereby interest them in their lessons. In the evening they are in the habit of meeting together in front of each other's houses to sing their songs and hymns. Lately Th——, catechist, remarked, "The infant school is a great blessing to the village, for it renders the children united and happy; consequently there is no quarrelling among the parents; for quarrels frequently originate with the children."

The children know a good deal of geography; the first and second classes read English, Urdu, and Hindi, and write the two latter in the vernacular character. In Bible history, in both the Old and New Testament, they are well up. Their proficiency is a good deal owing to William Master; he is an excellent infant-school teacher, and has been in the school for the last twenty-three years. As regards efficiency, we may boldly say that no visitor, who has seen and examined the school, has ever gone away disappointed.

We receive a grant-in-aid from Government for this school. I never thought of applying for it, but one day the Sub-Inspector, now Inspector of Public Instruction, came to see the school. Hearing a little fellow read, he took the book out of his hand, and, turning a few

leaves further on, he put his finger on half a word, and said, "Read on!" The little one tried to push his finger aside, but, not succeeding, he said, "How can I read the word if your finger is on half of it?" The Sub-Inspector replied, "Then read half of it." "Very well," the boy said, and read on. The Sub-Inspector advised me to apply for a grant-in-aid; I did so, and we received Rs. 20 per month.

Sometimes it is amusing to hear the remarks which little children make. Juliana, a Normal girl, was teaching Bible history from pictures; a little girl, between three and four years old, thought the picture could not be true—at least she said she could not comprehend it. According to the picture, Cain had killed Abel, and Abel lay dead on the ground; but the child said, "How has Abel come here? It cannot be, for Abel" (her brother) "is alive and in the Normal School!" The difficulty was explained.

We had numerous visitors, and now and then one came and asked rather difficult questions. Mr. — wished to see and examine the infant school. He began with geography:—"Children, where is Mount Abu?" A little girl started up, took a pointer, and showed Mount Abu. "Name the five rivers of the Punjab, and show them on the map." This was done. Next, "Show me Plassey, where Clive gained the great battle." Plassey was pointed out. "Children, look at me! If I go from Benares to England by the overland route, what countries shall I have to the right and the left?" The question was answered to the gentleman's satisfaction.

"Now for Scripture," he called out. "Who was the judge prior to Eli?" "Prior, prior?" the children repeated. "Yes, prior—that is, before Eli?" A dead silence ensued; at last a little fellow called out, "It was that strong man—I forget his name." "Samson!" the others shouted. "Who was the first convert in Europe converted by St. Paul?" After a little reflection, the answer was, "Lydia." Next, "Who appeared to our Lord on the Mount?" The question was answered in chorus.

Questions were then put in arithmetic and answered. When he had finished his examination I remarked, "Do you know that nearly all your questions were difficult?" He replied, "Yes, I do, but I had an object in view in asking these questions."

In a moral point of view the effect of the school is good. The children learn to sing and pray, and to love the Saviour.

A little girl had been ill for several months. During this time the hymns and lessons which she had learnt were her delight. She frequently sent for her godfather to read to her and to pray with her, or, as she expressed it, "to say Amen." The Lord spared this little lamb, and she is growing up a servant of Christ. One day S— told Mrs. Leupolt she had learnt a lesson from her little girl which she would never forget. It is customary among our people to have family prayer. Now this woman's little girl would always join in prayer, if even it were very late. One evening, however, she was overpowered with sleep, her mother put her to bed, and it becoming late, and as she herself was feeling very tired, she likewise went to bed without having had evening prayer. About midnight the child awoke, and whispered, "Mamma, had

you evening prayer?" "I had not; I want to sleep," the mother replied; "be quiet, it is past midnight." The child was quiet for a little while, and then again said, "Do tell me, had you prayer? for I had not," S—— again replied, "Be quiet, child, and go to sleep." But the little one was not satisfied, so she again asked, "Please tell me, had you prayer?" And so the mother had at last to tell the child that she had not had evening prayer. "Oh, then, arise," the child exclaimed, "and let us have prayer." The mother arose, had prayer, and then both fell quietly asleep. Truly out of the mouth of babes and sucklings hast Thou perfected praise!

CHAPTER XXI.

NORMAL SCHOOLS, MALE AND FEMALE.

FOR years the want of a school for training catechists, readers, and schoolmasters, and also for training young women for schoolmistresses and Zenana teachers, was deeply felt in our Mission; and although we always had a class of young men under training, and at one time a very superior class, supported chiefly by the late Mrs. Edward Hoare of Tunbridge Wells, still we never had a regular institution for this purpose, nor a missionary who could devote his whole time and strength to training young men. But, thank God, the desideratum was supplied to us.

In 1858 Mrs. Leupolt, then in England, stated our wants to a lady in London. Through the kindness of Mr. H. C. and Miss Tucker and the Lord Bishop of Norwich, that lady presented to us the sum of 2000*l.* to erect suitable buildings for training schools for male and female teachers. In 1860 the C.M. Society engaged two trained masters for the lads' department, and a lady for the young women's department; and in 1861, a suitable site having been obtained, two large and convenient buildings were erected. At the same time five lads, from sixteen to eighteen years old, were set apart for training, and also three girls, from thirteen to fourteen years old. The former were placed under me, the latter under Mrs. Leupolt, till such time as the teachers appointed for the respective departments should be sufficiently advanced in the Native languages to take charge of the pupils.

In March, 1862, the first building was completed. It contained apartments for two married families, a large hall, and six class-rooms. On the 19th the school was publicly opened.

Messrs. Treusch and Weber took charge of the institution. To the former the training of the young men was allotted, to the other the training of the scholars in the model and practising school.

The young men received a superior education, and could easily have passed in the Calcutta University if they had been permitted to make their examination in the vernacular. Among other things they excelled in writing and drawing, and a number of them were superior violin players. Two youths also learnt to play the harmonium.

In 1866, Mr. Weber was transferred to the Lucknow Mission to

carry on the educational work of the C.M.S. in that city, and the whole burden of the Normal and Practising School fell on Mr. Treusch.

Mr. Treusch's trials and difficulties have been very great, arising chiefly from the class of young men sent to him for training; for, amidst a large number of excellent Christian lads, there were many who ought not to have been sent to us; still this institution has done good service. Some eighty young men were sent forth within ten years, and these have proved excellent teachers.

Soon after the building for the Normal lads' school was completed and opened, a second building for the girls' department was commenced. It contains comfortable apartments for a lady superintendent, a large hall, four class-rooms, and apartments for an assistant or overseer. Miss Hooper was appointed by the Home Committee for this school; she first assisted Mrs. Leupolt, and in April, 1863, she took the entire charge of the institution. I was merely nominally principal, acting up to my old and tried maxim, "Never to interfere where the work is well done." Miss Hooper proved a first-rate teacher, giving an impulse to the school; her heart and soul were in the work; but family circumstances compelled her to leave the work for a time. During the interim the Misses Leupolt took the work one after another, and it prospered, the number of scholars increasing to forty-nine.

The training of the girls is elementary, but thorough. They all learn to read and write the Urdu in the Persian character, and the Hindi in the Nagari character. They are also instructed in English.

They are made thoroughly acquainted with the Bible, learn geography, history, arithmetic, grammar, composition, and singing—in the latter they excel; they are also instructed in the art of teaching. In the afternoon they are trained in every kind of needlework. Four of the girls regularly attend to the housework and the kitchen, and I can bear testimony to the good curry and *dal*, etc., which they prepare. They must all learn to sew well, also the elder ones learn to cut out and fix the work.

The Government School Inspector, who had visited all the Native female schools in North India, reported: "This school, whether as regards the state of the institution, the neatness of the arrangements, or the discipline, is a model for training-schools. Mrs. Greaves examined their writing, heard them read both in Urdu and Hindi, and translate from one language into another. I myself examined them in the geography of Europe, and their knowledge of the map was such as would have done credit to boys of the first class in the collegiate schools; their acquaintance with the geography of Palestine and St. Paul's travels was almost perfect. The singing-class is under the superintendence of a German gentleman and his wife, and the girls sing to the harmonium and violins, which latter instruments are played by the pupils of the male Normal School. In the sewing and lace-making departments all was full of animation—girls with happy faces engaged in lace-making (pillow), needlework, and braiding, busy hands plying the sewing machines. If such training-schools as this could be established in all the principal cities of India, and the services

of the pupils afterwards engaged for our village schools, female education would indeed present a bright and hopeful prospect. No less pleasant was our visit to the infant school. The children are taught reading, writing, arithmetic, and geography, in all of which they were examined in the presence of the Inspectress. They had also learnt a little English. After the examination we had the pleasure of witnessing a hurdle race, which the boys and girls appeared thoroughly to enjoy."

The behaviour of the girls has been throughout good. They have, of course, their failings, like every one of us. They are cheerful and contented, and many of them have the grace of God in their hearts. I speak of those in my time, and I am glad to say that those who are now in the institution are of the same character. They are taught to think, and the discussions which they now and then have among themselves show thoughtful minds.

Thus one day, as I entered this institution, I found them warmly engaged in discussing the characters of Mary and Martha, the sisters of Lazarus. The question was, whether Mary was anything of a housekeeper or not? Forty-five girls maintained that she was a lovely, dreamy, gentle, delightful character, a bookworm, but nothing equal to Martha; whilst two stood out for Mary, asserting that she was a first-rate manager, with qualities which Martha did not possess. I was chosen umpire, and demanded the reasons for their assertions from both parties.

The majority said that Martha had to do all the work, and that Mary was only fit to help her, and to fetch things for her, and that this was even a difficult task for her. The other two girls, who were Emma, a Bhagulpore girl, and her friend, maintained that Martha certainly did all the rough work of the house, but that Mary possessed the peculiar gift of arranging rooms, so as to make everything in the house look neat, nice, and beautiful; in fact, she knew how to give a finishing touch to everything, such as only a mind like Mary's could give. Martha knew this, and, having done all the rough work, she wished Mary to come and help her in putting everything in the house in such nice order, that their Lord and Master might be made truly comfortable and happy. Had Mary been nothing of the kind, Martha would rather have said, "Lord, keep her, for she is only in my way."

I decided for Emma and her friend, and whilst we gave Martha the praise of being a thorough good housekeeper, we put down Mary as being, besides a good housekeeper, one of those beautiful characters who possess the gift of knowing well how to make a house look nice, neat, beautiful, and comfortable.

Previous to my leaving India I made inquiries after all the girls that had been sent out by us as teachers, and I am thankful to say I received a good report of every one. Since then the work continues to prosper. As new zenanas are constantly opening, unlimited fields of usefulness are before the girls. May the Lord's gracious care and blessing continue to rest upon this useful Institution!

THE LATE REV. GEORGE MAXWELL GORDON.

Killed at Kandahar, Aug. 16th, 1880.

[We have been favoured with the two following articles "in memoriam" of the much-lamented George Maxwell Gordon—the first by General MacLagan, who knew him well in the Punjab, and the other by the Rev. C. P. C. Nugent, who worked under him in the Jhelum Mission. Our own friends know well that Mr. Gordon was not an army chaplain, as the newspapers have stated, but a C.M.S. Missionary, from 1866 to the day of his death.]

I.



VERY brief was the space of time that had passed after the news of the sudden removal from among us of a devoted labourer in the home service of the Church Missionary Society, when we were called on to mourn the loss of another ardent worker, taken off by a stroke as rapid, in a far distant field, amid very different scenes and surroundings. Beneath the calm waters of a peaceful lake of our own mountain land Henry Wright passed away, when he was enjoying, in the midst of family and friends, the quiet retirement of a well-earned summer holiday. Far from home and country, and amid the noise of battle, fell George Maxwell Gordon, the faithful messenger of the gospel of peace, sharing an enterprise of peril with those among whom he was ministering, and sharing, with those who fell around him in the strife, a soldier's grave. This is all we yet know.

How came the Missionary to be at Kandahar, when that small British garrison was straitly shut up and hard pressed by a numerous enemy, elated and emboldened by a little temporary triumph? A double object had drawn him there, and a felt duty had kept him. When engaged on the Punjab frontier in devising and organizing a mission to the Balúches of our border districts, he resolved to take advantage of the presence of a British force in Quetta, and of a British representative in Kelat, to proceed into Baluchistan, and see whether the time had come for extension of the Mission to the territory beyond our border.* Then from Quetta he advanced with the force proceeding to Kandahar. He seized that opportunity of making some acquaintance with Southern Afghanistan and its people, and of forming a judgment with regard to Missionary action at some future time in that country, seeing that he might also at once be of service in ministering to the British troops on the line of march. And with them he remained in Kandahar, performing the duties of chaplain, to the great satisfaction of officers and men. The position in which he was now placed, and the work it enabled him to do, confirmed and satisfied his own sense of the importance of the step he had taken, and of the usefulness of his offered and accepted service.

* See Mr. Gordon's "Plea for Beluchistan" in the *Intelligencer* of February, 1879, and his letter respecting Kandahar in the May number of that year. [Ed.]

Mr. Gordon was a Missionary at his own charges, his private means not only maintaining his Mission work without cost to the Church Missionary Society, but being ever liberally bestowed on useful objects conducive to the temporal or spiritual well-being of people whom he could help. Such a man, with felt capacity for a certain line of action, with opportunities presented to him of which he perceives the value, is guided by an impulse which is true for him, however differently others might be affected by it. He was urged, as his letters at the time quietly but unmistakably showed, by a pressure which he felt was not to be resisted. He at once accepted the leading which was indicated to his willing mind, not without something of that adventurous spirit which animates every man who is in earnest, which has stirred the heart and quickened the steps of many a noble Missionary in days past and present, and will in all time to come. It was the same spirit, with the same views, which took him back from England to India on the last occasion through Persia, and which enabled him there, with his wonted devotion, to be the means of so great usefulness, in co-operation with another active Missionary of the C.M.S., at a time of grievous famine and distress.

When we hear of the Missionary killed in a sortie from a besieged fortress—a difficult and perilous operation, undertaken to check the harassing fire from a strongly-occupied and well-armed place of cover—let us think of him as the minister, for the time being, of the British soldiers employed on this duty. He was their friend, who sought to be their helper wherever he could, not only in the tent but in the field, in the time of danger, and in the hour of death. Not altogether profitless, we may well believe, was this last service, though it was the hour of death also for himself.

Thus was he taken away, at an age little over forty, in the full vigour of earnest usefulness, like Henry Wright, with whom he was not distantly connected. He was the son of a naval officer belonging to a northern Scottish family. Educated at Trinity College, Cambridge, he took his Bachelor's degree in 1861, and M.A. three years later. After holding curacies at Beddington, near Croydon, and at St. Thomas's, Portman Square, and after paying a visit of much interest to Palestine, he turned his steps towards India. Taking duty at first in the Southern Presidency, his field of Mission labour has for some years past been in the Punjab. He went to the northern frontier province on the invitation of his friend, the Rev. T. Valpy French, now Bishop of Lahore. Mr. French was at that time head of the Lahore Divinity School, which he had projected and brought into successful working order. And here, in this work, Mr. Gordon joined him. Not long before his death he had the satisfaction of seeing his loved friend again, when the Bishop paid a short visit to Kandahar a few months ago.

After having been for some time attached to the Divinity School at Lahore, Mr. Gordon went out as an itinerant Missionary into a central part of the Punjab, which had not before been systematically visited in this way, and which was not included within the limits of any of the

established local Missions. The tract of country is that between the Indus and Jhelam rivers, known by the general name of the Salt Range. It is occupied by a mass of hills containing inexhaustible stores of rock-salt, which has been excavated in large quantities for many centuries, and at the present day supplies the wants of a great part of the Punjab and neighbouring territories. The chief town of this region is Pind Dadan Khan, on the river Jhelam. This place Mr. Gordon made his head-quarters—if any place could rightly be so called by one whose home was anywhere. His work was to see and know the country and the people, to give them his message and his help; and he made himself thoroughly independent of any local habitation. It was this freedom from the cares belonging to a fixed abode or personal requirements that fitted him to do what he did. That he might move about with the greater facility he accustomed himself to such fare as even the lower classes of natives of the country could ordinarily command. He used, likewise, like some other Missionaries, to adopt the local native dress when this seemed desirable. He thus had occasion to carry little about with him, and he made small and few demands on the resources of the people and of the places he visited.

Yet his little *tower* at Pind Dadan Khan (it was the corner bastion of an old fort, of which little else remained) was not without comforts for its occupant when he paid it occasional visits. A few well chosen books on the shelves, and some good engravings on the walls, sufficed to give it such a home-like aspect as befitted the abode of a man of literary culture and refined taste, and was suitable to the simple character of the building. The roof of this tower commanded a general view of the three villages which, united, form the town of Pind Dadan Khan, and beyond, the prospect extended up to the salt hills in one direction, and over the river in another. But this dwelling was a recent acquisition. He had previously lived in more primitive style in a native house in the town, which could not boast of either convenience or elegance. Wherever he stayed, and whatever his habits for the time, he gained the respect and esteem of natives and English alike, even of those who did not quite admire his simple mode of life. But it had its uses, specially when they who saw it knew that he had means which could have procured him all he could desire. Possessed of private wealth, he used it for others, and denied himself. The manner of his life varied according to the needs of the occasion, but this was its principle at all times—self-denial, and labour for the good of others. His influence and his example impressed those among whom he worked, for this principle ruled his action.

But only such a constitution as his could stand what he did. That his Mission journeyings were on foot, and that he walked to Quetta and to Kandahar, was nothing more than many other Missionaries are accustomed to, even in such a climate. Mr. Gordon's strength, however, submitted to privations which are not often consistent with demands for personal exertion and exposure. It was little to say that his English friends thought he over-did his self-denial in this respect, and that even he would have been better if he had not carried it

so far. But it was something more when his Native assistants found it a struggle to follow his example, and plainly showed that they could not manage to rough it like Padre Gordon. It is rightly considered in India that, in such a climate, imperfect protection from the weather, with defective food, is not suitable for any ordinary Englishman. But Mr. Gordon was not an ordinary Englishman. And there are not many who could wisely or safely do as he did, or who could attempt it with any propriety, having regard to the services expected of them in the great work they have undertaken, and their obligation to preserve their bodily health unimpaired, so far as this is in their power.

It was no fanciful experiment on himself, or neglect of duty with respect to his health, that induced him to adopt his simple mode of life among the people of the country for whom he laboured, subsisting as they did, and inured to Native ways. It was a conviction that, for the work he had in hand, and the position in which he was placed, this method best answered his purpose, and that he was able to carry it out. His simple habits did not make him appreciate less the ordinary social requirements of English life in India. He had equal aptitude for quiet companionship and general society, much readiness in conversation, and enjoyment of music. In camp he was a welcome and valued addition to the mess of the 32nd Pioneers, of which he was an honorary member on the line of march, and at Quetta.

Like other Missionaries who live much among the Natives of the country, he learned a good deal about their condition, their thoughts, and their wants, and he gained their goodwill by his free intercourse with them, and his ready sympathy which could be expressed in action. At a place near Pind Dadan Khan, which he had occasion to pass frequently, he found that a well was much wanted, and would be of great use, not only for the cultivation, but for travellers also, and for cattle; and, after due inquiry and consultation with the local civil officer, he made the necessary arrangements, and had a good well constructed.

Having prepared the way for a permanent Mission in the Salt Range district, and having started a new Missionary on the work, Mr. Gordon proceeded to the Deraját districts, west of the Indus. For the special Mission to the Balúches he obtained the services of two more men, one of them a Medical Missionary, who commenced the work under his guidance, and have since carried it on. It was while thus engaged that he saw and took the opportunity of going into Baluchistan as a Missionary pioneer. And thence, as the minister and comrade of the British soldier, to Kandahar.

His Missionary life was directed by singleness of purpose with a zeal guided by knowledge. His eye was ever attracted to openings for the preaching of the Gospel, which he longed to see occupied, while his wisdom taught him how to watch and wait. His every step was taken with fullest trust in the leading of God, to whom he committed his ways. A life such as his could not fail to make its mark on the minds of men with whom he came in contact. If we lament, as we must, its

too early close, we rest satisfied, as we look at his character and his work, that his labour has not been in vain.

R. M.

II.



HIS notice of a dear and honoured friend and leader in the Lord's army cannot have a better preface than the following words from a letter of his to a relative:—"I like the Latin motto, *Bene vixit, qui bene latuit*—'He has lived best, who has concealed himself best.'" In every great work much retirement is necessary, and especially in Missionary work. But it is no easy thing to hold the balance between one's duty to the outer world, and one's duty to God and the special charge which He has committed to one—to be, as St. Paul says, "as unknown and yet well known." By grace he was enabled to hold that balance; and into whatever society he entered, he seemed to carry about quiet Christian dignity, which charmed and won the lasting love and respect of not a few.

Although one of the very greatest labourers for Christ, his life was indeed a quiet one—one, we always felt sure, "hid with Christ in God." He always set the Lord before him; and this was the secret of his unwearying labour for Christ. I believe I do not exaggerate in saying, that for almost six years in which he served Christ's Church as an evangelist he never knew what rest was, save when he lay down at night. And here I do not speak of his work in Madras. He could not rest with the burning thought ever before him that there were souls for whom Christ died, all around, who had never heard the message of God's love. The words we extract from a letter he wrote from Kandahar at the beginning of this year, express the great fact ever before him, "Life is so short, and the field so vast, that if we don't preach, the precious seed is unsown;" therefore he felt bound "to extend the preaching of the Lord as far as possible." One could not know him for a week without feeling his sympathy with St. Paul's expression, "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel."

He laboured as an evangelist for six years in the Punjáb and Afghanistan. We mention the latter place, because there may be some who imagine that his entry into that country was only for the purpose of ministering to his fellow-countrymen in the army. But, in truth, the idea still uppermost in his mind throughout his two visits to Kandahar was to carry the Gospel to the Natives.

Prior to his going to Kandahar he had an immense stretch of country committed to his prayerful oversight and labours—Multán, Jhang, Dera Ghāzi Khān; each of these places, far distant from one another, claimed him as "chief."

Let me extract from one of his letters an account of not the longest journey undertaken by this devoted, self-denying soldier of Christ, simply for the purpose of comforting and cheering a brother mis-

sionary :—" I started off as soon as I could to pay them a visit of consolation. I had five rivers to cross, two of them without bridges. At this time of the year (June) the River Indus gets swollen by the melting snows of the Himalayas, and is several miles wide. However, the wind was favourable, and took my ferry-boat across with a sail very quickly. Then I took a horse and rode all night, till I came to another river, the Chenab. This I crossed more easily in another ferry-boat; and then I got to Multan, and went 200 miles by rail in the night to Lahore, and from thence by rail 100 miles to Jhelum. And at Jhelum, which is a little town on the Jhelum river, I took a boat, and rowed down 50 miles to Pind." He never spoke of the weak state, and subsequent illness, which accrued from this trying journey, the second of the same length he had made during that year.

To those who had the happy privilege of being his fellow-labourers in the Salt Range, and in some of his Missionary tours, he ever endeared himself by his loving unselfishness, and solicitude for their comfort and happiness. Although believing strongly, as he did, that Missionaries in contact with Mohammedans and Hindus obtained a much greater degree of influence over them by a life of the strictest self-denial, and even asceticism, he never attempted to force his views on others. His life spoke them. Many a weary hour has been made happy by his cheerfulness and courage under very depressing circumstances. Hunger, inhospitality on the part of natives, weariness, have been quite forgotten when one listened to his quiet dry humour, or perhaps was struck by his great forgetfulness of self in cheering up those but still new to such a life.

No doubt the question will be asked, What are the results of such a life? If a number of converts gathered in, and little bodies of believers walking in the fear of the Lord, be results only, then our dear brother's work was unsuccessful. But if our blessed Lord's words in St. John iv. 36 be true for all time, and if the joy be the same for sowers as for reapers, then I do not hesitate to say it was eminently successful. I do not think he ever felt stumbled at the possibility of never reaping; it was quite joy enough to sow. Writing to a relative at the commencement of his work in the Salt Range, after speaking of the great difficulties in the way, and of his loneliness (in all this immense district he had no helper save one native catechist) he writes " I often think of that text, ' Show Thy *work* unto Thy servants, and Thy *glory* unto their children.' We should be thankful if the *work* only is our's, so that God's glory is manifest to the next generation." Those who believe that the work of sowing is indeed a special work for God, and the faithful discharge of which earns a no less gracious word of welcome from the Lord of the Harvest than that of the reaper, can sympathize with our earnest conviction that at last many will rise up and call George Maxwell Gordon blessed who had heard the story of the Cross from his lips in the villages on the banks of the Jhelum, in the Salt Range, in the Dera Ghazi Khan district, about Multan, and in Kandahar itself.

All the time we knew him he seemed to have been particularly free

from moving in what may be termed one "groove" only. He had large sympathies, which made many who had little interest in Mission work (perhaps because not understanding it rightly) esteem him highly. To officers and soldiers in our Army, with whom he very frequently came in contact, he endeared himself greatly, and proved no little help to many of those who were searching after truth. He won their esteem too by the continual exercise of that great qualification for a good soldier, the patient endurance of hardship. His letters from Quettah and Kandahar, written when he, in common with the troops, was suffering many privations, never breathe the least spirit of discontent. He was happy wherever he was, and was ready to do anything that came to his hand well and thoroughly. His supervision of necessary works connected with the erection of Mission premises, and efforts for the comfort of natives travelling along the hot and dusty roads of the Salt Range, all proved how much he realized that a good Missionary ought to be ready for anything.

He read much. He used to read books recently published and sent out from England as he marched along from place to place. It was thus that we saw him reading the life of Canon Kingsley. Thus he kept his mind fresh and acquainted with the doings of the world from which he was so much shut off, and in this way he never lost the influence obtained over many who loved his thoughtful and really charming conversation.

But undoubtedly the two most striking features of his life were his self-denial and his prayerfulness. His was no gloomy, morbid form of self-denial which would repulse people, but one so impregnated with the principle "For Christ's sake, and the souls of men," that he was never unhappy in it. Grieved and wearied in soul he often was—as who would not be that fully realized all Christ's love and all the ingratitude of man? Often and tenderly as he longed for the joy of seeing home and friends again, keenly as he appreciated the many delicacies and refinements of European life, he never, I believe, regretted the step he took, when in 1874 he left Lahore for a life of voluntary poverty among the people to whom God sent him. The uppermost wish of his heart in re-visiting home, which he had proposed doing in 1881, was to beat up recruits for the Salt Range.

In May, 1878, he wrote from Pind Dadan Khan: "To many people India is full of variety and amusement. If it has a hot season they avoid it by going to the hills, or if they are obliged to stay on the plains they can surround themselves with comforts and luxuries; and as for the cool season, it is far pleasanter than an English winter. But to a Missionary who is intent on knowing the Natives and being as one of themselves, these comforts are quite foreign, and by degrees he finds that they are by no means necessary to existence. And in order to get the confidence of the people, and do them any good, one has to make up one's mind to devote one's life to it, and all one's dreams about ending one's days in a cottage near a wood in some pleasant English nook give place to the prospect of a mud hut in an Indian village, and the enviable distinction of a rough tombstone revered

alike by Christians and Heathens." And these words are simply the expression of his every-day life. I have known him even in Amritsar go to the Serai (a native inn) and lodge there for the purpose of being among the people whom he loved for Christ's sake.

It is a mistake to suppose that he was rash in his self-denial. He believed, indeed, that it was only given him to work while it "was called to-day;" and, therefore, he was never idle, but rather most abundant in labours. But, whilst ruling his body as St. Paul teaches the true Christian to do, he never forgot that he had to take care of his body for the Lord's sake Whose it was. He was most cautious about himself, and this those who were most with him can testify.

His constant prayerfulness struck one at once. The little time of prayer preceding each visit to the bazar or village was a very blessed time, and one very full of reality to him. Very often have we noticed, and felt justly rebuked by, his solemn and reverent demeanour during the walk to the daily preaching, and the short replies to any thoughtless or irrelevant remarks, and subsequent silence taught us not a little the awful solemnity of our Mission, and of the frame of mind with which one should leave the King's presence to execute His command.

He wrote the following, after a year's labour in the Salt Range, "I cannot call my room a lofty one,"—he had been speaking of the usual height of Indian rooms—"there is nothing attractive in it, except a motto on the wall (a scroll which I have had framed) *Ora et labora*, Pray and work. Whenever I come in from a long preaching tour this scroll animates me to go out again and alternate labour with prayer." Thus believing in the power of faithful prayer, his great energy never flagged until the day when God called His faithful servant home.

His best memorials will be the Salt Range and Biluch Missions, and the proposed College Chapel at Lahore. The work connected with each of these places was very dear to him, and indeed the first two Missions were practically founded, and the premises given, by his Christian love and generosity. May it please God to raise up faithful followers of so true a pattern of a missionary. He was but one of the blessed company "who loved not their own lives unto the end," but it is helpful to study the great features of the life of each of these as they are set before us. Self-denial, prayer, and hard work, were those of this true servant of God, eminently scriptural graces well worthy our imitation.

As we think of him now, we can find no words more suitable with which to end this than those in the collect for the Twentieth Sunday after Trinity, "That we being ready, both in body and soul, may cheerfully accomplish those things which Thou wouldest have done, through Jesus Christ our Lord. Amen."

C. P. C. N.

SOME LETTERS RESPECTING THE LATE REV. HENRY WRIGHT.



IF we were to print at length all the letters of sympathy in their recent heavy bereavement which have reached the Committee and Secretaries of the Society during the past month, we might fill a large portion of this number of the *Intelligencer*. It is not necessary to do that. The very unanimity that marks them, not only in their expressions of sorrow, but in the high appreciation they manifest of the character and work of our dear brother, who is gone, is a sufficient token that their publication is not needed to assure our readers of the deep and universal sense of the loss that has, in the mysterious providence of God, fallen upon the Society. A small selection, however, may be made; more especially as it is now doubtful whether the further biographical notice, which we last month gave our readers reason to expect, will after all appear, at all events in this periodical.

The feelings of the Society's clerical friends in the country cannot be better represented than by the Rev. Canon Bingham and the Rev. E. Lombe, both of them Honorary Association Secretaries, holding influential positions in their respective counties, Dorset and Norfolk. Mr. Bingham speaks of

"... the terrible and almost overwhelming news of the death of our dear and honoured friend. It is indeed hard to realize, and still harder to acquiesce in, the strange and sorrowful thought, that we are thus suddenly deprived of one who had appeared so admirably fitted for his most difficult post, and who had already won not merely our respect, but warm affection; combining, as he did, such firm adherence to the truth with so much modesty of demeanour and gentleness.

"It is really staggering to think of his loss! One is almost disposed to cry out, 'Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?' Yet is His '*path in the great waters*, and His footsteps are not known'; and we will not doubt, but earnestly believe, that even blows like this, and Hasell's death, will, in some inscrutable way, tend to the advancement of our great cause, and the promotion of His glory."

And Mr. Lombe:—

"I am overpowered, and can say nothing. 'I became dumb, and opened not my mouth. It was Thy doing.' Alas! for the dear wife and family, so bright heretofore, so prosperous, useful, and happy! Alas! for our poor Society. 'Where is the Lord God of Elijah?'

"If it comes in your way to do so, tell them how my heart bleeds for them, and how earnestly I try day by day to pray for them. One comfort they surely have. Dear Wright is 'for ever with the Lord,' and enjoys His blessed presence, and has already a measure of his well-earned (under grace) reward. The Committee have indeed a hard task before them to find another to fill that weighty chair. But God has yet another Elisha somewhere at the plough, and will give him the spirit of Elijah. I join my poor prayers daily with the Committee that he may be speedily found."

The Church of Ireland may be fitly represented by a prelate who has done much for the missionary cause in the sister island, and who was formerly one of the Society's official representatives there, Dr. W. Pakenham Walsh, Bishop of Ossory and Ferns:—

"I write a few lines to express the sympathy and sorrow which, in unison with many in Ireland as well as elsewhere, I feel at the sad bereavement which the C.M.S. has experienced in the removal of dear Mr. Wright.

"I had heard from him a few days before, and had a letter written to him and lying on my desk when the sad news came to hand.

"God alone can fill *such* blanks as this either to his family or the Church of God. And I see that his good widow has had another trial in the birth of a child under such sad circumstances. But God can overrule this, and I trust He will, to soften the heavy blow which has befallen her.

"No one could come into contact with dear Henry Wright without loving him for that union of wisdom, gentleness, and humility which made him so fit for the difficult post he filled.

"Henry Venn! Henry Wright! so different, and yet so suited for the work to which the Master called them!

"It is *much* to have known two such men—a *privilege* to have called them friends—a *responsibility* to have seen their example.

"My prayers shall be with yours, that the good Lord may raise up a *third*, sharing their spirit, to carry on the work that was so near their heart."

Several letters and resolutions of sympathy have been received from the Committees of the large Branch Associations in various parts of the country. The Minute of the Liverpool and South-West Lancashire Association is particularly interesting, referring as it does to other recent losses sustained by the Society:—

Extract from Minute of Meeting of the Committee of the Liverpool and S.-W. Lancashire Church Missionary Association, held on the 6th Sept., 1880.

The Bishop of Liverpool addressed the meeting, expressing his high estimation of the principles and work of the C.M.S. His lordship then referred to the much-deplored death of the late Rev. Henry Wright, to whose memory he bore a warm and affectionate testimony. He mentioned that he was himself at Keswick at the time of Mr. Wright's death, and he said that he had hardly ever been more deeply moved than when he received the intelligence of the event. He stated that he heard Mr. Wright's last sermon, which was on behalf of the C.M.S.; and subsequently his last public speech, which was in behalf of the same cause. The sermon, especially, he said, was very striking and effective. The Bishop stated that he had known Mr. Wright from his boyhood, and that at every period of his life he had led a consistent Christian course.

The Archdeacon of Warrington also bore an earnest testimony of respect to the memory of Mr. Wright.

It was then decided to enter on the Minutes the following resolutions of condolence with the Society on several recent deaths:—

The Committee of the Liverpool and South-West Lancashire C.M. Association desire to place on record an expression of their deep sorrow at the loss recently sustained by the Society in the removal by death of some honoured workers in their cause.

And first, with much grief, they place the name of the late much-respected Honorary Secretary of the Society, the Rev. Henry Wright. They bow with submission to the mysterious blow which has thus removed, in the height of his powers, from such a post one so well suited to fill it. They recall with thankfulness the many high qualities with which Mr. Wright was gifted—his deep spirituality, his Christian charity, his calm judgment, his breadth of sympathy. These, superadded to his firm adherence to evangelical truth, well enabled him to tread in the steps of his honoured predecessors, and to maintain the principles of the Society, whose cause he so munificently but unostentatiously supported, both by the gratuitous devotion of his time and by his large donations to its work.

To this they would add their sympathy with the Society in the death of the Rev. Prebendary Auriol. Endued with gifts in many respects similar to those of Mr. Wright, unlike him, he is called to his rest at an advanced old age, linking the C.M.S. with the memory of its fathers and founders.

In the death of Canon Miller, the late Vicar of Greenwich, and previously

for 'a long period so intimately and so honourably connected with the town of Birmingham, they record the loss of another staunch and powerful supporter.

Looking abroad into the Mission-field, they add a similar record of grief at the death of the Society's devoted missionary, the Rev. G. M. Gordon, who, doubtless, on an errand of peace, met with his death in a scene of war at the sortie from Candahar.

And to this must be added the name of the Society's faithful and veteran missionary, Mr. Bilderbeck, at Madras.

They praise God that the cause of the C.M.S. has had such men as these to devote their lives to their Master's cause, without hope of human reward. While deeply grieving these sad losses at home and abroad, they pray that other men like minded may be raised up to supply the places of those who fall.

Graceful tributes to Mr. Wright's memory have been received from many kindred Societies, among which may be named the Society for the Propagation of the Gospel, the London Missionary Society, the Wesleyan Missionary Society, the Baptist Missionary Society, the English Presbyterian Missions, the China Inland Mission, the Moravian Missions, the British and Foreign Bible Society, and the Religious Tract Society. The letter from the Rev. Robert Robinson, Secretary of the London Missionary Society, notes a sad coincidence between their loss last year and ours this year:—

"I must write to tell you of the very deep sympathy we all feel with you and your colleagues and the Society in the sad loss you have just sustained. To us, as well as to yourselves, the news of the death of the Rev. Henry Wright has been a great shock. We esteemed him very highly, and confided thoroughly in his judgment; and we saw with much gladness and thankfulness how truly catholic and Christian was the spirit in which he carried on his Christian work, and how conscientious he appeared in all his dealings; he lived and laboured as 'a man of God;' and though to die as he died is to us and all his friends very, very sad, yet we feel sure that to him 'to die is gain.'

"May the gracious Lord he so devoutly served soon raise up for you another who shall, with a kindred spirit, seek the advancement of Christ's kingdom in the earth!

"It is remarkable that as this month last year *we* had the sad tidings of the death of Dr. Mullens, *you* should in the same month of the next year learn suddenly of the untimely removal of *your* beloved colleague."

The Rev. H. E. Shawe, Secretary of the Moravian Missions, mentions the deep and peculiar interest which Mr. Wright ever took in the truly Missionary Church of the United Brethren:—

"Although personally unknown to the members of our Committee, Mr. Wright was well known to many friends of Missions within the borders of our Moravian Church as a worthy successor to the late Henry Venn as a warm-hearted and wide-hearted lover of the great missionary work, which has been the glory of our little Church for more than a century. We owe him a debt of gratitude, for he was for many years a kind and generous helper in our work. Not many years since, when we were heavily burdened with debt, he sent a thrill of joy through our hearts, and revived in many a one the failing faith, by an anonymous donation of 500*l*. I think he had given us a collection in his church for at least twenty years, without omitting a single year. As far as we could judge from such public utterances as came under our notice, especially the valedictory addresses to missionaries, which were printed in the *Intelligencer*, we could only be constrained to thank God for the wise and sound and practical views which your late Secretary so clearly and forcibly expressed, and congratulate your Society on the possession of so admirable an officer and servant. You will, we are sure, long feel the loss of such a man."

Dr. E. B. Underhill, so well known for many years as Hon. Secretary of the Baptist Missions, writes:—

"It has been an intense grief to me to learn the sudden loss your Mission and

the Church of Christ has suffered in the decease of our dear friend, Mr. Wright. My intercourse with him, though of course not very frequent, had impressed me with a deep sense of his Christian worth, and of his entire consecration to the Master's work. His gentle but firm disposition suited highly the important and difficult post Divine Providence had called him to occupy. And I suppose none of us who only knew him as outsiders, but must have been impressed with his large-hearted sympathy with all true Christian work, and his catholic spirit towards all who did not belong to the communion he adorned. I recall, with a sad memory, some of the pleasant interviews with him I have been privileged to enjoy, and can well appreciate how deeply you and the rest of his colleagues in the Mission House must miss his kind and ever ready services. These movements of the Divine Hand are very puzzling to us. His seemed a life we could ill spare; but by-and-by all will be made plain, and our Master will show us that He has done all things well."

The Rev. Dr. Manning, Secretary of the Religious Tract Society, writes:—

"We have heard with profound regret of the sudden removal of your beloved and honoured Secretary, the Rev. Henry Wright. The loss is one which you share with the whole Church of Christ. His wisdom in counsel, his devotion to the cause of our common Master, his loving spirit, his large-hearted liberality, endeared him to all who knew him. Our intercourse with him was always most pleasant. In his case it is pre-eminently true that 'the memory of the just is blessed.'

"In tendering to you our sincere and heartfelt condolences, we join with you in earnest prayer that the all-wise Disposer of all events will be graciously pleased to supply to you the help and guidance needful for carrying forward the affairs of your great Society."

The following is the Bible Society's resolution:—

"The Committee heard on August 16 with deep sorrow of the heavy loss sustained by the Church Missionary Society and the whole Church of Christ through the sudden and sad death of the Rev. Prebendary Wright at Coniston.

"In common with other great institutions for the advancement of Christ's kingdom the British and Foreign Bible Society had enjoyed his hearty sympathy and liberal help. His annual subscription of 25*l.* had been sent to it just before he left London. Of his last letters to the Secretaries, one asked for the Society's Report to be sent to him for perusal at Coniston; the other expressed warm sympathy with it in losing Mr. Bergue, and the Committee cannot find fitter words in which to return to the Church Missionary Society their true sympathy now, than Mr. Wright's own:—'It is impossible to hear of the call that has come from the Master to your beloved fellow-labourer and ours without much feeling, for he is one for whom, for many years, we have felt a most true and affectionate regard.'

"The Committee pray the Master to provide the Church Missionary Society with one endowed with a double portion of His Spirit to take the place of him whose loss they mourn."

Anything from Major Malan's pen will be read with interest by very many. He writes:—

"The ways of our God are far above out of our sight. To my finite vision Africa could have afforded to lose many of its friends rather than our honoured and beloved Henry Wright.

"But the fulness of the Godhead dwells in our Head, and He has called His servant to Himself that we who remain may go with more need to Him, and receive more of His fulness. My heart mourns, and so does my pen.

"The Lord baptize your Committee with the Holy Ghost!"

It is a pleasure to insert the following from the editor of our contemporary, *Mission Life*, the Rev. H. B. Vivian:—

"I had no personal knowledge whatever of Mr. Wright, but I beg you to believe

that I share in the wide-spread regard which his character commanded, and in the profound emotion which will be everywhere experienced at the first news of his unlooked-for summons into the presence of the Master.

"The one comfort of his dear family and of us all must be that that summons ushered him into the very midst of the Waters of Eternal Life! It is well. From the pleasures of his holiday he has passed to the everlasting pleasures that surround the Crystal Sea, and the eyes that closed in suffering upon his children have opened in everlasting joy upon the face of the Father. So be it!"

The foregoing communications are concerned almost exclusively with Mr. Wright's public life as Hon. Secretary of the C.M.S. Those now to follow contain many interesting personal reminiscences. The first is from Dr. W. Fairlie Clarke, whose name is so well known in connexion with Medical Missions:—

"I knew Henry Wright intimately in our Oxford days, and, though our paths in life have been different, I have (as you know) always kept up a friendly acquaintance with him. Lately our mutual interest in Medical Missions brought us into relation again, and I have recently had several letters from him on the subject.

"When we were at Oxford, we were on a reading party together in the summer of 1854. His brother Frank, Lord Radstock, J. E. Colquhoun, A. V. Harcourt, W. H. Fremantle, and myself were the other members of the party, while Matheson of Canterbury was the "coach." Our headquarters were at the inn at Drumnadrochet on Loch Ness, and a delightful holiday we had! Bathing in the Loch was our frequent amusement; and I well remember how H. W., and some other members of our party, who were, like him, strong and expert swimmers, used to do just what he was doing when he lost his life."

Another Oxford friend, the Hon. and Rev. W. H. Fremantle, writes:—

"Henry Wright was one of my earliest and most intimate friends. He came up to Balliol College with a note of introduction to me from Sir Emilius Bayley, when I had been some time at the College, and we lived together there on the terms of true Christian friendship. We had a little society for reading the Scriptures, to which Lord Radstock and one or two others belonged; and I think that the Sunday evenings we spent thus together greatly tended to strengthen our faith, and our desire to live as Christians. We joined also in the Missionary Society of the University, and collected for the C.M.S. in the College. I had the privilege also of spending two months on a reading party in Scotland with Henry Wright, in the year 1854; and though afterwards separated in our spheres of work, we always kept up our friendship.

"He was from the first the most simple, straightforward Christian I have ever known. He won the respect of every one in our College life; and I remember Professor Jowett, who was tutor to us both, speaking of him as one whose simplicity of character, in seizing upon the right and doing it, amounted to a kind of genius.

"In those days we both of us had the hope that we might have become Missionaries in India; but it was otherwise ordered. How fully his heart was in the cause, his work during the last years of his life has amply testified. Of that work others can speak better than I; but I ventured to think that a few words recalling the spring-time of his early Christian life and first Missionary aspirations, might be interesting to you; and I wished to give expression to the deep love and esteem which I feel for our dear friend.

The Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead, who was so intimately associated with Mr. Wright in later years, and to whom was allotted the sad privilege of officiating at his funeral, writes:—

"In asking me to send you a few personal reminiscences of my intercourse with Henry Wright, you have asked a hard thing; for who can transfer to paper the exquisite bloom of our dear brother's quiet, even, unobtrusive life, such as I was permitted to catch glimpses of at Hampstead? His missionary work is enwoven in

the history of the Church. But his home life seems only to live before God, and those who knew and loved him most intimately.

"I first met him at the Nottingham Church Congress (1871), in which he took so active a part as one of the honorary secretaries. His genial courtesy made itself felt among men of all schools of thought. But in the admirable report of that Congress the only record of the anxious work undertaken by himself and his fellow-labourers is thus characteristically given: 'The Rev. Henry Wright also spoke briefly, remarking that they had acted on the principle that what was worth doing at all was worth doing well.'

"In the following spring he was summoned to Salisbury Square, and called on me to make inquiries regarding houses in Hampstead, saying, 'I shall want a large one, as I hope it may be available, from time to time, for our Missionaries.' I was able to take him to the house of a friend which seemed to meet all his needs. How truly his hospitable hope was fulfilled, the grateful love of Missionaries, and their wives and children—who have been his guests, sometimes for weeks together under that roof, and are now scattered far over the world—will tell.

"He had scarcely come to reside among us, when cloud after cloud of shadowing and deepening sorrow passed over my home; and never can I forget the power of his intensely real and quiet sympathy. For two years he attended my church, and was, indeed, one of the most sympathetic, generous-hearted members of my flock, until I had the opportunity of suggesting his name to my co-trustees for the pastorate of St. John's Chapel. I knew all I was giving up in his frequent brotherly assistance in the pulpit, and in the proved strength of his prayers, and those of his large and devout household. But I felt that his spirit craved some more direct exercise of his ministry, all his own, amid the anxious cares of his secretariat. It was a real refreshment to him to preach the Gospel of the grace of God. Most thankful am I that the offer was made and accepted—for what he has been to the congregation of St. John's for the last six years, I believe only eternity will reveal.

"I must not even attempt to say what I felt and knew he was in his own circle—that is far too sacred ground; though I may say it was one of the very happiest homes of our happy Christian community, and may express my assurance that his heavenly mind and spirit will ever continue to guide that home by the instinctive questions, 'What would he have said? what would he have done?' To see him with his younger children playing on his lawn, or chasing on the heath, or hard at work in his garden, and their gardens, are some of those pleasant pictures which refresh the eye of memory. And to join with them in their family prayers and praises (he was especially fond of hymns) was a privilege which none who have enjoyed will forget. There was a childlike simplicity in his prayers, which seemed to realize the Apostle's words, 'Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God.' The words, 'O loving Father,' were continually on his lips in prayer; and his only desire seemed to tell God of all that was in his heart. And then after the anxious discussions and work of the day, it was delightful to observe the happy peace which was written on his countenance.

"Absorbing as were his duties in the Church Missionary Society, his heart was ever open to the work of Christ in other fields, whether at home or abroad. There was no local effort of Christian benevolence but met with his generous support. His ripe judgment as trustee will be sorely missed in many important trusts. The recent formation of the Church of England Zenana Society lay very near his heart. He took the liveliest interest in the Cambridge University Mission, and always rejoiced with a fraternal joy in the tidings I was enabled to give him of their work at Delhi. Indeed, there was a wonderful large-heartedness about him, combined with an unflinching fidelity to his own convictions of essential truth.

"Perhaps no one seemed to us more indispensable; and again and again I ask myself, can it be that the Master has indeed called him so early to His presence and His rest? But we must not suffer a thought to cloud our mind that he was taken prematurely. Abel soon died in faith, but he being dead, yet speaketh. John Baptist sealed his witness for Christ with his blood at thirty-two years of age, but St. Paul says of him that he fulfilled his course. The proto-martyr

Stephen was sorely lamented by the Church, but his work was done on earth. Nor do we know the exigencies of the temple which is being builded on the heavenly Mount Zion. The Divine Architect sends for each choice and costly stone, as it is needed there. His ways are not our ways, only because they are infinitely better, higher, holier. And I believe, could our beloved friend speak to us, amid our tears, from his calm home of rest, he would encourage us to raise again the hymn which he so delighted to sing on earth :—

Hark, 'tis the watchman's cry,
Wake, brethren, wake!"

The Rev. John Barton, Vicar of Holy Trinity, Cambridge, who has been so long associated with the Society, as Missionary in North India, and as Secretary both in Salisbury Square and at Madras, writes :—

"My friendship with him dates back more than a quarter of a century, viz., to the year 1854, when he had been about two years at Oxford, and I was on my way up to Cambridge for the first time.

"We met under his father's roof, at Osmaston Manor; and I can never forget how much even then I was impressed, and influenced for good, by his deep earnestness of purpose, and simple unaffected piety. His perfect simplicity and joyous freshness were peculiarly attractive, and drew one to him in a way I can scarcely describe. There seemed to be an atmosphere of peace and love which surrounded him wherever he went.

"Never, indeed, was the beauty of holiness seen under a more attractive aspect than in that happy home. Notwithstanding all its outward grandeur, a spirit of such truly godly simplicity pervaded the whole household, that one learnt there by practical illustration what it is to be in the world and yet not of the world. Religion was not something brought in on special occasions to adorn and beautify life; it was interwoven with every part of it.

"Nurtured in such a home, and surrounded by such influences, Henry Wright grew from childhood to youth, and from youth to early manhood, and the grace of God was upon him. In a letter to me, speaking of his early childhood, his mother writes of him as having been 'healthful and happy, though not free from faults;' as a boy impressible to serious things, 'and we, his parents, hoped that as his mind opened his heart might receive grace to dedicate himself to the ministry. And so he did; and oh! how our early prayer for him has been answered!' Yes, indeed, and who shall truly estimate the blessed influence of such prayers, and such a home, in moulding him for his future work? The seeds thus sown in early childhood, and watered by the prayers of loving parents, were still further nurtured under the careful Christian training of the tutor who prepared him for Oxford, and with whom he remained till he was about sixteen, when, with his elder brother and an old friend, he went for a lengthened tour in the Holy Land. The associations and recollections of that tour left a deep impression upon his mind, and no doubt largely contributed to the earnestness with which he always pleaded for the strengthening and development of the Palestine Mission.

"His whole Oxford career was marked by the same cheerful, conscientious industry, and simple piety, and I have heard on good authority that his influence and consistent life there was blessed to many. It was during his undergraduate career that the subject of Missionary work became first specially pressed upon his mind, and began to occupy a very deep place in his heart. So strong did he feel the call to be to personal consecration to that work, that he actually, as you doubtless know, corresponded on the subject with Mr. Venn, and it was only in deference to the wishes of those whose judgment he felt bound to accept as an indication of the Divine will, that he consented finally to abandon the hope of being a C.M.S. Missionary. I have now before me a letter of his, written in November, 1857, which shows how real a trial this was to him. 'Had God made my duty plain, I should have rejoiced to go; and the trial of my daily life is that the likelihood that I shall ever be able to go out grows less and less.'

"Prevented thus from going himself, his one desire was to be instrumental in sending out others; and I well remember how, on my first visit to him after his

marriage, his whole countenance brightened as he told me of a young man employed in his father's ironworks, in whose heart the desire had been aroused to go out as a Missionary, and whom he had at once taken by the hand to instruct and help, so as to qualify him for acceptance as a Missionary candidate.

"Of his later work at Swanwick and Nottingham I am scarcely in a position to speak, as I was for most of that time abroad, and only met him at long intervals, and then for very brief periods of intercourse; but of this I feel assured, the record of that ministry, in the Great Day when the books shall be opened, will reveal many souls to whom he was the instrument of blessing, and who have looked to him as their spiritual father.

"It was a great delight to me when he came to Salisbury Square, and I shall always feel thankful for the part, however small, that I took in helping to bring him there. He may not have been the Nestor in council that our venerated chief, Henry Venn, was; but what all true friends of the C.M.S. felt, both in the Mission field and at home, was that so long as Henry Wright was at the Council Board of Salisbury Square, so long might we trust the Society to remain true to the principles by which it has been guided for the last eighty years; while his large heart and ready hand were always open to sympathize and to help, wherever help was most needed.

"Where we shall find such another, I know not; but the Master does, and that must be enough for us. He has set His seal upon His faithful servant's work by taking him thus early to himself. May we have grace to follow him, even as he followed Christ."

The following is from the venerable Rev. Gerard Smith, who was Vicar of Osmaston, the residence of Mr. Wright's father ("Francis Wright of Osmaston") from 1854 to 1868:—

"I did not know Henry Wright until his twenty-first year, 1854; but the testimony of those who had known him as a boy among boys was a happy proof of the gracious disposition which everywhere after characterized him. One of his companions at that time, when he was a pupil of Mr. B—— at Worksop, speaks of him, in a letter written since his death, thus: 'How his death wakes up old memories—his first coming, and his helpful boyhood, at Worksop, when he did so much to counteract the bad —— set, and to give a good tone to us all.' Mr. B——'s testimony is thus expressed: 'You ask me if I can tell you anything of dear Henry's earlier years. He came to us at seven years of age, and remained with us for eight years, until he went abroad with Mr. Botcherby, before going to Balliol. Many a pleasant talk we had together: there was the seed evidently underground, for little leaves and buds kept showing themselves. As he advanced in years, his cheerful, conscientious industry, his happy life, his reverence for the Scriptures, his simple walking in God's ways, were promising evidences of the indwelling of God's Holy Spirit. I could only hope, at that time, that He who I trusted had begun a good work in him, would carry it on to perfection; and He did it. Henry became emphatically a man of prayer. He had his conflicts, no doubt: but they were fought manfully. I think he was favoured with assurance somewhat earlier than many; but *when* he could speak, without a shadow of a cloud, of Jesus as the Lord our Righteousness, I am not prepared to say.'

"My own intercourse with him dates from the commencement of his college life, or nearly so. In 1856 he took his degree at Oxford. In the preparation which he made for the Examination in Natural Science, I had the great pleasure of demonstrating to him the convertibility of every part of a plant into every other part, even of a joint into a root. When he returned, after his examination I inquired of him how he passed. 'Why,' he replied, 'they did not seem to me to understand anything critically and in detail about botanical structure!' His name appeared in the Second Class of Merit in Natural Science; but I sincerely believe that his knowledge of *nature* far excelled his knowledge of *text-books*, and that his examiners were in the reverse position. I know by the confession of one of her Majesty's Inspectors of Schools, and a very able man, that *in the details* of a science he had often found candidates much more *au fait* than himself.

"Dear Henry Wright was ordained by Bishop Lonsdale, on the 20th December, 1857, and preached at Osmaston Church on the following Sunday, upon John i. 38. 'What seek ye?' 'Many are the objects of man's pursuit in the hope of securing sufficiency and peace; but there is one only that rewards the inquiry, and satisfies the pursuit.' Such is the entry of the sermon in my diary. You yourself witnessed the devotedness of the *whole family* of Francis Wright to the cause of the Saviour, and to the practice of domestic and social piety and charity; and you can add your own testimony to that devotedness as having been in no small degree instrumental to the forming the Christian character of dear Henry Wright. From his indefatigable father he learned how possible it was for a man of fortune to *labour* in accomplishing good for his generation, in working out plans of a comprehensive or limited scope, and yet for him to be always happy, and ready for the social pleasures, consistent with Christian principle. to which his hospitality constantly admitted a large circle of friends and neighbours.

"What he was—all that he was—to his Golden Valley flock, and as the pastor of Swanwick Church, I must refer you to others to relate; but this I may mention, that in every measure adopted for the religious and moral and intellectual improvement of the miners and mechanics upon the Butterly estate, Henry Wright found in his loving father never-failing countenance, co-operation, and support.

"During the years which intervened between his first work at Nottingham, in 1857. and his call to the Secretaryship of the C.M.S. in 1872, the development of administrative power—the power of handling large numbers of people, as of an army by a good general, the discrimination and direct application of mind which enable a man to carry on many subjects at the same time without confusion of one with another, as of a physician among a succession of patients—these and other qualities of a leader in public affairs were gradually brought out and enlarged in our dear brother, and led to his being found ready, as well as competent in general, for the call which he received in the latter year to that eminent and weighty charge in Salisbury Square, in succession to such a man as Henry Venn, and with no less blessing and acceptance than his admirable predecessor in the office had enjoyed.

"One quality, essential in the working head of such a Society, I designedly refer to apart from all other points. It so happened, the day after the Church Missionary Meeting in May, 1872, that I met your aged fellow-servant, Joseph Fenn, twice during the morning, and on both occasions he spoke of the same quality in Henry Wright. 'Why,' said he, 'your young friend excites my admiration. He can bear any amount of worry, complaint, or contradiction, without for an instant losing that calm composure and presence of mind which God has given him. You know we sometimes have dissatisfied people to deal with in this world; but I have never yet met with the man who could disarm opposition by a quiet smile, and show himself, at the same time, able to refute objections and explain apparent anomalies by an appeal to reason and to facts.'

"I have now traced the course of that providential training of our dear brother up to the period when the issues were to be manifested—as they have been, I might almost say with truth—throughout the world; and more than such a tracing as I have endeavoured to give I will not add, excepting one remark.

"In the training school of the Spirit, was any one teacher appointed and employed to form in Henry Wright that habit of denying the impulses of offended honour—of reserving and hiding the thoughts, when the outward betrayal of them would peril moral influence for good, or provoke the retaliation of selfishness and pride? Such a teacher was provided—one of equal self-control, and of equal loving-kindness and gracefulness of aspect and deed; a teacher, and more than a teacher—a parent—a *mother*, to whom that son cleaved with the affectionate tenacity of the fondest of grateful children, and she as fondly and trustfully to him!"

RECORDS OF THE MISSIONS.

PUNJAB AND SINDH MISSION.



HIS Mission has been deprived during the past year of the invaluable services of its honoured Secretary and senior missionary, the Rev. Robert Clark, whose ill-health has compelled his residence in Algiers and the south of Europe. He is hoping, however, to be able to return to India shortly. In his absence, the Rev. H. U. Weitbrecht has ably conducted the duties of the Secretariat. Four other missionaries have also come home, viz. the Revs. F. H. Baring, W. Thwaites, T. J. L. Mayer, and C. P. C. Nugent; and one, the lamented Gordon, has been taken from us, as mentioned on another page. On the other hand, no addition has been made to the staff since the winter of 1878-9, when the Rev. A. T. Fisher went out to take charge of the Amritsar Schools, and the Rev. A. Lewis and Dr. A. Jukes to begin the Beluchi Mission. Mr. Mayer, however, returns this autumn; and two of the new men also going out, the Revs. J. Redman and A. E. Ball, have been designated, one to Sindh, and the other to the Punjab or Sindh. It is hoped, moreover, that the Punjab may be reinforced shortly by the removal thither of two missionaries released from the North-West Provinces by the Committee's recent measures of retrenchment.

Amritsar.

The Rev. W. Keene is the senior missionary at this important centre, and in addition to his own regular itinerant labours, he has had general charge of the Mission in other respects. The Native congregation has no regular pastor, but the Rev. Imad-ud-din, whose special work lies among his former co-religionists, the Mussulmans, has ministered at the Sunday services, while a lay catechist, Diwan Sahib Dyal, has performed the miscellaneous pastoral duties. The educational machinery, as already mentioned, is superintended by the Rev. A. T. Fisher; the Boys' Orphanage and Industrial School by Mr. H. F. Beutel; the Girls' Orphanage by Mrs. Reuther, late of Kangra; the Alexandra Girls' Boarding-School by Miss Henderson; the Lady Lawrence Girls' School by Miss Wauton, of the Zenana Society; while a lay agent of Hebrew descent, born in India, Mr. Ellis Meyers, renders assistance in several departments of this many-sided Mission. The Rev. Rowland Bateman, whose own sphere is the Itinerant Mission in the surrounding country, includes in his responsibilities the charge of the now vacant station of Kangra, the supervision of the important Christian village of Clarkabad, and the vice-chairmanship of the Punjab Native Church Council—which means, in Mr. Clark's absence, the acting chairmanship and general conduct of its affairs. At the out-station of Narowal the Rev. Bhola Nath Ghose continues master of the school, and also honorary pastor of the congregation.

From Report of the Rev. W. Keene.

There have been forty-seven baptisms during the past year—ten adults, namely, seven men and three women. Of the latter, one is the daughter of a sahuکار or great merchant. Her hus-

band, who lived at Bhangali near Amritsar, is dead, and she, with her four children, was baptized on October 19th. Her two girls, and the little wife of her eldest boy, attend the Alexandra

School, which was opened on 1st of November last. This institution, if well officered and supported, will prove an untold benefit to this province and the Native Church. It now has forty-five pupils, all of whose parents belong to the Church of England, with only three exceptions.

Another baptism, that of a young married woman, with her son, took place on Christmas Day. She is the mistress of the Mazhabi girls' school at Taran Taran, in connexion with the Zenana Society. She began her education under Mrs. Keene, first in a primary, and afterwards in the Mazhabi normal class. Her husband is still a heathen. Strange to say, the Mazhabis, the lowest class of Sikhs, have no objection to their female relatives embracing Christianity, while they themselves remain outside the pale.

The whole number of the congregation is 268, of whom 177 are children. Of the children, 111 are under instruction in the three boarding-schools established at Amritsar. The sum total of the Native Church, located at Amritsar and the different branch stations, amounts to 521.

The Christian settlement at Klarkabad alone numbers 130, and bids fair to be one of the most thriving and morally healthy Native Christian communities in this province. This settlement not only provides the great staple industry of farming; but eventually there will be room for such village functionaries as the patwari, the barber, the potter, the carpenter, blacksmith, washerman, tailor, shoemaker, &c.

Christian schools have now been formed, and one great national industry, agriculture, has been started successfully; but, alas! there is one great want conspicuous by its absence—we require shepherds and pastors for the Christian flocks.

There is a Native pastor at Klarkabad and Narowal, but at Amritsar we are still without one. The Rev. Maulvi Imad-ud-din has done, and is still doing, valuable work as a preacher in the Native Church, and Diwan Sahib Dyal, as lay deacon, rendered efficient help. We must remember, as it has been said, "that the Christian ministry is a gift from the Head of the Church Himself, and cannot be created by any human institution." May the Lord stir up the Native Church here to patient and prayerful waiting for this great gift!

Report of the Rev. Imad-ud-din.

In this year, by the blessing of the Almighty Father, I have written, with the help of the Rev. R. Clark, a commentary of about 400 pages on the first ten chapters of the Gospel of St. John. After this, owing to the illness of Mrs. Clark, the Rev. R. Clark had to leave this place for England, all on a sudden. A few months after his arrival there he became ill. These unforeseen events obliged me to postpone the writing of this commentary. But our desire was to print the commentary on the first ten chapters for the benefit of the people at large; for the sublime, deep, and difficult doctrines of Christianity are to be found in these chapters. We hope that, through the grace of our Heavenly Father, a deep and careful study of these chapters will enlighten and edify greatly our Christian brethren, and will be beneficial to the heathen, especially to those who are puzzled with the worldly philosophy, and who are perfect strangers to the commonwealth of Israel. The latter bring some ob-

jections against Christianity which they never would have done had they been well acquainted with the fundamental truths of our holy religion. We hope, also, that the study of these chapters will create a great revolution in their minds, and remove those prejudices which are predominant in them.

Both Rev. R. Clark and myself had to take great trouble in writing these chapters. Besides arranging the thoughts in their proper order, I had to write the commentary three times before it was ready for the press. First, a rough copy was made; secondly, a fair copy; and, lastly, a revised fair copy to be sent to the Religious Book Society. I could not get any one to help me in this labour, as there was a great possibility of his committing mistakes. The whole of the summer season was spent in this work. Now the book is before the members of the Religious Book Society, and it will be printed on their approval, if pecuniary aid be available. Our next work, which is a

commentary of 636 pages on the Acts of the Apostles, and which was in the press during the last year, has been published at the end of this year. Great labour had to be taken to correct the proof-sheets. We are thankful to the Almighty Father that it is finished.

Another book, named *Talim i Muhammad, or a Comparison of the Teachings of Muhammad with those of the Holy Scriptures*, containing about 668 pages, was also published during the year under review. The proof-sheets of this book also were corrected by me. Besides these, I had to keep up regular correspondence with those persons—both Christians and heathen—who came across my other books, and read them

carefully, and had to pass my opinion on other religious books, newly published, after studying them with great attention.

During the last year, in 1878, I was free from the duties of the church, but in 1879 I had to discharge them regularly. The duty of visiting the congregation, however, as a pastor should do, was performed by the catechist, Diwan Sahib Dyal, who also performed other necessary duties to the congregation at large. On especial occasions, such as visiting the sick, administering the Lord's Supper at their last moments, performing burial services, &c., were duties generally done by me.

From Report of the Rev. A. T. Fisher.

I was appointed to take over the Amritsar schools from the Rev. F. H. Baring by the London Committee in December, 1878, and started from Southampton on January, 9th, 1879, arriving safely in Bombay February 4th, and Amritsar February 10th. On the 11th I commenced teaching in the school, taking the highest class in Scripture, English, and mathematics, and have continued to do so ever since. In addition to this, I superintend the rest of the main school, and from time to time I visit the branch schools in turn, examining the various classes. I had some difficulty at first, owing to the fact that the late head-master, Babu Singha, had gone with the Rev. F. H. Baring to Batala, and that the temporary head-master, Babu Nobin Chunder, was anxious to leave his uncongenial post for the work of pastor at Simla. After some delay, I obtained the services of Babu S. B. Mittr, late of Gujranwala, who has proved very active and painstaking, and who, together with his wife, sets a good, kindly Christian example to the rest of the Native Church.

I have just returned from a visit to the Narowal School, which involved some eighty miles of *ekka* travelling over very bad roads. The inaccessibility of the place renders it very difficult to superintend this school either from Amritsar, Lahore, or Batala. It has been valuable from a missionary point of view, but the educational standard is not high. It costs the Mission about Rs. 80 or Rs. 90 a month, but, at the

same time, it provides a pastor at a cost of only Rs. 10 to the Church Council, the Rev. B. N. Ghose being both pastor and schoolmaster. On my way I visited Fatehgarh, and was much pleased with the little school, and with the work of the catechist stationed there.

Besides the work of the school, I have been working at Urdu, and can read and write it with some facility, but feel that in conversation I am very deficient. I have also begun Punjabi, and hope after a few months to commence Persian, which will be very useful in the school.

Owing to the war on the frontier, there has been a great displacement of chaplains, by which Amritsar and one or two other stations have been deprived of chaplains. The work in Amritsar has mainly fallen on the Rev. W. Keene and myself, assisted occasionally by Revs. F. H. Baring and J. Stamper. In consequence I have nearly always been responsible for one, and often for two English services on the Sunday. This is a severe tax when one has little time for reading and preparation.

There has been one baptism of a student, and one of a master in our schools during my superintendence, but the baptism of the student was due chiefly to home influences, while the teacher had been long an inquirer. Nevertheless, the school supplied Christian instruction to the one, and honest, hard work and support to the other. It is rather indirectly than directly that Christian education is affecting the mind of the

people. Few who are at all educated dare to advocate idolatry; they all seem to claim that they really worship the one God. The great difficulty in the work—as in most other work for God—is this, that one's mind is so apt to be absorbed by the necessary duties, and the cares and responsibility of superintendence and administration, as to lose sight of the deep spiritual issues

at stake, and to think more of the good order and high standard of teaching in the school than of the conversion and spiritual growth of the individuals. Yet these should be the chief objects. Only the power of the Spirit of God can keep alive in us a keen sense of the needs of those amongst whom we work, and arouse in them a sense of their own need of a Saviour.

Report of Miss Henderson.

The Alexandra School was opened on the 1st of November, 1879, with twenty-four girls present. Before the end of that month there were thirty; before Christmas there were forty; and now, in January, 1880, we have forty-five. Of these, eight are day-scholars, and thirty-seven boarders; but as it is much better in every way for the girls to be boarders, I hope that five of the day-scholars will soon become boarders too. The first names enrolled on our list were three girls who had been baptized only a few days before by Mr. Keene. Two of them were sisters—the eldest a widow of fourteen years old—and a little sister-in-law of seven years of age. Everything was very new and strange to them, but they got on very well till the first time they were allowed to go home, when one of the younger girls cried so much that her mother could not find it in her heart to let her sleep away from home, so they have been day-scholars since then, but they are to be boarders next month. And the mother will come to school herself for an hour a day to learn to read, for she, too, is a young Christian, having been baptized at the same time as her daughters. The girls we have in this school are the daughters of better-class Native Christians, most of whom have been well educated themselves, and are both able and willing to pay, to the utmost of their ability, for their daughters' education. Some of them pay Rs. 10:8 per mensem, and some Rs. 5:8 per mensem for one girl; but when there are two or three girls of the same family, we reduce the fees a little. We have five trios and eight pairs of sisters! There are ten girls who are above fifteen years old, and eleven are communi-

cants. They are all taught to read and write both Hindustani and English. The elder classes are taught the Persian language, also the higher branches of English, arithmetic, &c., and they are all taught to cut out, make, and mend their own clothes, and to knit stockings, &c. Most of them are very sharp and clever at these things, and friends who have examined them say of the highest class that they are quite as well advanced in the subjects they learn as English children of the same age. They make their own beds, keep their own rooms tidy, help each other to dress, &c. Every big girl has a little girl for whom she is responsible—that is, she helps her to prepare her lessons, and looks after her in every way.

The highest number we ever had at Lahore was fifty; of these, three or four were day-scholars, and, exclusive of these, not more than eight belonged to the American Mission. None of these are here, except one who was considered to be done with school, and would have been kept at home had I not asked her to come here as a teacher. We had lately a written examination in Scripture. The questions were given by Miss Tucker, who kindly also adjudged the prize. Two girls had answered every question correctly, and their papers were so good that the prize had to be divided, and another was so good that, if it had been finished, it would have been the best! I believe the motto chosen for the school was, "The children shall be all taught of God," and I trust that the aim of the teachers may always be, first of all, to teach them about "the things of the kingdom," so that they may become "wise unto salvation."

Report of the Rev. R. Bateman.

Of itineration proper I am sorry to say I have less to report this year than

last, and this because of the increasing demand which Clarkabad makes on my

time; not because of any unwillingness to continue my old work, still less from any discouragement which I have met in it. In the villages and in the country towns there is an increasing number of people who take an intelligent interest in Christianity, and are ready and anxious to meet with a Christian teacher. But there are only few who show signs of sorrow for sin or anxiety for salvation. It is curiosity more than conscience that is awakened. The uneasy feeling which educated Hindus suffer from, by reason of the palpable absurdities to which their old faith commits them, is, to a great extent, being smothered by the new Arian teaching. The charm of this is its indefiniteness and its free eclecticism. Careless, really, about pleasing God or getting rid of sin, its adherents find in it a refuge from intolerable absurdity, and, at the same time, lose nothing by separation from the old system. The teachers of Arianism conform to all that caste requires, and give up nothing that is agreeable to their tastes. In my experience I have not come across one of them who has sacrificed anything, or in whose character I have seen any good fruit, either as to truthfulness, humility, or morality, as the result of his embracing Arianism. On the other hand, its adherents vie with Mohammedans, and surpass common Hindus, in their eager hostility to Christianity. To the Hindus they are Hindus, and in enlightened circles they profess themselves above and beyond the trammels of Christianity. This eminently easy persuasion is spreading in the district, and is stifling conviction without stimulating inquiry; and its spread is one of the reasons why converts from Hinduism are still so few. It opens, however, the way for the return of Hindu converts to their old religion; and a few who have been baptized, and have eaten and drunk with Christians, as well as some who have taken the latter step while as yet unbaptized, are now enjoying caste privileges through the double-dealing agency of Arianism. This is well, for it has often been cast in the teeth of converts from Hinduism that they would get back if they could. There is now a cave of Adullam for any such, which they may use as a gateway through which to pass back again into the darkest caverns of idolatry and superstition.

I was passing a village, late one evening, in which a solitary Hindu convert lives. I found that he had not yet returned home from his shop, and went there to look for him. The shop was open and apparently empty, but there was a light behind the door. Putting my head in, and looking round the corner, I saw my friend crouched over his Prayer-book, on his knees, saying evening prayer, and, without salaam or salute, received an invitation to join him. It was no small privilege to join such an one in such an exercise after a weary day of contact only with heathen. Alone in his faith—Hindus and Mohammedans persecuting him, his wife reviling, and his own son sometimes even striking him—he braces himself for every effort, and refreshes himself in all distress by prayer and supplication with thanksgiving. I met the same man on his return from Amritsar lately. He had there been solicited to become an Arian, and had given audience to his would-be instructor, until he failed to give any definite reply to the question, "What, then, must I do to be saved if I renounce Christianity?"

In the district I have come across many evidences that the books which are sold and distributed year by year are really read, but I cannot say that I trace any increasing demand for them. Mohammedan objections to Christianity are largely circulated, though not so largely as about five years ago. Every one who gets hold of one of these publications reads and proclaims its contents, whereas the possessor of a Christian book often is afraid to show it, or to admit that he is so far gone as to have bought it at all. Racy bits of blasphemy are caught up by the very boys in the street. An urchin will stand before the preacher, and shriek out an objection which will make him shudder. Here and there, however, the voice of Christian children is heard in the street perfecting the praise of God.

The Christian settlement of Clarkabad has occupied a good deal of my time. The work there has a broad side of secularity about it which is wearying to the flesh, and not always refreshing to the spirit. It has been an anxious year, because the ten-years' lease on which the land was given to the original managers expired in March; and if Go-

vernment had been disposed to press for a literal fulfilment of the conditions on which the land was granted, it might justly have been resumed. The conditions I refer to were that if, at the end of ten years, a large proportion of the land (2000 acres) was not brought by the said Native Christian managers under cultivation, as a *bond fide* Native Christian settlement, the land should revert to Government; if otherwise, the managers should acquire proprietary rights. It was patent that at the end of the first seven years these conditions had been in no respect fulfilled, and that the progress made during the last three years, which caused the settlement to be pronounced "*bond fide* Christian," was the result of European and not of Punjabi effort. The Government has thought it right not to resume the land, but proposes to make me responsible lessee at an enhanced rent for a term of five years; at the end of which time it will be competent to Government to appoint, as permanent proprietors, all or any of the original trustees, with such others as it may think fit. My course was clear. I have accepted the responsibility, and in five years I hope to have such a Christian village as shall satisfy the Government in all respects.

The building of the church has been a big business. It began in March, when the Bishop of Lahore came down to lay the first (and only) stone. We had a confirmation service, first in the school-room, which was crowded to suffocation, and then adjourned to the site of the church close by, in the very middle of the village. Before the stone could be laid, a drenching storm came on. The women and most of the men were put to flight. The Bishop did not seem to notice it. This—the first rainfall for six months—was a happy omen for the work we were commencing. It is completed now, all except the plastering and decoration of the walls with texts, and I hope to have it opened by Easter.

We are also sinking a well; water has been reached at a depth of sixty feet. It was a great venture, as in many of the neighbouring villages the well-water is undrinkable. Ours gives promise of being very good. We have surrounded our village with a wall, and can sleep with less fear of cattle lifters.

The Christian community has increased very much during the year, chiefly

by the baptism of converts from the agricultural class. At one time there were forty-five candidates, of whom, after public examination, thirty-one were baptized on one day. It was impossible to accommodate the congregation in the school, so we went into the unfinished church. This too, to my dismay, was crowded to overflowing. In the middle of the service a procession was formed, and we went, singing hymns, to our new tank. The Christians stood on the steps on one side, I and the candidates on the other; and, as each was baptized, he was passed across to join his brethren in the faith.

I am anxious to move the Amritsar Boys' Orphanage to Clarkabad, where they would be brought up with surroundings suitable to their average capacities. Should any of them prove himself possessed of talents which would be thrown away in a village, he can easily be sent into a town for education; but the mass would be spared the disappointment of growing up among well-dressed people, to whose position in life experience has shown that few can hope to aspire. The expense of feeding and clothing them would be much lower than it is in a city, so that the cost of providing quarters for them in Clarkabad would ultimately be recovered. I don't think it would be fair to tax the resources of the village for this purpose, but to whom am I to turn for money? All my friends have helped me so much in the tank, school, and church building, that I am ashamed to beg again so soon. Mr. and Mrs. Beutel have expressed their willingness to live in Clarkabad, and manage the Orphanage there, if suitable buildings are raised; and I cannot but hope that their self-denial will not long be restrained by my inability to provide them with an altar. We have had several marriages this year. Hitherto there has been great difficulty in obtaining brides willing to share the rough lot of a Zemindar; but, in proportion as our cultivators increase in substance, the scruples of the ladies disappear. Death has robbed our community of one of our most valued members—a man whom I knew as a wanderer eleven years ago. After trying to find a place in almost every Mission in the Punjab, he settled in Clarkabad, and was a credit and a comfort to us all. We mourn in him the loss of one who

was at least a proof of the need and utility of an opening such as Clarkabad affords to converts from the agricultural classes.

I cannot close my notice of the settlement without offering my own and my people's thanks to the many friends who have helped us in building our church and stocking our village. Especially I must record our obligations to the late Reginald Heber McLaughlin. He was the canal officer, strict and just, and yet most considerate in his management of our water. He drew the plans of our church, and helped me greatly in building it. Suddenly cut off by cholera, many will long remember him as one who "loved our nation and built us a synagogue."

I am now encamped with the Christians whose baptism in their village pool I reported last year. On my arrival yesterday, the old disciple (a faqir) clasped me in his arms, and, instead of the usual salutation which, as a Mohammedan devotee, he would have given to his teacher, he said, "I believe in the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen," and then released me. Last year, when I reached his hut, I found him apparently at the point of death; so much so that his coffin had been made, and was lying there in front of him. We all prayed very earnestly that his valuable life might be prolonged. The same day he ordered his coffin out of his house, saying he should not want it now. Another year has been given to him, and he has been appointed a "reader" (strange name for a man who does not know a letter in any language) by the Punjab Native Church Council. The other faqir, who, as I said last year, was turned out of his holding on becoming a Christian, has not had the oxen which I asked for given to him; but he has built a house by the road-side in a desolate place, has planted a number of trees, and is digging a well. He receives hosts of travellers, provides them with water brought from a great distance, gives them a light for their pipes, and often a night's lodging, and preaches Jesus to them. He is very popular, and some of the heathen who have enjoyed his hospitality have petitioned Government to help him in building his well *pro bono publico*. Again I ask, Who

will give him a pair of oxen wherewith to work it?

I have little to say of Narowal this year. The pastor will write an account of his work there. It is the first year for a very long time in which we have had no converts from the school. Parents will not let their boys remain there till they are of an age to declare themselves Christians. The sister of one of our late scholars has been baptized, and there are two more young men who seem to be very promising. The work is not stopped, and hardly hanging fire. I have great hopes of several inquirers, and especially ask for prayers on behalf of the lad, now a fine young man, who in 1873 was tortured back into a confession of the Mohammedan faith after he had applied for baptism, and has never been happy since.

Kangra Mission was put into my charge in May, and, with the exception of one short visit to Clarkabad, I remained in that district all the hot weather. The Church there, and, indeed, the heathen population also, were mourning the death of the Rev. C. F. Reuther, who had been a father or a friend to them all. Preaching was regularly carried on all the hot weather, two catechists and a volunteer always assisting. The hearers were few and most unsatisfactory. The first time I preached near the idol, which is the great means of livelihood in the town, a Demetrius said, "We have had three Padri Sahibs, older and wiser than you, who have preached till they died, and we never listened. What do you think you will do among us?" This was the way almost every day. Pilgrims came from far and near with presents to a most scrupulous idol, who never keeps anything, either money or food, for herself. It is therefore essential to the prosperity of Kangra that nobody should whisper there of a more excellent way than that which she holds open. I never was in a place where I so often thought of the command to shake off the dust of the feet. The villages round are a little better, and in some parts of the district there is, I believe, a good hearing. I wish I might make time this cold weather to go up there and see for myself. The two catechists are preaching about together.

There is a flourishing middle school belonging to Kangra, and I am most

thankful to say that the head boy of it has come out and been baptized by the Bishop on the occasion of his Lordship's visitation in July. The convert is a very promising and consistent Christian, and will, I hope, in a year or so, enter the Lahore Divinity School. Even now he is impatient to go there, as he wants to use all his efforts in preparation for the work of the ministry. I am anxious to see him, and all other aspirants for a holy office, prepare and pass such secular tests as would entitle them to good Government employment, so that they and others may feel that they have given up a worldly *possession*, and not merely a prospect, when they enter upon spiritual work. It is an interesting, though not an unprecedented, fact that the heathen schoolboys and their

masters subscribed as much as eleven rupees for the support of this boy when he joined the Christians. Nothing had been promised by us before his baptism in the way of support; and this spontaneous token of sympathy and admiration was called forth by the evident genuineness of the conviction which led him to leave all to follow Christ. He has five brothers, who have sworn to kill him for disgracing their family by his Christianity. For a long time it was necessary to guard him against them.

'There is a good girls' school in Kangra, and an infant school, in which small Christian children are taught by the catechist's daughter. Both of these institutions suffered sad bereavement in the loss of Mrs. and Miss Reuther.

Report of the Rev. Bhola Nath Ghose.

In this Report, the school which occupies all my time, and which has been a source of perpetual anxiety to me, takes the lead. Under the present Government grant-in-aid system of education, it is most difficult to make the two very different objects of instruction meet—one aimed at by Government, the other by the Mission. The school, owing to many baptisms extending over a period of many years past, among a people comparatively ignorant of the benefits of education for their sons, and looking upon Christianity as a thing most obnoxious to their dearest earthly interests, has been gradually dwindling to a state such as to naturally discourage the non-Christian teachers in the discharge of their duties. As the year comes to a close, and the usual time for the Government inspection of the school draws near, they cannot help feeling the fate of the school trembling in the balance, and their own positions, after many years of faithful service, only more and more precarious and uncertain. Fortunately for all concerned in the interests of the school, it has acquitted itself very fairly at this year's examination, as may be seen from the favourable report written by the inspector in the school log-book; and we are mustering afresh our strength, and other resources, to raise the school up, as far as possible, under existing circumstances, to the requirements of the Government grant-in-aid rules, trusting to God's good providence

and favour for guidance in the hard work before us. All the boys are daily instructed out of God's Word, and once in the week the teachers, as well as the boys, are assembled and addressed, with strong appeals to the convictions of their minds, already formed under the influence of the teaching of Gospel truth. And although their own ancestral faith has lost all inward hold on their minds, yet, in point of fact, hopeful signs of a real movement towards the Saviour are rare. Amongst the boys there are at present two very intelligent and promising inquirers, thoroughly convinced of the truth; but they need much encouragement and grace to strengthen them, and make them thoroughly decided to follow Christ, so I have much to do with them at home.

Allusion may be made to the many lads (some of them are now grown-up men) who, in the course of eight years past, have been won over to Christ. Some of them have got employment in Lahore, Amritsar, and elsewhere, some are studying medicine in the Lahore Medical College. One, after a very successful course of study in the Lahore Divinity School, has become an assistant teacher there, and looks forward to admission to holy orders. As these all belong to Narowal, they come here now and then; and their steady, consistent, Christian character is a powerful means of pressing home to the minds of our school-boys and other persons, who all

know them, the claims of Christianity, as the only religion given by God to change men's lives and conduct, and make them truly holy and happy. This is shown, as the clear daylight, in the undeniably strong contrast which the converts present to what they themselves once were, and their former friends and companions still are, under the influence of heathenism.

About the Church.—It is rather discouraging to the pastor that his regular congregation should continue to be so small. Yet it is a matter of much thankfulness to state that the brethren and sisters have the blessing of God in their families, considering their circumstances arising from want of education and training in early life, and from the fact of their having entered into church

membership in advanced life; and compared with what they were some years past, they are more and more freed from their former natural failings, and are subject to the power of Divine grace. Their attendance at the services, regularly held, is decent and respectful. They evince sufficient interest in all matters connected with the church. They are good lovers, doing their best to avoid all occasion of scandal, and endeavouring to live in brotherly unity. They are good and peaceful neighbours to the heathen around, as Christians should be. They are, of course, poor contributors to church funds—our chief contribution coming from outside.

There was only one baptism during the year—that of a girl of twelve years.

Report of the Rev. Daud Singh.

There are now thirty-one families of Native Christians here; the number of souls being 134.

The work of me, Daud Singh, is this: to hold daily service with the people, and to take two services on Sundays; to care for the sick and needy, and comfort and help them as much as I can; to settle disputes, and make peace again; and to give instruction to inquirers. And my wife's work is this: every day to collect the women, and teach them the Bible and hymns; to settle and heal every sort of quarrel which occurs among the women; to visit house by house; and to help and comfort the poor families as far as she can; to tend the sick; and to teach female inquirers.

If this kind of work continues in

Klarkabad, I hope that this congregation will become a nation. The Rev. R. Bateman is now helping us to build a very handsome church. A pakka tank and a well are finished. Besides this, he helps the Christians with land, oxen, seed, and other necessary things for beginning their farm-work. I hope that by his efforts this settlement will certainly flourish and increase.

Although the Christians of this village are mostly of low caste, and poor and ignorant, yet I hope that by degrees they will become well-to-do and wise. They are certainly very much better now than when they came here, and I trust in God's power and goodness to transform them entirely "by the renewing of their minds."

Batala.

Two years and a half ago, the Rev. F. H. Baring removed from Amritsar to Batala, where Miss C. M. Tucker (A.L.O.E.) was residing. As his first Report, for the year ending April, 1879, has not yet appeared in our pages, we subjoin it now.

Report of the Rev. F. H. Baring (1878-79).

In the Amritsar Mission-grounds stands a banyan-tree, a few of whose branches showed some tendency to descend and form new stems, according to the peculiar characteristic of that tree. The branches, however, had not sufficient vigour unaided to take root downwards and bear fruit upwards, so art came to the aid of Nature. While little mounds were raised from below,

to receive and nourish the drooping branches, two of them formed strong stems, to which were playfully given the names of out-stations of Amritsar. One of them was called Batala.

And this "parable from Nature" gives no incorrect idea of the fact which it shadows forth. Batala, once known as a turbulent, bigoted city, causing much trouble to the authorities, was yet a

place in which there had been indications of spiritual life. From amongst a fierce Mohammedan clan that musters in force there, two Moulvies had been won for the truth; but both of them felt that, as *Christians*, they could not dwell in Batala, nor were they baptized in the place. No European made his abode in Batala; a single catechist, with his family, formed the sole representative of Christianity in the city. Batala was indeed a branch of the Amritsar Mission-tree, but, so to speak, an almost dry one, though not altogether dead.

The first encouragement came from the baptism of a Brahmin in a tank in 1876. He remained in Batala, and went through so fiery an ordeal of trial that, but for God's sustaining grace, the lonely convert's powers of endurance must have given way under the anguish. That convert is no longer lonely; he has in this brief space of time seen Mohammedans and Hindus, men and women, join him in confessing the Saviour. He was present when, in March 1879, the Bishop of Lahore held a confirmation, at which 18 candidates renewed their baptismal vows, and was one of about 80 Native Christians (not all were Batala people), children included, who sat down on the floor at a feast in happy fellowship. Batala, lately the almost lifeless offshoot of Amritsar, has now little offshoots and a Church Committee of her own. We trust that, by God's blessing, the banyan branch has indeed taken firm root in the soil, and has already begun to stretch forth growing branches to shade and shelter others. This is God's work. To Him be the glory alone.

Batala Boarding-school.

In April 1878 a boarding-school for the sons of the upper class of Native Christians was opened in what was formerly a palace of the Maharajah Sher Singh, within a mile of Batala. The object of this institution is to give a first-rate education to these boys, such as may enable them successfully to contend with Mohammedans and Hindus in competitive examinations, while, at the same time, training them, by God's grace, to shine forth as lights amongst their heathen countrymen. We look amongst these boys for future Government officials, lawyers, doctors, and merchants, as well as pastors; and the

Principal's desire and prayer is that each, whatever may be his future calling, may in that calling glorify God by voluntary, unpaid, earnest evangelistic work. Should that desire and prayer be granted, it is not difficult to see what pillars of strength Batala boys must become to an infant Church.

To show that hitherto the boarding-school of Batala has appeared likely to answer the ends proposed, extracts are given from letters from the Bishop of Lahore and a Government official, who have personally seen something of the working of the school.

The Bishop writes:—"My heart has gone entirely with the movement for a Native boys' Christian boarding-school, which Mr. Baring has so thoughtfully and lovingly originated, becoming himself its first head teacher and director. To found a school is one thing, but to become its first master, and to undertake (what many think) the drudgery of its teaching, as well as the financial responsibilities, is quite another. I earnestly trust and pray that Mr. Baring may be upheld and guided from above, and generously supported by those who feel that one great aim to be steadily and growingly kept in view in our Missions is the deepening and establishing of our Christian flocks gathered in from the heathen and Moslem; so that more amongst them may feel charged in duty with the burden and privilege of ministering freely to their brethren without of that which they have freely received—"That the name of our Lord Jesus Christ may be glorified in them, and they in Him, according to the grace of our God and the Lord Jesus Christ."

"I do not think I have yet seen a school in India in which some of the best characteristics of our middle-class English school-boys are reproduced better or so well. In respectful and manly bearing, and in their excellent behaviour in pastime, work, and devotion, I regard it as a thankworthy token of God's good favour to the Native Church, and happy omen of the use He will yet be pleased to make of that Church, that He has put it into the heart of Mr. Baring to throw his energies, experience, and the fruits of his Scriptural studies, into the religious instruction of our higher-class Christian youth, and that Miss Tucker has been allowed to add a kind of motherly over-

sight of the institution to the varied other offices she has received of her gracious Lord to fulfil for the Church of the Punjab. It is no small satisfaction to me to hear that Baboo Singha's services are retained. They are too well known to need my testimony here. I have good hope that the Alexandra and Batala boarding-schools will, with the Lahore Divinity School, form a trio of educational agencies, which will be bound together in oneness of heart and effort, and contribute in common to raise the tone and spirit, the standard and aims, as well as the knowledge and wisdom of our Christian Church in this province, and it may be far beyond it, into the border-lands of Belooch and Afghan."

Evangelistic Work.

The field for evangelistic work may be said to be almost unlimited. Our district, that of Gurdaspore, contains a population of over 900,000, being nearly 500 to the square mile; and the city of Batala alone contains almost 27,000 inhabitants. It is with real thankfulness to God, therefore, that we have welcomed the Rev. Mian Sadiq, who has come to Batala to be itinerant missionary throughout the district, from Seri Govindpore on the one side to Dehra Nanak and Narawal on the other. At Chalawal, Uddoki, Futtehgurh, and Talwandi, there are already Christians settled; and it will be a great source of strength and comfort to them to be occasionally visited by a Christian clergyman. No more interesting or hopeful sphere of labour could be found in the Punjab than that in which the Rev. Mian Sadiq is now engaged, and we trust he may long continue to labour faithfully in it with abundant blessing on all his work.

With the spread of education, the circulation of Christian books is becoming yearly of greater and greater importance in all efforts for the evangelization of the country. But how best to circulate our Christian literature is a problem of no small difficulty. We tried a colporteur for a short time, and gave him instructions to accept payment in grain, if by so doing he could increase his sales. The lad we employed (who came from Jhang), however, found the work very hard, and the pay and profits comparatively small, and consequently left us. We have now a Christian

shopkeeper who sells our books in his shop, gaining a profit of four annas in every rupee's worth of books he sells; and, as his shop is on the chief street leading to the Government school, he sells a good many Christian story-books to the boys as they pass to and from school. The books sold are, however, mostly small story-books worth only one or three pies. It is quite rare for any one to purchase a book worth eight annas or a rupee. We are often asked by inquirers and others for books, but they are seldom able or willing to pay much for them. To meet this difficulty a lending library has been started, and it has worked fairly well so far. What we should like, and what we hope eventually to have, is a library and reading-room in the city, where all could meet to read the papers, and where the catechist and others could go to hold conversations on religious subjects. The state of our funds, however, will not allow of our starting anything of the kind at present. A Hindu shopkeeper also sells our books on a commission of 25 per cent., and a Christian in Futtehgurh has some books on the same conditions. We hope that, in time, more may be done in this way, and that thus the expense of colporteurs may, to a great extent, be avoided.

Evangelistic Work amongst Women.

In Batala, one honorary lady missionary and two Bible-women find a constantly widening sphere. In the beginning of 1877, seven or eight zenanas were open; now we number more than forty, with likelihood of increase. There are also six schools for girls—Mohammedan, Hindu, and Sikh—in the city itself, and a school in the village of Nowshera.

It is exceedingly important that the Gospel should be carried to the inmates of zenanas, simultaneously with its preaching to their husbands and sons in school and streets and bazaars. It is encouraging that the lady missionary has been able to enter homes where the bitter opposition of female relatives had greatly increased the trials and temptations of converted men. Lately the missionary was welcomed to a house for the first time since its ruling spirit, by her violent bigotry, stopped the baptism of her son but one hour before the service was to have been begun in Amritsar.

The tyrannical mother carried off her son to Batala (where there was then no missionary), to take him and his nice young wife from Christian influences. For years that mother has been the obstacle to her son's confessing the Saviour in whom he believes. A short time ago the missionary was seated beside that very woman and her daughter-in-law, telling the story of redeeming love. The lady has also had opportunities of speaking of the Saviour to the Mohammedan and Brahmin mothers of baptized Christians.

One delightful feature of baptisms in Batala has been that repeatedly we have seen wives, accompanied by their little ones, standing with their husbands before the font, or following in the Christian path which their husbands before had entered. When, instead of causing distressing divisions, Chris-

tianity ties family bonds tighter and makes homes brighter, how unmixed is our joy! At present, besides work amongst the heathens, little Bible-readings are held weekly in two Native Christians' homes. Not all of our "babes in Christ" can read; and even to those who can, it is desirable to give "the sincere milk of the Word," that they may grow in grace and in the knowledge of the Lord Jesus Christ.

City School.

This school, like many another Mission school in India, is doing a most useful work in breaking down ignorance, prejudice, and superstition, and diffusing a knowledge of the truths of Christianity. The average number of heathen and Mohammedan boys who have attended the school during the past year is 67.

In a letter, dated Nov. 30th, 1879, Mr. Baring wrote that the Boys' Boarding-School "had prospered even beyond his expectations," and "carried with it the warmest sympathies of the Native brethren." He has since come to England, but we believe the work is being efficiently carried on during his absence.

Batala is also the head-quarters of the Rev. Mian Sadiq, who is associated with Mr. Bateman in the Itinerant Mission.

Lahore.

The Rev. F. A. P. Shirreff succeeded the Rev. W. Hooper as Principal of the Lahore Divinity School on the departure of the latter for Europe in February, 1879. He is assisted by the Rev. H. U. Weitbrecht, Ph.D., who is also Acting Secretary for the whole Punjab and Sindh Mission in Mr. Clark's absence. The Native congregation has now a pastor in the person of the Rev. Yaqub Ali, who was ordained by Bishop French on Dec. 22nd, 1878. He is in connexion with the Punjab Native Church Council, and his first Annual Report, which we subjoin with those of Mr. Shirreff and Dr. Weitbrecht, was presented to that body.

Report of the Rev. F. A. P. Shirreff.

Lahore, Oct. 17th, 1879.

Not much remains for me to report concerning the past session of the Divinity School, as my dear and honoured predecessor, Mr. Hooper, has already given a full account of its progress until February of this year, when he left us. On the 11th of February there was a large gathering of our Native brethren to present him with tokens of their affection and esteem, and to listen to his parting exhortations, which will long live in the memory of those who heard them.

On the following day, the students

went out in two small parties for evangelistic tours. Some went with Mr. Weitbrecht into the Ferozpur district; and the others, with myself, to the Jhelam and Gujrat districts. We re-assembled at Lahore before the end of the month, and resumed the theological classes, which were continued, with the exception of a short recess at Easter, until the 14th of July, when we broke up for the long vacation.

It has been Mr. Weitbrecht's endeavour and my own to carry on the work until the close of the term as far as possible on the lines laid down by Mr.

Hooper. I completed the exposition of the Acts of the Apostles, beginning at the end of chapter xii., where he had left off; and in Church History I took up the thread of his lectures at the close of the sixth century, and brought the narrative down to the tenth. Thus we were enabled to study side by side the condition of the Church whilst in the ardour of her first love, and again whilst passing through that fearful period, concerning part of which even the Roman historian, Baronius, might well say that it appeared as if Christ had been in the hinder part of the ship of His Church asleep. Yet even this age of darkness is lit up by the devoted lives of the missionaries who carried the Gospel to the northern nations; and we had a good opportunity for comparing primitive Apostolic Missions, as recorded in the Acts, with those of the Middle Ages. Faulty as the latter were in some respects, there was not a little in the example of Aidan with his twelve companions, of Columban with his twelve, and of Willibrord with his twelve, to stimulate the zeal of our own little band, which contained just the same number of men—a number halloved by even more sacred associations.

In expounding the Acts, I made great use of Baumgarten's deeply instructive *Apostolic History*. Smith's *Student's Manual*—a very useful textbook—formed the basis of the lectures on Ecclesiastical History. On subjects concerning which it seemed desirable that the students should have fuller information, recourse was had to the more detailed narratives of Neander and Robertson, or they were given extracts from original authorities, such as Bede.

The other subjects taught during the term were the Book of Genesis, the Life of our Lord, and Homiletics, by Mr. Weitbrecht; and Old Testament History, from the captivity of the Ten Tribes to the era of Nehemiah, the Thirty-nine Articles, and a few lectures on Pastoral Theology, by myself. These last were based on Gregory's *Pastoral Rule*, an Urdu version of which, abridged and adapted to the needs of pastors and teachers in this country, I am preparing for the press.

The junior students were taught Hebrew and Greek grammar, as well as Urdu, by the pupil-teacher, and the

seniors had to construe in class. The students also had practice in writing sermons, which we criticized.

At daily prayers, in chapel, Mr. Weitbrecht expounded the Books of Job and Ecclesiastes, whilst I took the Second Epistle of St. Peter and the two Epistles to Timothy.

We continue the plan of having a weekly missionary meeting, at which we use Mr. Hooper's translation of the little manual of intercession drawn up by Dean Goulburn and Mr. Woolcombe. At these meetings we give an account either of the life of some great missionary who has passed away, or of the progress of the Gospel in different parts of the world in our own time. Thus the students have listened during the past term to biographies of Eliot, Brainerd, Carey, Schwartz, and others, and have received a good deal of fresh information from missionary periodicals, especially those of the C.M.S.

Our empty students' houses have been occupied by Christian lads who attend the Government and Medical Colleges. Their conduct has, on the whole, been very good. One of them passed second in the Medical College examination, and he and another Christian medical student carried off several prizes between them. We have held Sunday Bible-classes, one in English and the other in Urdu, for these and other Christian youths in the neighbourhood.

Although much of our time is necessarily engrossed with study, we are anxious that the Divinity School should always be a centre for active evangelistic effort. Mr. Weitbrecht's report will show that this object has not been lost sight of during the past term. Preaching to the heathen has been regularly kept up both in the open air and in houses placed at our disposal by the American Presbyterian missionaries. It will be remembered that it was these brethren who at the first invited the C.M.S. to establish a Mission here, and our relations with them at Lahore have always been most cordial. Besides their large school—the Rang Mahall—they have branch schools in different parts of the city, and a medical dispensary, any one of which is lighted up and arranged for us any evening that we may wish to preach in it. When we preach in-doors, we take all the students and any other

Christians that like to come, and unite in singing hymns set to Hindustani airs. The town boys have now become so familiar with these, through learning them in Mr. Forman's school and hearing them at evangelistic meetings, that they may frequently be heard singing them in the streets and lanes of the city. Mr. Weitbrecht and I have also taken part in the delivery of English lectures to educated Natives at the American Mission school.

Fellowship in Christian work with our Presbyterian brethren such as I have described serves to set before the heathen the real union that subsists between those who love our Lord Jesus Christ in sincerity, and I venture to think that informal co-operation of this kind is safer than devising schemes of organization, in which various denominations are to sink their differences for the formation of a brand-new Indian Church.

At the end of the term (July 14th) we parted with five of our students who had completed the time for which they had come to us. One of these (Y.) always stood first in the examinations, and usually obtained nearly full marks in almost every subject. He is very studious, quiet, and well-behaved, and something of a musician. He used to play the harmonium in chapel, and in the meetings for preaching to the heathen he accompanied the hymns on the violin. Y. was instrumental in bringing his own father and family into the Church when he was baptized, and he has now returned to his home at Kotgarh, where he is engaged as a catechist of the C.M.S. When I last heard from him, he had been appointed to take temporary charge of the Mission school at Simla.

We had the pleasure of being able to give certificates of good conduct to each of the other out-going students. One of them (S. L.) was brought up in an orphanage at Benares. The friend in England who supported him had particularly wished him to become a preacher of the Gospel, and this seems to have been impressed upon him from childhood. He came to study under Mr. Hooper at some pecuniary sacrifice, and has now returned to Benares, where he is employed as a catechist of the Church Missionary Society. Whilst he was with us, his wife used to teach the students' children.

E. H. suffered a severe blow in the

death of his wife. She seems latterly to have grown much in grace, and Mrs. Weitbrecht, who visited her in her last illness, says that she departed full of faith and peace. E. H. is an intelligent youth, and knows a little English. He is now working at Dehli as a teacher and preacher in connexion with the S.P.G.

E. E. has been brought up in the Mission at Rurki. He is a zealous preacher, and has returned to Rurki, where he has a post in connexion with the S.P.G.

S. L. formerly occupied an office of some importance in the Native State of Bhawalpur. He resigned this to help in spreading the Gospel, and has lately been doing a good work at Jhang, in connexion with the Jhelam Itinerant Mission of the Church Missionary Society. S. L. was sent to us for only one year.

Of the students on probation in the term now beginning, one (N. R.) is a Bengali, who has been in charge of the congregation connected with the C.M.S. at Simla, as well as of the Mission school there. Another (L. Y.) has been working under the chaplain of Rawal Pindi, among the bandsmen and other Native Christians at that station. Another (D. R.), who is sent to us by Mr. Hill, of the S.P.G., is a son of the chief maulwi at Banda. Another (D. H., also an ex-Mohammedan) comes from the Presbyterian Mission at Hoshiarpur. With regard to this last, I inquired whether those who sent him would consent to his attending lectures in which the distinctive doctrines of our Church were taught, and was told in reply that there was no reason why he should not enjoy the full benefit of our institution. We also hope to have the brother of an old and promising pupil of Christian parentage, from the Church Mission at Gorakhpur.

It will thus be seen that our outgoing and incoming students, although few in number, represent very different classes of the Native community, and come from places widely distant from each other and from Lahore. I have been obliged to refuse more applicants for admission than I have accepted. Some of these were already occupied in positions of usefulness, which it seemed better that they should not leave; and I am sorry to say that some reminded

one of the youth so graphically described by Mr. Spurgeon in his *Talks to my Students*, who had tried one employment after another, and at last concluded that he must have been designed for the ministry, because he seemed unable to make his living in any other way.

The efficiency of such an institution as ours must depend to a great extent on the measure of support it receives both from the Bishop of the diocese and from our missionary brethren. To the Bishop we are under deeper obligations than we can express, and some of our brethren have contributed not a little to the furtherance of our objects by looking out for men who gave promise of becoming useful evangelists, pastors, or teachers, and sending them to be trained at the Divinity School. It was through Mr. Bateman, for instance, that we obtained our valued pupil-teacher, and Mr. Gordon has not only sent us

three hopeful students, but has partially supported them. We have frequently had men from the S.P.G. Missions, especially from Dehli.

As regards possible sources of supply for the future, we hope in the course of time to receive pupils from Mr. Baring's recently-founded boarding-school at Batala, and from Mr. Rodgers's Normal School at Amritsar. The careful grounding in secular subjects that boys receive at these schools would be an excellent preparation for the theological teaching they would have with us. One difficulty that we have hitherto had to contend with has been the lack of elementary knowledge of geography, history, &c., on the part of a few of our students. We hope also that the time may soon come when the more prosperous of our Native brethren will encourage their sons to look on the ministry of the Gospel as the noblest profession in which they can be engaged.

Report of the Rev. H. U. Weibrecht.

After taking leave of Mr. Hooper last February, I went to Firozpur, where the chaplain was sick, and took his duty for three Sundays. The intervening weekdays were spent in itineration round Firozpur with four of the students who met me at Kasur, a considerable and formerly very bigoted town between Lahore and Firozpur, inhabited chiefly by Mohammedans of Pathan (Afghan) descent. We preached here both going and returning, and were much encouraged by the respectful and even eager hearing accorded to the Gospel. After preaching during our second visit, several young men came along with us towards our quarters. One of them, who told me that he was about to enter as a student in the Lahore Medical School, was especially eager in his questions on certain difficult points of the faith. I gave them a general invitation to come and see us in Lahore, and about three months afterwards the lad whom I have mentioned made his appearance at the Divinity School, and was brought to me by H. D. I found that there was a good deal of similarity in their cases, for this youth also had first studied the Gospel with a view to controversy, and had gradually become convinced of its truth, and imbibed its contents, so that he was very well acquainted with the chief facts of the

faith. After further detailed instruction and association with our students, he was baptized on Sunday, 29th June (St. Peter's Day). He has been much troubled by his relations, and has gone through considerable conflicts, which have resulted in a good deal of interruption to his studies. Our trust is that the grace which made the son of Jonas into Peter may have its full work in him.

In addition to this baptism, I may mention another which took place on Easter Day. When first I went out itinerating, in November, 1877, the first man with whom I engaged in a religious discussion was a Mohammedan *dhobi* (washerman), at the village of Ghoravaha (Hoshiarpur district). He had been in service with English gentlemen in various capacities, and came several times after this to see me in Lahore. Although convinced, he could not make up his mind to break with his relations; but at the beginning of this year he came, saying that he was determined to be a Christian. After observing and instructing him some time, I baptized him on Easter Day. Being a good trader, he has been acting as agent to the Christian Store. Besides these, we have had at the College, for longer or shorter periods, several other inquirers of various classes, two of whom have

been baptized; others left, either because of unsatisfactory conduct or wishing to go to other missionaries.

The lectures already mentioned by Mr. Hooper in his last Report have been carried on by me to their conclusion. The great interest has centred in the Book of Genesis, partly, I suppose, because it is less familiar to the students than the Life of our Lord. In addition, I have given since February a short course on Homiletics (two hours weekly) in a simple form. Besides the works on the Life of Christ by Farrar, Geikie, Wieseler, and others, I have found Mr. Eugene Stock's well-known Lessons most useful, owing to his very clear and simple statements of intricate questions in the Gospel History, which have greatly helped me in unravelling such points in a way suited to the students' capacity. As regards commentaries, while making much use of Delitzsch's learned and interesting work on Genesis, I have received more help for the special teaching received here from the *Bibelwerk* of Gerlach, which combines simplicity with depth to a far greater extent than any other commentary I have met with.

The preaching in the bazaars has generally been well attended. It is encouraging that the discussions show

more tendency to turn on the great problems of sin and redemption than on the subtleties of theological controversy. I do not know whether this is in any degree to be ascribed to the waning health and death of one of our chief opponents, Maulvi Wali-ullah. This man, though blind, possessed a fair acquaintance with the Old and New Testament, and was resorted to by many disciples from various parts of the Punjab as a master in controversy. His removal, coinciding with a positive movement of Native religious thought favourable to the impartial consideration of Christianity, has probably had a favourable effect on our work.

The congregation of the Bazaar Church consists chiefly of Government clerks and pensioners, tradesmen, and others who have collected by the gravitation which draws people towards the capital of a province. It does not, I fear, exhibit the purity and missionary zeal which should distinguish a Church of Christ in the midst of the heathen. I trust that the work of the pastor who was ordained last Christmas, the Rev. Yaqub Ali, will have its result in a greater care for the means of grace, and a higher tone of Christian life.

Report of the Rev. Yaqub Ali.

In the year under review, by the grace of God, the Lahore congregation made considerable improvement in numbers. The number of Christians, including women and children, is 148.

There were fourteen baptisms of the infants of the Christian parents; besides these, one was added to the Church from heathenism. This man had been an inquirer for the last three years. His moral character is untarnished, and his humility and good temper testify to the love he bears towards his Saviour. He is not a man of high education, but the Spirit of Truth taught him to know his sins. I helped him for some time to learn the life-giving truths of God's Word, and on the 27th of July last he openly declared his faith in Christ, and was baptized. I came across two other inquirers—one a Mohammedan Pathan, and the other a Hindu Faqir. The former had worldly motives, which being discovered, he had to go; and the latter, notwithstanding his desire to

learn the truth, was compelled within a short time to leave for Amballa.

There is great need of a Native church at Lahore. The present building has not enough room for the congregation. Daily services, the appointed services of the Saints' days, and the Sunday services, are regularly conducted. Once a month the Lord's Supper is administered. On all these occasions the church is full. Widows and orphans, the poor and the needy, and sick Christians, are relieved by the subscriptions raised on these occasions.

The Word of God was regularly preached on week-days to the heathens. They not only listen to the Word preached, but very often put questions, and they are satisfied with adequate answers. The Mohammedans are generally very fond of discussing. Now and then people come to my house to hear the Word of God. May the Almighty Father hasten those days when people will repent of their sins, and turn to Him!

THE MONTH.



NOTWITHSTANDING the misleading paragraphs in the newspapers, the friends of the Church Missionary Society will have recognized in the "Rev. Mr. Gordon," the "chaplain" killed in the sortie from Kandahar on August 16th, no other than the devoted C.M.S. missionary, George Maxwell Gordon. He was a chaplain in no sense except that he had become a temporary "acting-chaplain," in order to get leave to be in Afghanistan. His death is a heavy loss to the Society's Punjab Mission, and indeed to the cause of Christ in India generally, in which his whole heart was engaged. We need not here enlarge upon his great services, as interesting notices of him, by two friends who knew his work well, appear on another page of this present *Intelligencer*. Let it here only be noted that he was a son of the well-known late Christian officer, Captain Gordon, R.N., some time M.P. for Dundalk; that he was first cousin to Mrs. Henry Wright; that he took his B.A. at Cambridge in 1861, was curate for some time to Dr. Marsh, at Beddington, offered himself to the C.M.S. in 1866, and joined the Madras Itinerant Mission (as an honorary missionary) in the following year. His health giving way, he visited Australia and New Zealand, whence he returned to Madras, but soon after, being forbidden by the doctors to remain there, he essayed to join the North India Mission. From Calcutta, however, he was ordered home. While in England he was offered an Australian bishopric, but declined it to go out (1871) to the help of Mr. French, who was then starting the Lahore Divinity School. Subsequently he established the Jhelum Mission at Pind Dadan Khan, and the Beluchi Mission at Dera Ghazi Khan, in both cases defraying himself a large part of the initial expenses.

Of the man himself, General MacLagan and Mr. Nugent speak elsewhere. Let us thank God for him, and ask for many more like him.

WE have received the printed Report of the important South India Missionary Conference held at Bangalore last year, in two octavo volumes. A hasty glance is sufficient to show that they contain a vast amount of valuable information, a digest of which will be presented in due course to the readers of the *Intelligencer*. For the present we will only note one fact. According to the very complete statistical tables appended to the volume, there were in 1857 in South India (excluding Ceylon) 59,613 baptized Protestant Christians, and 31,780 unbaptized adherents, together 91,393; and in 1878, the corresponding figures were 168,432 and 127,497, together 295,929, a *threefold increase in twenty-one years*.

Of this latter total, 89,618 are credited to the C.M.S.; 51,183 to the S.P.G.; 58,977 to the American Baptists; 49,360 to the London Missionary Society; and the rest, about 46,000, to sixteen other Societies, English, American, and German. Our own returns give several thousands below this C.M.S. figure, and the details do not enable us to explain the difference. In the Tamil, Malayalam, and Telugu districts alike, the numbers in this Report are larger than those sent to us direct.

WE regret much to find that the Rev. A. W. Poole, of the Telugu Mission, has been obliged to come home. He has suffered much from ill-health since he

went out with his friend, the Rev. E. N. Hodges, in 1877; yet he has done valuable work, as those will remember who read the account of his lectures to educated Natives at Masulipatam in our June number last year.

Another cause of regret is that the Rev. F. H. Baring, who is now in England, finds the duty plainly laid upon him of remaining at home for family reasons. His loss will be keenly felt in the Punjab, where he has not only laboured with much devotion as a C.M.S. missionary at Amritsar and Batala, but has freely lavished the means God had given him upon the cause of Christ in the province. The Punjab Religious Book Society, of which he was the active Secretary, in conjunction with Mr. R. Clark, will be a special sufferer by his retirement.

It is a matter for great thankfulness that Mr. Clark's health is so far improved as to warrant his contemplating an immediate return to the Mission; but we sorely need men to fill the places left vacant by such missionaries as Gordon and Baring.

H.M.S. *Iron Duke*, the flag-ship on the China naval station, was lately at Nagasaki, and Admiral Coote manifested much interest in the Society's Mission there. Subsequently Mr. Maundrell received the following letter:—

H.M.S. "Vigilant," May 27th, 1880.

DEAR MR. MAUNDRELL,—Having visited your little College, it has been much on my mind that an effort should be made to render it more efficient; and finding that there is every probability of getting more Japanese young men for training as teachers, and eventually for ordination, I have much pleasure in placing at your disposal \$500 towards increasing the present small collegiate building, with the hope that the Committee of the C.M.S. will see the necessity of sending, at an early date, a thoroughly efficient helper in the educational department. You are at liberty to communicate my views to the Secretary of the C.M.S.

Wishing you much success in your Master's service,

I am, yours truly,
R. COOTE.

A NATIVE CHURCH COUNCIL has been formed in Mauritius, and held its first meeting on the 10th of April last. The Rev. H. D. Buswell is Chairman, the Rev. C. Kushalli Vice-Chairman, Mr. Daniel Soobhancee Secretary, and Lieut.-Col. Robinson, R.A., Treasurer. An excellent inaugural address was delivered by Mr. Buswell; and interesting discussions followed, having reference chiefly to the Native Church funds and their disposal.

THE REV. J. B. Wood writes from Lagos: "The war in the interior drags on its weary length, and there is no prospect of its reaching a termination. From accounts received from our agents, things seem to be going very hardly with Ibadan. They suffer defeat after defeat, and are surrounded with enemies." He adds, "Rum and gin are being poured into this country in enormous quantities."

Two or three years ago the Committee received an offer of 20*l.* as a prize, to be competed for by Natives of India, for the best essay on the following subject:—"The religion of the Lord Jesus Christ, as contained in the Holy Bible, is the one true religion, and intended for all mankind, proved from experience and from the Old and New Testament." Subsequently two extra prizes of 5*l.* each were offered. A good many essays were sent in to the Calcutta Committee, nine of which were selected and submitted to special adju-

dicators. On their award being notified, and the sealed names opened, the successful competitors were found to be, (1) Walter P. Mohun, son of the Rev. David Mohun of Allahabad; (2) the Rev. Imad-ud-din, of Lahore; (3) Mohun Lal, ex-student of Lahore Divinity School, catechist at Kulu. The competitors were at liberty to write in Urdu, Bengali, or English; but the successful essays were all in Urdu.

THE Rev. Harding Dixon, formerly a Missionary of the Society in Tinnevely, writes to us:—"Will you permit me to call attention to a slight inaccuracy in Bishop Sargent's statement regarding Nallūr, in p. 546 of this month's *Intelligencer*, and also to supply an omission?"

"When Mr. Clark left Nallūr, early in 1866, the number of Christians in the district was 2469 (not 2532). The Rev. N. Honiss then took charge; and when he gave it up, at the end of 1867, the number was 2669—an increase of 200 in nearly two years. It was under my care during the whole of 1868, and when, at the end of that year, 'the place became vacant' (to use the Bishop's expression) on my return to England, the number of Christians amounted to 3000—an increase of 331 in twelve months."

WE are requested to state that the "Zenana and Medical Mission Home and Training School for Ladies," 71, Vincent Square, Westminster, is now open, with Hospital, Maternity Department, and Medical School in working order. It is conducted by Dr. G. de Gorrequer Griffith, with a voluntary staff of lecturers, and a Committee and Ladies' Council.

NOTES OF THE MONTH.

ORDINATION OF MISSIONARIES.

Western India.—At the Archbishop of Canterbury's ordination on September 19, the Rev. C. Mountfort and the Rev. C. S. Thompson were admitted to priest's orders.

China.—At an ordination held by the Bishop of Victoria, on May 30, at Ku-cheng, the Revs. Ting Sing Ki and Tang Tang Pieng were admitted to Priests' Orders, and Sia Seu Ong, a Native, to Deacon's Orders.

DECEASE OF A MISSIONARY.

Punjab.—The Rev. G. M. Gordon was killed by the Afghans, at Kandahar, on August 16.

DEPARTURE OF MISSIONARIES.

Nyanza Mission.—The Rev. W. E. Taylor and Mr. A. J. Biddlecombe left Southampton on July 29 for Zanzibar, *en route* to Uyui.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. G. H. Weber left Bombay on July 17, and arrived in London on August 14.

South India.—The Rev. A. W. and Mrs. Poole left Madras on July 10, and arrived in England on August 14.

North-West America.—The Rev. W. D. and Mrs. Reeve left the Mission on June 14, and arrived in England on August 30.

North Pacific.—The Rev. R. Tomlinson left British Columbia on August 9, and arrived at Greenock, N. B., on September 13.

Contribution List.

In the following list of receipts from Aug. 11th to Sep. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford.....	73	8	8	Cornwall: Millbrook.....	7	15	0
Buckinghamshire: Hanslope.....	3	0	0	St. Austell.....	23	4	9
Cheshire: Over Tabley.....	5	0	0	St. Columb Minor.....	26	0	0
Witton.....	6	2	5	Isles of Scilly.....	10	18	1
				Cumberland: Allonby.....	1	8	0
				Keswick: St. John's.....	76	18	11

Silloth: Christ Church.....	10	0	0
Derby and South Derbyshire.....	150	0	0
Devonshire: Devon and Exeter.....	150	0	0
Dorsetshire:			
Frome-Vauchurch and Batcombe.....	1	12	0
Haselbury Bryan.....	7	6	7
Lifton Cheney.....	2	16	0
Swanage.....	59	4	6
Swyre.....	2	18	6
Essex: Grays.....	10	0	0
Manningtree.....	5	19	2
Gloucestershire: Ashchurch.....	2	0	4
Cainscross.....	80	0	0
Cheltenham.....	44	19	0
Dumbleton.....	18	15	6
Hampshire: Isle of Wight: Newport.....	16	1	0
Oakfield: St. John's.....	19	9	10
Shanklin: Old Church.....	12	2	0
St. Saviour's.....	8	7	6
Totland.....	13	14	1
Channel Islands: Guernsey.....	90	0	0
Hertfordshire: East Herts.....	150	0	0
Stapleford.....	4	16	3
Kent: Deptford: St. John's.....	25	0	0
Eythorne.....	6	8	11
Lamorbey.....	4	12	0
Temple Ewell.....	1	5	9
Tunbridge Wells.....	300	0	0
Lancashire: Coniston.....	7	1	5
Littledale.....	1	1	0
Leicestershire: Bitteswell.....	6	13	0
Gaulby.....	10	0	0
Melton Mowbray.....	68	10	8
Lincolnshire: Barton-upon-Humber.....	17	14	6
Donnington.....	2	10	0
Middlesex: Bloomsbury: St. George's.....	12	11	6
Episcopal Jew's Chapel.....	1	7	6
Hampstead.....	580	0	0
Kilburn: St. Mary's.....	12	10	0
Norfolk: Hardingham.....	100	0	0
Northamptonshire: Aldwincle.....	2	4	10
Nottinghamshire: Nottingham, &c.....	200	0	0
Oxfordshire:			
Banbury and North Oxfordshire.....	30	0	0
Shropshire: Chetton.....	5	0	0
Sheriff Hales.....	9	2	1
Whiton.....	3	0	0
Somersetshire: Huish-Champflower.....	3	10	0
Staffordshire: Burton-on-Trent.....	11	7	9
Holy Trinity, Juvenile Association.....	5	3	8
Cannock.....	6	13	7
Suffolk: Elvedon.....	4	1	0
Surrey: Bermondsey: St. James'.....	16	1	4
Chiddingfold.....	8	15	10
Clapham Park: All Saints'.....	63	3	7
Croydon.....	19	11	1
Godstone.....	13	13	10
Oakwood.....	4	13	7
Richmond.....	25	18	9
Streatham: Immanuel Church.....	40	0	0
Sussex:			
Burgess Hill: St. John-the-Evangelist.....	11	5	1
Warwickshire: Birmingham.....	470	0	0
Brailes.....	7	3	9
Burton Hastings.....	1	18	7
Leamington.....	139	5	11
Westmoreland: Ambleside.....	64	0	0
Bampton.....	2	10	0
Wiltshire: Steeple Ashton.....	4	15	5
Worcestershire: Lickey.....	18	0	0
Wolverley.....	4	0	9
Yorkshire: Bridlington Quay.....	11	12	0
Finghall and Constable Burton.....	2	10	0
Hackness.....	16	15	0
Little Ouseburn.....	7	1	7
Rathmell.....	2	6	3
Scarborough.....	82	12	0
Thirsk.....	26	5	2

ASSOCIATIONS IN WALES.

Carnarvon: Llandegai.....	2	0	0
Denbighshire: Llanrwst.....	7	19	3
Wrexham.....	20	1	7
Flintshire: Rhyl.....	9	14	2
Glamorganshire: Newton Nottage.....	2	14	4
Pontllyn.....	3	0	0
Port Eynon.....	2	2	0
Porthcawl Schoolroom.....	1	7	7
Pembrokeshire: Nevers.....	4	4	7
Newport.....	3	12	8

BENEFACCTIONS.

A. D.....	40	0	0
"After Garden Party, August 30th,"			
Staffordshire.....	5	0	0
Angas, Mrs. Georgiana, Tunbridge Wells.....	10	0	0
A Thankoffering for Many Mercies.....	10	0	0
A Tithe.....	15	0	0
A. Z.....	6	5	0
Brewster, Rev. E. J.....	19	0	0
Brooke, Sir W. de Capell, Bart.....	10	0	0
Carter, Miss, Kensington (for Jaffs).....	20	0	0
Clarke, Lt.-Col. Tredway.....	5	0	0
F. M.....	20	0	0
Gascoyne, Rev. R., Bath.....	50	0	0
G. L.....	5	0	0
Gordon, Gen. S. E.....	5	0	0
Harman, Rev. E.....	50	0	0
In Memory of a Beloved Son.....	10	0	0
J. & H. H., a Thanksgiving.....	50	0	0
J. F. T.....	10	0	0
"J." Sale of Old China.....	7	10	6
Kemble, Mrs., Camberwell.....	200	0	0
King, Capt. H., R. N., Chithurst.....	5	0	0
Marryat, Miss.....	5	0	0
Perkins, T., Esq., Hitchin.....	20	0	0
Readers of the <i>Christian</i> , per Messrs.....			
Morgan and Scott.....	43	15	0
Sinkins, Mrs., a Thankoffering.....	100	0	0
S. L., extra subscription.....	10	0	0
Two Sisters.....	14	5	11

Special towards Enlarged Income.

Brown, Miss, Broadstairs.....	20	0	0
Crabb, R. H. Esq., Great Baddow.....	1000	0	0
Edwards, Miss M. J., Bath.....	7	10	0
Greenwood, Mrs. S., Cheetham.....	6	15	0
Oldrid, Rev. J. H., Tunbridge Wells.....	20	0	0
Pattison, Miss, Addiscombe.....	10	0	0
Robinson, Lt. Col. J., Beverley.....	5	0	0

COLLECTIONS.

"A Little Girl's Savings in St. Helena".....	10	0	0
Bradford: St. Paul's Children's Evening			
Service, by J. R. Holmes, Esq.....	11	0	0
Lloyd, Miss E., Leamington (for Defc.).....	16	10	0
Simpson, Mr. H., Liverpool.....	10	0	0
Wild, W. Esq., Bury (Miss. Boxes).....	15	0	0

LEGACIES.

Cooper, late Mrs. Esther: Exors., Rev.			
W. Cooper and E. Kimber, Esq.....	500	0	0
Fletcher, late Mrs. F.: Exors. Christopher			
Newman Wilkinson, and Clifton Ram-			
say Garwood.....	200	0	0
Hall, late Mr. Thomas.....	1000	0	0
Loader, late Mr. James.....	100	0	0
Tyson, late Henry, Esq.....	100	0	0

FOREIGN CONTRIBUTIONS.

Africa: Cape Town: Trinity Church.....	4	0	0
France: Croix lez Roubaix.....	5	6	0
New Zealand: Nelson.....	1	0	0
Waipatu.....	5	12	0
Prince Edward Island: Charlottetown.....	24	0	0

EGYPTIAN FUND.

S. R.....	5	0	0
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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

NOVEMBER, 1880.

THE BANGALORE MISSIONARY CONFERENCE.

The Missionary Conference, South India and Ceylon, 1879. Madras, Addison : London, Snow, 1880.

Report of the Madras Diocesan Church Conference, 1880. Madras, Athenæum Press.



It is a striking fact, not perhaps sufficiently recognized, that since the first promulgation of Christianity beyond its original limits, there can hardly be said to have been a period when South India has been without some sort of knowledge of Christianity. The preaching of the Apostle St. Thomas in those regions may be held to be legendary, but we have to go back to remote antiquity for the first introduction of the knowledge of salvation by Jesus Christ in contradistinction to heathenism. There have, too, always been Churches nominally Christian, although so debased and corrupt that it has been difficult to discover in them notes of true witnesses for Christ. Matters were not mended by the unscrupulous invasions of Romanism under the auspices of the Portuguese. Still there has been always a sort of lamp with flickering light ever upon the point of going out, yet not absolutely extinct. The historical fact is interesting, but in a spiritual point of view is not of much moment. When the state of these Churches is reviewed, it may truly be said, that what was offered unto the Lord "was bruised, or crushed, or broken, or cut;" their corruption was in them, and blemishes were in them. The approximation in ceremonial and practice to surrounding idolatry has been so painfully conspicuous, that not unfrequently what is witnessed is only another phase of heathenism. Under the crushing weight of erroneous doctrine and superstitious rites, the truth has been so completely obscured, that it has had neither saving power nor influence, still less has it been in any degree aggressive on heathenism proper. By the confession of Romish missionaries their Church was for a long time at a complete standstill, and its component parts were unsatisfactory in the extreme. It was out of infants prematurely swept away by the hand of death, not out of adults, that in their judgment the Church triumphant in heaven would be recruited, if it was to be recruited at all from Southern India.

In the allusions just made there is matter for reflection for those who take delight in meditating on the mysterious nature of God's dealings with the children of men. We must, however, content ourselves with calling attention to them. Our business is rather with what God has been pleased to accomplish since pure Christianity, in-

troduced and propagated by Gospel methods, has supplanted the languishing nominalism and ceremonialism which previously existed. In a desultory manner this has been in process of accomplishment for about a hundred years. In 1785, Schwartz visited Tinnevely, where he found a congregation of one hundred and sixty persons gathered in by strange instrumentalities, the nucleus of the future Tinnevely Church. From that time there has been progress, and there has been increase, amidst many discouragements and many trials, when from lack of labourers and the hostility of Government little or nothing could be effected, until at the present time 328,000 persons, including catechumens, can be reckoned as belonging to the Protestant Church in Southern India. This exceeds in number the total of Syrian Christians, whose ecclesiastical organization dates back to the second century. The moral qualities of these Christians cannot be better described than in the language of Bishop Caldwell, no mean judge, and no incompetent witness :—

I maintain that the Christians of our Indian Missions have no need to shrink from comparison with Christians in a similar station in life and similarly circumstanced in England or in any other part of the world. The style of character they exhibit is one which those who are well acquainted with them cannot but like. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings of others and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better church-goers, yet free from religious bigotry, and, in proportion to their means, more liberal than Christians in England holding a similar position in the social scale. I do not for a moment pretend that they are free from imperfections ; on the contrary, living amongst them as I do from day to day, I see their imperfections daily, and daily do I “reprove, rebuke, exhort,” as I see need ; but I am bound to say that when I have gone away anywhere, and looked back upon the Christians of this country from a distance,—when I have compared them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression on my mind than their imperfections. I do not know any perfect Native Christians, and I may add that perfect English Christians, if they do exist, must be admitted to be exceedingly rare ; but this I see and know, that in both classes of Christians may be traced distinct marks and proof of the power of the Gospel—new sympathies and virtues, and a new heavenward aim.

It would require a history, and not a review, to trace the progress of Protestant Christianity from its first origin till its present successful condition. We propose nothing of the kind, but simply to furnish our readers with some general conspectus of work and progress in Southern India during the last twenty years, the period embraced by the interesting volumes placed at the head of this article. We commend them very earnestly to the attention of all who would really wish to understand the real state of things in this most important missionary field. The view is complete and encouraging.

The volumes we refer to furnish a comprehensive account of the Missionary Conference held in Bangalore last year. Like that which took place on a former occasion at Ootacamund, and the one subsequently held at Allahabad, the Bangalore Conference was not confined to representatives of any particular church, but contained delegates from all bodies labouring in Southern India, with the exception of the

S.P.G., and of the German Lutheran Mission, whose chief seat is at Tranquebar. Under these circumstances it was of course not officially presided over throughout its meetings by the Bishop of the Diocese, but an invitation was addressed to him to preside on the first day of the sessions. This was responded to by Bishop Gell in the following letter, which we have much pleasure in subjoining:—

Ootacamund, 16th April, 1879.

REV. AND DEAR SIRS,—If I could have made suitable arrangements for visiting Bangalore on duty about the time of the proposed Missionary Conference there, I should have had great pleasure in accepting the invitation of the Committee of Delegates, conveyed to me in your letter of the 25th November, to preside on the first day of the sessions. I regret to state that this is not practicable, and that I am consequently obliged to decline the very kind invitation. It is a satisfaction to me to learn that Bishop Sargent hopes to be present. I pray that God will so guide the minds of all who take part in the Conference and bless the proceedings that a fresh impetus shall be given to the prosecution of Missions in South India, defects in any modes of operation be remedied, improvements be adopted, and the Kingdom of our Great Redeemer be furthered thereby.

I am, Rev. and dear Sirs, your faithful Brother in Christ,
F. MADRAS.

From the general review supplied by the Rev. Dr. Stevenson of the Free Church of Scotland Mission, the Secretary of the Conference, we gather some features, which, although results, may be conveniently put forward as preliminary statements. Friends will rejoice to know that during the last twenty years, the number, both of baptized Christians and catechumens, has, in Southern India, increased more than three-fold.* This increase has been steady throughout the whole of the period, and has been general all over the field, and in all the Missions, though not equally. While there are not wanting conversions from the higher castes, the mass of the accessions has come from the lower castes, or non-caste population. We have already drawn attention to the testimony given by Bishop Caldwell to the moral progress of the converts, giving proof that the Christian faith in them is proving itself to be the power of God unto salvation. While some of the superstitions and vices of the old ingrained heathenism still linger, and caste, “the most deeply-rooted of all the evils native to the Hindu soil,” still troubles the Churches, yet there is much cause for gratitude and praise. There is evidence that the Church in South India is gradually advancing towards independence and self-support. Congregations, pastorates, and districts, are ministered to by Native pastors, who have increased from 40 to 247, and are governed by Native Church Councils. There is a reasonable prospect that the Native Church now standing visible in the midst of Hindu society will exercise an influence on the higher castes, also upon the religious and social system of Hinduism, much as it may now be disliked, because composed of lower castes or outcastes; but “all Hindus must feel its presence in one way or another.” It refuses to be ignored or passed by unseen. There is also sufficient evidence that

* Of the Protestant Christians fifty-two and a half per cent. are Tamil; twenty-five and a half per cent. Telugu; nearly ten and a half per cent. Malayalam; and about one and a half per cent. Canarese; the remainder in Ceylon being partly Tamil and partly Singhalese.

there is a great ferment of religious ideas and feelings among educated Natives who have not accepted Christianity. Fit and not small audiences can be gathered for addresses upon purely religious subjects in almost all the large towns of Southern India. Within the last twenty years the practice of selling the Holy Scriptures instead of giving them has been the rule. Last year there were sold nearly 84,000 copies for about Rs. 8750. The increase of foreign missionaries has not been very great: it has risen from 215 to 286 among thirty-five millions of people. This limited increase has arisen from the growth of the Native pastorate, the C.M.S., for instance, having only five European missionaries in the Tamil country, where formerly it had seventeen.

We now turn to some consideration of the papers read at the sessions, explaining how the progress described has been accomplished; we wish we could make room for more.

The first subject discussed after the preliminary address by Bishop Sargent was Vernacular Evangelistic Work in town and country. It was introduced by Mr. Alexander, the C.M.S. missionary at Ellore. In his interesting paper he shows that in the Telugu Mission it has always been viewed as a distinct branch of work carried on by a distinct staff of missionaries, not hindered by the care of schools or any other station duties. Messrs. Fox, Sharkey and Darling spent the whole of their time in it. They visited all the large towns, preached at all the chief festivals, and through all the rural parts where now our Christian adherents are to be found. Most striking facts are adduced by Mr. Alexander of the blessing resulting from messengers going abroad publishing the Word. Doubts have been cast upon the value of itinerant preaching. These are amply dispelled. Mr. Alexander dwells upon the importance of regular, systematic, and reiterated preaching. He also adverts to the beneficial results of the missionary being accompanied by his wife in gaining access to caste villages; facilities of access are gained by ladies in families which the missionary could not command in any other way. In the conclusion of his paper, Mr. Alexander dwells upon the use of Native agencies, including what he terms Christian faquirs, "men who have not been learned in European methods, men who in full age have been called in knowledge of the truth, with much power in their own souls, along with a great knowledge of Holy Scripture. They know their own fellow-countrymen, and how to get their ear and move their heart. They are not afraid to trust the people for their food, and they can put up with the coarse food placed before them. They are generally men powerful in native song." Mr. Alexander, while admitting it is not easy to find such men, holds that they will be our most successful evangelists among the heathen. Mr. Alexander was followed by Mr. Hocken, of the Wesleyan Mission. In his judgment, preaching in a room was for several reasons to be preferred to street preaching, although it had its advantages; he, too, held the importance of street preachers devoting themselves exclusively to this branch of Mission work. As the result of his inquiries, he states what we fully believe, that "it is a mistake to think that the

Brahmins are well versed in their Shastras. If a missionary has studied the Bhagavat Gitá and knows the stories of the Mahá Bhárata and Ramáyana, he is better acquainted with their religion than most Brahmins.”* In an old tract, written by an early missionary in Bengal, Mr. Hocken found every one of the objections to Christianity advanced in a few days in the streets of Mysore. Mr. Hocken was followed by Mr. Lewis, of the London Mission. His paper contained many valuable practical hints, confirming the views of the previous speakers, and displaying the homogeneity of the work in different parts of India. In the discussion which followed, the question of “Christian faquirs” attracted a good deal of notice. There was reference also to the value of employing native music, and the great preference evinced by the people for it over English tunes. Mrs. Downie, of the American Baptist Telugu Mission, has harmonized fifty of the best native airs. The missionaries have been surprised at the beauty there is in the native music. “The heathen, as well as the Christians, are drawn in large numbers to preaching services by means of the singing.” The discussion was closed by Bishop Sargent, who remarked that in the Tinnevely Mission, there were three men given to Evangelistic work—Ragland, Fenn, and Meadows. When they entered their work first there were only one thousand converts, now there are four † thousand, and all owing to the efforts of these men. Upon the point whether the itinerating missionary should be a single man there was a difference of opinion.”

In a subsequent session the subject of “Accessions to the Christian Church,” was handled. In a very elaborate paper, Bishop Sargent explained what had been the influence of the great famine in bringing accessions. He showed that in some localities the movement had been distinctly religious, arising from old dissatisfaction with demon worship which had now totally failed, and from a recognition that the hand which helped, beckoned to a new faith and worship. The practical sympathy of Christians, and the superior positions attained by Native Christians were determining causes. Some weighty remarks upon the importance of exciting the intelligence of the new converts and upon the mode of dealing with them, concluded the paper. Mr. Downie, of the Ongole Mission, mentioned in his address, that during the fifteen months of the famine all applications for baptisms were rejected or postponed, but when he commenced baptizing, within six months he had received nearly ten thousand converts. A valuable paper on “How to deal with new converts in things temporal” was contributed by Dr. Scudder, of the Arcot Mission. His recital of the annoyances and persecutions to which new converts are exposed will furnish some idea of the “tribulation” to which they are liable, even in the humblest condition, when forsaking idolatry for Christianity in a land where English justice and rule are paramount.

* Large sums were offered by the Bombay Brahmins to the late learned Professor Goldstücker to induce him to go over to India to explain the Vedas to them. The multiplicity of his engagements in England would not admit of his complying.

† Not forty as stated in the volume, no doubt by a clerical error.

If, in consequence of their adoption of Christianity, their relatives and neighbours attempt to oust them from their homes; if the village washerman and barber refuse their services; if they are cut off from the natural privileges of fire and water; if heathen masters unjustly eject them from lawful employment; if outlawed, hereditary debts are raked up and settlement peremptorily demanded; if false suits are instituted, and pressed through the courts by unblushing perjury; if Brahmin and other high-caste officials stretch their authority to annoy, harass and pauperize them; if Monegars or village headmen cut off legal and accustomed perquisites; if bazaar-men and money-lenders are threateningly forbidden to give them credit; if they are unrighteously and unreasonably debarred from rearing land to cultivate on shares; if they are maltreated, beaten, or threatened with death; if their houses are burned over their heads; if, in short, they are unjustly persecuted or wronged in any way, the missionary is, beyond doubt, under obligation not merely to advise and encourage them to breast the surging tide manfully and uncompromisingly, but also to plunge himself into the flood, and with his stronger arm, beating back the tumultuous waves, assist them to reach and mount the shore of their difficulties.

His account of the Sahodara Sangam, or Band of Brothers, deserves notice as an ingenious scheme of practical benevolence which has helped up hundreds from the lowest depths of absolute helpless poverty to circumstances of independence and ease. In the discussion which followed a curious instance was adduced by Dr. Chamberlain, showing how practical slavery still exists in India, close to Madras. Can it be that our collectors and judges are ignorant of this?

On the second day of the Conference the value of Higher Education as a Christianizing agency was discussed with comments on the influence of the University on Missionary Institutions. The subject was introduced by a Ceylon missionary from Jaffna, the Rev. E. P. Hastings. In the outset of his paper he admitted that interest in higher education was chiefly stimulated by the desire of obtaining Government situations, and that without this incentive few would care for it. He also admitted the present subordination and dependence of missionary bodies on Government and the University, whereas formerly education was in the hands of missionaries, and they could follow what course of instruction they pleased without fear of rivalry or interference. He then proceeded to examine how far missionary bodies ought to make use of higher education to forward their object. After dilating on the potency of it for good or evil, and the advantage which would accrue from its being permeated with Christian truth, he concluded that experience did not lead us to expect that many who pursue the higher course of education will become preachers of the Gospel or very earnest Christian labourers. He thought, also, that the number of conversions in connexion with higher institutions was small—though by no means discouraging—and that these institutions promised very little in respect to raising up a Native ministry. Still he urged the importance of it towards the maintenance of Christian truth, and necessary provision for Christian young men. He then threw out some important practical suggestions, such as that the teachers should be Christians not heathens; that the missionary institutions should be as much as possible independent of the Universities. He thought it not impossible to establish institutions thus independent, and quoted in support his Ceylon experience. He

also urged that such institutions ought to be independent of Mission funds * and direct Mission control. With some remarks upon the position of the Bible in a course of higher education his address concluded. While we recognize the value of many of his remarks, it would, we think, have been more satisfactory if his experience had been that of an Indian missionary; for after all, Ceylon is not India, nor are the difficulties identical. Mr. Hastings was followed by Mr. Hudson, of the Wesleyan Mission, who dwelt at length upon the value of higher education, as disarming prejudice against Christian Missions. He was also under the impression that it led to secret discipleship. Mr. Hudson then offered several suggestions for neutralizing the evils of the University course, and making our English institutions a Christian agency. The missionary's time ought not to be entirely taken up with the University classes. The Scripture hour ought to be devoted exclusively to religious teaching. There ought to be systematic and earnest preparation for the Scripture lesson. He also adverted to the difficult question of teaching the Bible in the University course.

The third paper was by the Rev. W. Miller, of the Free Church of Scotland. His advocacy of higher education was able and ardent, but it was rather hopeful for the future than satisfied with the present. In eloquent language he described the value of higher education impregnated with Christian truth. He admitted the difficulty created by the University of making Christian institutions thoroughly efficient for their highest side, but if it was an obstacle it was an obstacle to be overcome. The difficulty in his judgment is that Mission schools are inadequately equipped for the mighty work they have to accomplish. The general mind of the Conference, on the subject of higher education, will be best understood by submitting the resolution unanimously come to at the close of the discussion.

This Conference desires to express its full appreciation of the value of High Class Christian Education as a missionary agency, and its hope that the friends of Indian Missions will sympathize with this equally with other branches of Evangelistic work in this country.

The Native Church in India needs at present, and will still more need in the future, men of superior education to occupy positions of trust and responsibility, as pastors, evangelists, and leading members of the community, such as can only be supplied by our High Class Christian Institutions.

Those missionaries who are engaged in *vernacular work* desire especially to bear testimony to the powerful effect in favour of Christianity which these institutions are exercising throughout the country, and to record their high regard for the *educational work* as a necessary part of the work of the Christian Church in India.

This Conference feels bound to place on record its conviction that these two great branches of Christian work are indispensable complements of one another, and would earnestly hope that they will be so regarded by the Christian Church, and that both will meet with continued and hearty support.

The remainder of the second day was occupied in a most interesting discussion, somewhat cognate with that in the morning, viz., the atti-

* The adoption of this suggestion would solve many difficulties which now encompass this question.

tude of educated Hindus to their own religion and Christianity, and efforts to reach them. The subject was introduced by the Rev. P. Rajahgopaul, in a paper so full of curious information, that no condensation of it can furnish an adequate idea of its value. What is on the surface remarkable is, that the author does not make the slightest allusion to the "educated Hindu" deriving any education from Native teachers, otherwise than through European intervention. For aught that appears, Native education, except of the most elementary kind, has no existence unless possibly among a few individuals. The education of the educated Hindu "bears no relation to Hinduism, its literature and philosophy, its social and religious institutions, its Vedas, and its Shastras." It is "a liberal English education." In the opinion of Mr. Rajahgopaul it is "accurate, pure, and elevating, and far in advance of any imparted in Hindustan in her palmy days." The effect of this education, he holds to be "destruction sure and certain to Hindu faith." Scarcely two educated Hindus think alike, and few can give a rational and consistent explanation of their own sentiments and acts. There are some who have gone through this education merely to obtain State employ, but whose moral nature is unaffected and who have not been touched in their superstitions. There are others who have completely lost faith in popular idolatry, but think that the higher form of Hinduism is as good as Christianity. They think that this is the opinion of Max Müller, Goldstücker, Monier Williams, and others, and either read or mean to study Scriptural literature some time or another, mostly in European translations. Others again, have drifted away into universal scepticism; all higher instincts and aspirations have been smothered; they give themselves up to the affairs of this present life. Most of these are impatient of caste restraint, which has lost the rigid and firm grasp which once it had. Scores privately eat and drink articles forbidden by caste rules. When caste breaks up Indian Paganism must go with it. Meanwhile these educated young men are entirely devoid of moral stamina, they have not the courage of their convictions, they have not the energy to cast off what they are intellectually convinced is wrong. In Madras, the Brahmoists have been an utter failure; while professing great hatred of idolatry and caste their practices were at variance with their precepts. As regards Christianity the attitude of educated Hindus is either indifference or deadly antagonism, in which they are encouraged by many who profess and call themselves Christians. There has been a large importation into India of low literature, infidel, immoral, and irreligious. While some who have been taught in Mission institutions have exhibited themselves in marked and thorough antagonism to idolatry, and have heroically professed Christ, the aspect of the majority is sad in the extreme. "They lead false, hypocritical lives." There is a struggle in their souls, between convictions and self-interest, between light and darkness, tending to terrible warrings of conscience, and deadening all high thought and aspirations. Many may be described as "twice dead, plucked up by the root." Still many may be found ready to join the Christian Church, when the general break up takes place to which the

present intellectual and moral fermentation is leading. The paper concluded with practical suggestions for remedying the state of things described.

A second paper followed by the Rev. T. E. Slater, of the London Missionary Society, whose especial mission is to the educated Hindus, visiting Native gentlemen in their houses, and receiving them in his own; holding meetings and classes among students and non-Christian teachers; delivering public addresses, and occasionally making use of the press. It would be difficult to overrate the importance of this work, and it is most satisfactory to notice the measure of success which has attended it. Mr. Slater's testimony quite confirms the statements of Mr. Rajahgopaul, so much so that solely on this ground we do not reproduce it; but the whole of his paper is replete with facts of chief importance. He too bears witness to the fact, that the hostile attitude towards Christianity is largely the result of European infidelity. Whatever is sceptical and anti-Christian in current English magazines is eagerly devoured. A rich Chetty in Madras spends large sums in circulating among his countrymen French and English anti-Christian and infidel works. Still it is Mr. Slater's impression that Hindus are at bottom too religious ever to become a nation of atheists. The majority of educated Hindus are now nominally theists. He notices also the increasing disposition to separate the morality and history of the Gospel from its theological aspect. A curious instance is mentioned of an orthodox Brahmin, who not only had a Bible, but wanted a copy of the Douai version, and of the Speaker's Commentary. He had read the works of the Apostolic Fathers, Jeremy Taylor, Howe, and other Christian writers, and confessed himself more in sympathy with Mr. Slater's views than he imagined. In the subsequent discussion, Mr. Lash, of Palamcottah, mentioned an instance of three Hindus, not Christians, graduates of the University, who lectured on religious topics to Christians, Mr. Lash being in the chair: the tone of them was exceedingly pleasing. But our space will not permit us to dwell more on this important subject. For the same reason, we pass over notice of the discussion on middle and lower education, merely noticing a remark of Bishop Sargent's that, whereas in 1878 he received grants between Rs. 13,000 and Rs. 14,000, this year he had only obtained about Rs. 3500. He observed, "I believe with reference to education in Southern India, Government has changed its entire order of front. We all remember with what a flourish of trumpets education was introduced some years ago; how it was said to be intended to educate *the masses of the people*, but now there is apparently an intention on the part of Government to change its system and throw its power into the education of the higher classes alone." This system which has been termed the "filtration" system, supposes that education will percolate from the higher to the lower classes! Preposterous, under any circumstances, it is in the last degree ridiculous in India, and unworthy of the intelligence of Englishmen.

The afternoon session of the third day was occupied with female education. Several valuable communications were presented, especially

by ladies engaged in the work. Hope and progress characterized them, but there does not seem to be any necessity for specially dwelling upon details interesting but naturally incidental to such work. The session of the next morning was occupied with Sunday-schools, which form a constant adjunct of Mission work. It may suffice to chronicle this, for the remarks made upon them were as applicable to England or America as to the meridian of India. The question of orphanages and industrial establishments was next treated, in an exhaustive paper, by the Rev. B. Græter, of the Basle Evangelical Mission. The question had, of course, especial interest in connexion with the recent dreadful famine. The general conclusion to which the writer came was that, notwithstanding the difficulties and drawbacks, orphanages repaid the pains bestowed upon them. As to industrial establishments, it was admitted that the missionaries could not compete with Native work, or with the common Native fabrics, but they can produce superior articles. The advantages of these institutions seem rather incidental and occasional than of general advantage. Instances of this were adduced in the discussion which followed.

On Medical Missions, a very valuable paper was read by Dr. Chester, of the American Board of Missions, the result of twenty years' experience in India. He unhesitatingly asserts, that "no Mission in India will ever regret the expenditure necessary for thorough Medical Mission work." He would have one member of each Mission circle, a thoroughly educated medical man, ordained or unordained, whose heart is in full sympathy with Mission work. At one central and important station, a well furnished dispensary, a hospital for medical and surgical cases, and a lying-in hospital. A medical school, on a small scale, to train a limited number of students for branch dispensaries, where there is a resident Missionary. The services of a skilled lady for visiting Hindu and Mohammedan ladies, who cannot come to dispensaries, would be invaluable. The Madras Government assists most liberally, and without at all interfering, being satisfied with proof of medical work done. For more than fifteen years Dr. Chester has superintended these institutions in the Dindigul Mission, "at no cost whatever to the Madras Mission, of which he is a member." The schemes, therefore, which he proposes are not visionary, but have already been realized. In-patients have had to provide for their own support and attendance, except in some special surgical cases, where an immediate operation was necessary to save life. From these institutions, year by year, trained medical students have passed out, many of them Native Christians. Twenty or thirty thousand hearers each year have heard at the dispensary the message of the Gospel, and have carried it back to their own villages. Dr. Chester's statement was followed by a corroborative paper from Mr. Thomson, of the London Missionary Society. In the discussion which ensued instances were adduced of whole villages having renounced idolatry under the influences of benefits accruing from Medical Missions.

The present condition of the Native Church, and means of progress, were next reviewed in papers by Mr. Duthie, of the London Missionary

Society, and Mr. Vedhanayagam, of the Church Missionary Society. The numerical progress, during the last twenty years, was shown to be in every way most satisfactory, while the ministry is becoming increasingly Native, although, in some cases, there is preference among the people for the European missionary, assisted by Native catechists. Churches and chapels are largely built and maintained by Native contributions. In the discussion which followed, the question of the propriety of investments in lands was discussed, in reference to the obstacles placed in the way of Native Christians by heathen landlords, and the oppression of caste people; this scheme has been tried by Roman Catholic priests in North Tinnevely. There was difference of opinion upon this point. "The dangers of a Christian community emerging from heathenism" were next considered. We do not undertake to enumerate all these, which those who are at all familiar with missionary work can readily imagine. The chief interest centred in the question of caste, which is such a fruitful source of evil in the Native Church. The condemnation of caste was universal: the symptoms of it were enumerated. Amongst these, the wearing of the *kudumi* was held to be a sure sign of attachment to caste. A learned Brahmin did not scruple to assert that, when the *kudumi* goes Brahminism goes. One, however, of the Basle missionaries had been told that the Brahmins in Bengal do not wear the hair tuft. The question may be of different relative importance in Northern and Southern India, so complicated and so fantastic are the ramifications and manifestations of caste. The general opinion of the brethren on caste in the Native Church may be gathered from the following resolution, which was agreed to unanimously:—

- (1) That this Conference regards Hindu caste, both in theory and practice, as not a mere civil distinction, but emphatically a religious institution.
- (2) That viewed in this light it is diametrically opposed to the Christian doctrine of the oneness of human nature, and the brotherhood of all true Christians.
- (3) That it is the duty of all missionaries and churches to require its entire renunciation, with all its outward manifestations, by all those who desire to enter the Church of Christ.

Papers were then read on the "Relations of Foreign Societies to Native Churches," conceived in a most loving spirit; the general purport was, that in India ecclesiastical differences should be minimized as much as possible, and that, while Native Churches should be encouraged in self-government and self-support, the time had not yet arrived when they could dispense with the help of foreign societies. Premature abandonment would exercise a most discouraging influence upon Churches which as yet were exposed to many difficulties and trials more than sufficient for them to cope with without extraneous help. Much satisfaction was expressed at the attitude of the Church Missionary Society in relation to this important question, as, in some quarters, its course of action had been misunderstood. The resolution come to on the Native Church was as follows:—

This Conference, while convinced of the great importance of promoting by every judicious means the self-support and self-government of the Native

Church, desires to place on record its conviction that the Native Church is in no part of it as yet in a position to dispense with European guidance and support; and that any premature step in this direction would be highly injurious to its healthy development and ultimate stability.

To preserve continuity, we pass on to papers on the subject of the Native Ministry, the mode of training Native Agents, and their relation to European Missionaries, and the scale of payment advisable while they are dependent on foreign support. Among the excellent papers contributed, an able and outspoken one by a Native minister, the Rev. Job Paul, deserves especial notice. It is most satisfactory to observe the frank and cordial spirit which prevailed in the discussion of these delicate questions between the European and Native missionaries, with the ready testimony borne by the Natives to the general kindness and courtesy which they experienced from their European brethren. So far as we can gather from the opinions expressed in the papers and in the discussion which followed, there is no difficulty which is not likely to find a ready and reasonable solution. Upon the importance of unanimity and unreserved and hearty co-operation springing from a principle of Christian love, it would be superfluous for us here to dwell, nor is there, indeed, occasion for urging it, where already so much good feeling reigns.

A brief but interesting paper on the Mohammedans of Southern India was read by the Rev. E. Sell, of the C.M.S. The great majority of them are Sunnis, though there are some Shi'ahs, and very few Wahhabis. Hitherto, English education has been backward among them. The Scriptures are read by them in schools without murmuring, but they do not like reading the Gospels. On the western coast the fanatical Mappilas are rapidly making converts from the lowest classes of the Hindu community. It is, therefore, important that Missions on that coast should be strengthened to the uttermost. In the judgment of Mr. Sell, the work is the most difficult to which the Church is called, but success here is really valuable. Educated Mussulmans are often theologians of no mean capacity, and a few such men truly inspired by the Spirit of God, would be a real power in the land. There are supposed to be two millions and a half of Mussulmans in the Madras Presidency. As a rule, they do not seem to be so bigoted, or so fanatical, as those in the northern portions of India. A curious account was given by the Rev. G. Fryar, of the Wesleyan Missionary Society, of a celebrated mosque, at Nagore, four miles north of Negapatam, the origin of which may be traced to Hinduism. The cry of the crowds who frequent it is, "first Mecca, and second Nagore." Papers on Colportage, by Dr. Murdoch and Mr. Theophilus, were read, containing valuable statistics. Among the facts elicited was that the majority of the purchasers of English Scriptures were Hindus, who prefer the English to the vernacular Bible. "They will not read at all, or read it only in English." The importance of Christian work among Europeans and Eurasians was also handled. The general want of sympathy exhibited by Englishmen in India towards missionary work, the total want of curiosity which will not even attempt honest inquiry, were specially dwelt upon.

Neutrality is too often positive antagonism to Christianity on the part of professing Christians. In India the melancholy spectacle is exhibited of men who are indifferent or hostile to that faith with which they are associated. An instance was quoted of the Rev. Mr. Hughes, of Peshawar, who once spoke to the colonel of a regiment, a Christian man, who had been for some time at the station, but was expected shortly to retire. He told him he did not wish him to go away without seeing his school and Native Christian congregations, and he invited him to pay them a visit before he left. It would not be easy to number up the amount of European officers who have never been inside a Native school or a Native church in India, and who yet upon their return to England freely express their judgment on Missionary work. The writer of this article can testify from his own experience that at the large station where the recent Conference was held, during several years the Mission schools and churches were not visited by a dozen of the many officers of the large force constantly in the station. With a closing address from the Rev. W. Miller, and the Benediction pronounced by Bishop Sargent, the Conference broke up.

The second volume of the Report contains historical statistics of the progress of each Mission during the last twenty years, replete with valuable statistics, and furnishing a most extensive yet compendious view of missionary work in Southern India, with obituary notices of deceased missionaries, and a useful survey of vernacular Christian literature, including the operations of the Bible Society. The information, therefore, is general and complete.

Six months after the Bangalore Conference, the Diocesan Conference, which has now been in existence nine years, was held in Madras, in February last. According to the Report, "the chief interest in the present convention was the presence of three Bishops, their Lordships of Calcutta and Madras, and Bishop Sargent, of Tinnevely." The proceedings were inaugurated by a sermon preached in the cathedral by the Metropolitan. The attendance consisted of the clergy in Madras and its vicinity, the Chief Justice of Madras, and a large number of ladies and Native gentlemen. The chief, indeed almost the one subject discussed, was "the future development of the Church in India." We quote the following important passage from a paper read by Bishop Sargent, as it treats of a point which is too often ignorantly handled to the prejudice of Mission work in India by Romanists and Romanizers, and those who are more ready to cavil than to help.

Let me proceed to the matter in hand, by first of all clearing the ground from the standpoint from which I desire to view the subject. We are liable to contract the idea of "*the Church*," within the bounds of our own communion. Now I should be unfaithful to my principles if I could consent to ignore the great and good work that has been carried on and is being carried on side by side with the work of our own beloved Church in this heathen land. If an Apostle could rejoice and insist on the propriety of thus rejoicing in view of the fact that salvation by Jesus Christ was made known by perishing mortals even when the motive was apparently blamable—how much more have we ground for rejoicing that there are also so many Missionaries and Evangelists of other Protestant Societies carrying these glad tidings to the people around with a prayerful earnestness which may

well excite us to emulation. How many of the names of such men are written in the hearts of converts as I believe they are also written in the records of heaven. The names of Swartz and Fabricius, of Duff and Anderson, in the annals of Indian Missions can never perish. And another point which I must dispose of in this connexion is that we have not only now to accept this condition of things as existing in the present day, but we must, I feel sure, make up our minds to the fact that so long as human nature is what it is, this condition of things will inevitably continue more or less as it is, till He shall come to reign who is Lord of all, and who will make all *one*. If it be urged that such a state of things must grievously obstruct the spread of the Gospel, I answer that desirable as perfect union would be, yet these differences do not affect the mind of Hindus so much as we might suppose they would. They know how in their own case variety of opinions and usages is not inconsistent with oneness of the general principle called Hinduism.

The discussion was continued by the Rev. H. Pope and Dr. G. U. Pope of Bangalore. A paper by the Rev. E. Morley, Chaplain to the Bishop of Madras, on "Sunday-schools," in which the Rev. A. C. Taylor made some remarks, preferring public catechizing to Sunday-school teaching, concluded the business of the Conference.

What we are enabled to put forward in this review can only be considered as gleanings or handfuls out of "a cart full of sheaves." It will, however, we think, be evident that there is abundant cause for thanking God and taking courage in the steady progress of Christianity in Southern India. Everywhere there are manifest symptoms of spiritual life, and of large blessing from the Lord making rich. In these periodical reviews results are presented which arrest attention, and enable friends to compute progress. Probably the most painful fact elicited is that the most deadly hindrances to the spread of Christianity in India proceed from the antagonism of European infidelity exerting itself in various ways, either to retain the Hindus within the limits of their old superstitions, or to lead them into wild speculations as extravagant and as pernicious as the dreams of their own wildest visionaries. The opposition thus created is similar to that which beset the first preaching of the Gospel through the opposition of the Jews, and is fraught with most mischievous consequences in the future development of Christianity. It is a strange spectacle to behold Hindus ignorant of their own creeds led back to them by European savants, and studying out of English translations what is supposed to be the wisdom of their forefathers. Manifestly much prayer is needed that these devices of men's hearts may be brought to nought, and that the heathen emerging from the foul and noxious superstitions of ages may not be relegated back to their prison-houses. Still, notwithstanding all opposition, the Word of God in Southern India is having free course, and is being glorified in the salvation of men.

K.

VALEDICTORY DISMISSAL OF MISSIONARIES.

FOR the first time for several years, no Valedictory Dismissal of Missionaries took place this year in the month of July. The reason of its omission was that the Committee were not then aware how far the representations made in the Annual Report, and the appeals of Mr. Bickersteth and other friends, might result in such an augmentation of the Society's funds as would enable them to increase the present autumn's reinforcement; and the Dismissal was deferred till October to give time for their plans to be more fully matured. As explained elsewhere (see page 703), the special gifts which have been received have warranted the sending out of ten of the Islington men instead of five; so that at the meeting on October 5th a band scarcely smaller than on previous occasions received their instructions, and when they have all reached their destinations, the whole number in the field at the close of 1880 will not fall short of that at the close of 1879. It would seem, therefore, that the "retrenchments" which have so much exercised the minds of some of our friends have, so far as the total European agency is concerned, only amounted to the stoppage of expansion, and not, as yet, to any actual reduction in the staff.

It may be useful if we analyze this reinforcement in the same way as we did last year (*Intelligencer*, August 1879). We then enumerated thirty-five missionaries as returning or proceeding to the Missions in the course of that year. The actual number was thirty-four, after certain additions and deductions*; of whom eighteen (including Bishop Ridley) were new. In the present year, 1880, thirteen had sailed prior to the Dismissal†; fourteen were "dismissed" on October 5th‡; and seven more are expected also to go this year||; making thirty-four in all, of whom eighteen are new.

The eighteen new missionaries last year were sent—two to West Africa (one of whom has since returned home), two to Mpwapwa, one to Palestine, one to Persia, six to India, two to China, three to North-West America, one to North Pacific. The eighteen new this year go—one to West Africa; one to East Africa; three to Nyanza; seven to India; three to Ceylon; one to China; one to Japan; and one is not yet

* The following, who were reckoned, did not go out: Revs. R. Clark, R. A. Squires, and A. R. Macduff, and Mrs. Elmslie. The following, who were not reckoned, went out in the autumn: the Bishop of Caledonia, the Bishop of Travancore and Cochín, and the Rev. H. Newton.

† Rev. M. Sunter, and Miss C. Young, to Sierra Leone; Rev. J. R. L. Hall to Palestine; Revs. W. E. Rowlands, J. I. Jones, and V. W. Harcourt, to Ceylon (Mr. Harcourt afterwards went on to South India); Revs. J. Ilsley and W. Clark to South India; Revs. W. Hooper and T. J. L. Mayer to North India; Rev. P. O'Flaherty, Rev. W. E. Taylor, and Mr. A. J. Biddlecombe, to Nyanza. Messrs. Sunter, Hall, Rowlands, and Jones, however, can scarcely be counted as reinforcements, as they were returning after very short visits to this country.

‡ See the list of names on the next page. Of these, Messrs. Champion and Warren, who return after but a few months at home, are hardly "reinforcements."

|| Revs. R. Clark and T. Bomford to the Punjab; Revs. J. G. Deimler and R. A. Squires to Western India; Rev. F. Glanvill to Ceylon; Bishop Moule to China; and one other to be sent out in consequence of the special collection at St. John's, Hampstead, and other sums, as a memorial to Mr. Wright (see p. 703).

designated. These latter eighteen comprise eleven Islington men,* five from the Universities or Theological Colleges,† and two others, unordained.‡

The Dismissal took place, as already mentioned, on Oct. 5th, at Bishop Wilson's Memorial Hall, Islington, in the presence of 300 or 400 of the friends of the Society. Major-General Sir W. Hill, K.C.S.I., one of the Vice Presidents, occupied the chair. The Instructions of the Committee were delivered by the Clerical Secretaries, the Revs. C. C. Fenn and W. Gray, and acknowledged by the brethren severally; after which the Rev. Canon Money and the Rev. Dr. G. E. Moule (the Bishop-designate for Mid-China) addressed the departing missionaries. They were then commended to the favour and protection of God in prayer by the Rev. E. H. Bickersteth.

The following is a list of the missionaries :—

Rev. T. C. Wilson, proceeding to East Africa.
 Rev. E. Champion, returning to North India.
 Rev. C. S. Thompson, proceeding to ditto.
 Rev. J. Redman, proceeding to Sindh.
 Rev. A. E. Ball, ditto ditto.
 Rev. C. Mountfort, proceeding to Western India.
 Rev. J. H. Bishop, M.A., returning to South India.
 Rev. J. Harrison, ditto ditto.
 Rev. W. G. Peel, proceeding to ditto.
 Rev. J. G. Garrett, M.A., proceeding to Ceylon.
 Rev. G. T. Fleming, ditto ditto.
 Rev. W. Banister, proceeding to China.
 Rev. C. F. Warren, returning to Japan.
 Rev. G. H. Pole, B.A., proceeding to ditto.

The general Instructions, delivered by Mr. Fenn, were as follows :—

INSTRUCTIONS.

DEARLY BELOVED IN THE LORD,—There must be one feeling uppermost in this assembly at the present moment. All must be remembering the absence—absence from us, presence with the Lord—of that dear and honoured brother by whom the Committee's instructions were drafted and read fifteen months ago. Among the thoughts thus suggested, this will be one, "*Work while it is day: the night cometh when no man can work.*" But what were these words when first spoken? "*I must work the works of Him that sent Me while it is day: the night cometh when no man can work.*" And by whom were they uttered? By our Lord Jesus Christ, whose earthly day when it was finished was soon to be followed by a bright and glorious day above, when He by His Spirit would still be present with His people; when He would walk in the midst of the golden candlesticks; ruling among His enemies, and preparing a place for His faithful followers. Our blessed Lord has not ceased from action because He is removed from sight. And yet He said as a reason for His own ceaseless labour, "*The night cometh when no man can work.*" The night that followed His earthly day was, indeed, in

* Revs. J. Ilsey, J. Redman, C. Mountfort, W. G. Peel, T. C. Wilson, W. Banister—these six kept back last year; Revs. A. E. Ball, G. T. Fleming, F. Glanvill, C. S. Thompson, and another not yet chosen, ordained last Trinity.

† Rev. W. E. Taylor, Oxford; Revs. Trevor Bomford and G. H. Pole Cambridge; Rev. J. G. Garrett, Dublin; Rev. P. O'Flaherty, St. Aidan's.

‡ Mr. A. J. Biddlecombe and Miss C. Young.

one sense, no night ; it was a day of infinite splendour. But i was nigh in the sense that the day of His sojourn on earth was closed ; the day when He toiled as the Servant of the Father ; when, even amongst men, He was "as he that serveth." That day, those opportunities, He knew would never return, and on this knowledge He acted. "I must work the works of Him that sent Me while it is day." Our dear brother, who is gone, followed in this respect his Lord's example. His service is not over. He is one of those of whom it is written, "His servants shall serve Him." But while with us he knew that his time was short, and, therefore, he crowded his hours with active work for the Great Master, and seized in loving zeal every opportunity that was offered.

You, dear brethren, will do the same. You will remember the words, "As My Father hath sent Me, even so send I you ;" and you will work the works of Him that sent you while it is day. It has been well remarked, that the parable of the Prodigal Son is immediately followed by the parable of the Unjust Steward. The parable that sets forth redeeming grace, and the believer's feast of joy when first he awakens to the sense of the infinite and tender love of the Heavenly Father, is followed by the parable that sets forth active service, and that bids us use all earthly good things, not so as best to serve earthly interests, but so as to secure a welcome to those heavenly mansions where the ground of approval is, "Inasmuch as ye have done it unto one of the least of these, ye have done unto Me."

The younger among you, dear brethren, are, the Committee doubt not, full of zeal for the Master ; and this, together with that ardour of youth which is no less a talent to be used in the Master's service than the wisdom of age, might almost seem to be a sufficient safeguard against undue slackening of exertion. But, alas ! it is not so. You are invading the realms of the prince of darkness. You are challenging him to mortal combat. It is well. You need not fear. The stronger man is on your side. But be sure the challenge will be accepted. The great enemy will strive to the utmost to divert you from the prosecution of your enterprise. Every means will be adopted in order that the heathen may not hear you speak in their own tongue the wonderful works of God. That, on the other hand, must be the very thing which, through God helping, you must be determined shall be done. As soon as you have mastered the language and have entered on your work, be resolved that where you are the Gospel shall be clearly, vigorously, and affectionately made known to the heathen, both by yourselves, and by those Native labourers who will be under your guidance.

This may seem a very simple and elementary remark, but be assured, in the testimony of those who speak from varied observation and experience, that the temptations raised up to divert a missionary from the simple duty of preaching the Gospel to the heathen are numerous and powerful. The diligence of a missionary in the erection of buildings, in the study of Native literature, in efforts to gain an influence with Europeans and even Native neighbours—all this disquiets not the adversary unless it is accompanied with the abundant and earnest proclamation of the glorious Gospel. This proclamation may be given forth in the open air, in the preaching chapel, in the private house, in the school class—it matters not where—provided only the truth as it is in Jesus, that is to say, Jesus Himself who is the Truth, is set forth in all His saving power and love before perishing sinners. The Committee would affectionately warn you not to rest satisfied with any collateral, subsidiary, intermediate work, if the great work itself, to which you are sent, is languishing.

That saying of our Lord with the quotation of which these Instructions commenced, "I must work the works of Him that sent Me while it is day," introduced an act of mercy—the miraculous imparting of sight to the man born blind. This will remind you, dear brethren, of the spirit of compassion for the sorrows of men by which the Saviour was so strikingly imbued, and which, though not the fundamental, is yet the most universally attractive, characteristic of His life of humiliation. It need scarcely be said, that strong, deep, outflowing, loving sympathy was one of the gifts and graces bestowed on our departed brother; and as he exercised it himself, he specially urged it on all missionary labourers.

The Committee would press this point, dear brethren, on you. If destitute of this loving sympathy you will never work the works of Him that sent you. And be it remembered, that so far as Paradise and the Eternal Future have been revealed to us, there will be no room for the exercise of compassion beyond the grave. So far as we know, the day for the exercise of sympathy, that is to say, active sympathy with sorrow, is closed for ever when this mortal existence terminates. Work while it is day. Be full of considerate sympathy towards your missionary brethren. In any intercourse you may have with others of your own countrymen abroad, let it be seen that you weep with those that weep, and rejoice with those that rejoice.

But especially let sympathy be exercised towards the Native converts and the heathen. Let it be an active, intelligent, and carefully cultivated sympathy. Let it be a sympathy sought for in earnest prayer, quickened, moulded, and fashioned by the Holy Spirit: not a mere superficial sympathy, based on imagination or momentary impression, but a sympathy at once leading to, and arising from, a careful examination and knowledge of their real condition, character, and feelings. Let there be a sympathy with them as individuals, and also as members of a nationality. Whatever may be the case in the days of millennial glory, certain it is that hitherto national characteristics have not only outlived the reception of the Gospel, but have been instrumental, in God's hands, in adding strength and beauty to Christian literature and the Christian character. Who that compares the Christian life and the theological and devotional writings of modern Europeans with those of the third and fourth centuries, can doubt that something of real value has been added to the Christian Church, under the sanctifying power of the Holy Spirit, through the conversion of the Celtic, the German, and the Scandinavian races? It will be the same with the Indian, the African, and the Chinese. God has special work for them to discharge, special gifts and graces for which He has providentially prepared them; special modes reserved in which they will glorify His goodness and wisdom, and adorn the Gospel of Christ.

Labour then to discover, and to sympathize with, the national character of those with whom you have to deal. Do not hastily assume that every point on which they differ from the European is necessarily an inferiority. Strive to put far from you that contempt of foreigners which is so common, but so unamiable and so unchristian a characteristic of the ordinary Englishman.

But be aware at the same time of the special difficulties with which this attempt will be attended. They are difficulties generally felt not so much by the young missionary first going out as by the one who has been two or more years in the Mission-field. The freshly arrived brother is often warmly welcomed by the Native Christians. They know, and are pleased with, the warmth of his benevolent feelings towards them. Their reception of him is

coloured in the civilized Asiatic races by that courtesy which is so natural to them; among the more barbarous tribes, by their sense of European superiority. His affections are drawn out. But as weeks and months pass on, their national faults come to view, and displease him the more from being unlike what he has met with in his own country. His pleasure in intercourse with them is damped. This they observe. Thus a kind of estrangement not unfrequently springs up, and a certain degree even of mutual suspicion is sometimes engendered. Certain it is that too often an over-estimation of the Native Christian at first is followed shortly afterwards by the opposite extreme, and the missionary falls into the disastrous error of thinking that the only way of building up the Native Church is by keeping it in strict subordination, and almost helpless dependence on European management. It is often not till after years of experience and Divine teaching that those loving and sober views and feelings on those subjects are attained which characterize such men as Edward Sargent, Robert Clark, and James Vaughan.

Another difficulty arises from the common and natural error of supposing beforehand that Christians newly converted from heathenism will be especially marked by strong, simple, and childlike faith. Nothing is impossible to Divine grace; but it should be remembered that a simple and childlike faith pervading the whole character is rather one of the last attainments of the ripened Christian than a characteristic of young converts. The zeal and joy of the new convert too often co-exists with much of infirmity, earthliness, and self-seeking, which Divine education and discipline subsequently, even in this life, to a great extent overcome. Doubtless also much of that moral strength and moral beauty which flow from Christian faith, but which are found in Christian nations, at least in some degree, even in cases where true godliness seems to be absent, is, to a certain extent, transmitted hereditarily, and grows stronger for some time as centuries pass away.

Be patient, therefore, with the newly converted brethren, and even with Christians of the second and third generations. Expect not too much from them. Be pained, but be not overmuch astonished, suspect not at once the genuineness of their faith, if you see in them not a little that is carnal, worldly, and even mercenary. Weep over this in earnest prayer, but love them notwithstanding.

Remember, also, that they have their national dislikes as well as yourselves. Circumstances may prevent their showing it. But be not surprised if you discover that there is something in your nationality and your English character that is distasteful to them, in spite of which they still love you as a Christian brother.

Lastly, let the sympathy be wise as well as tender. Let it be shown sometimes by not complying with their wishes. Beware of gratifying their mistaken desires. Appeal rather to what is nobler and better in them, especially to that which is spiritual—their love to the Saviour, their desire to glorify God. It is possible, seldom easy, but yet possible, to awaken within them a God-derived courage, a true Christian manliness and independence, and to stir them up to watch over one another, to feel an interest in the prosperity of their own Native Church, and to aspire after independence of foreign aid and direction.

But, in conclusion, this leaning directly upon Divine strength is needed for every part of the work alike by European missionary and Native Christian. Let the longing for the Saviour's return be ever stronger and stronger. And, at the same time, let it be remembered that He sends from

the Father that Comforter who is the Spirit of power, of love, and of a sound mind; and that though, in one sense, our Lord is still absent from us, there is a blessed fulness of meaning in those words, "Lo, I am with you alway, even to the end of the world."

Mr. Fenn then went on to explain that circumstances arising out of the lamented death of Mr. Wright prevented very precise individual instructions being given on this occasion to some of the brethren; for which reason, as well as on account of the pressure on our space, we print here only some of the more important paragraphs. Those addressed to missionaries going to India were read by Mr. Gray; the others by Mr. Fenn.

North India.

It happens that the two brethren proceeding to the North India Mission are designated to work amongst two of the aboriginal tribes of India. Three years ago the Committee held an important conference in the Society's House, in Salisbury Square, to receive information on those aboriginal tribes, and to consider how best the work of evangelizing them might be maintained and extended; and since that time a considerable impetus has been given to efforts on behalf of the Santals and Gonds in North and Central India, and less directly also, amongst the Bheels of Western India. The Committee look on these efforts with the deepest interest and the most lively hope, and are anxious, as far as in them lies, to extend them.

You, Brother CHAMPION, after a well-earned furlough of not many months in England, are returning to work amongst the Gonds of Central India to whom your thoughts and affections have gone out for many years past, and you are going with the experience of some twenty years of earnest labour. Your plans for reaching the Gonds may be regarded as fully settled, and our young and devoted brother and your coadjutor in the work, Mr. Williamson, is in the field and has made an important advance in the preparation of himself for the work by study of the language and habits of the people. It will be the Committee's wish, as well as your own desire, that, leaving our Brother Hodgson in Jubbulpur, to take charge of the work there, you should proceed, in conjunction with Brother Williamson, in the vigorous organization and carrying forward of the work among the Gonds. The Committee look forward with hopefulness, and in dependence on the putting forth of God's grace and power, to the establishment, in course of time, of one and another and another centre for Gond work. Such centres will display to the people Christianity in its concrete form, will show them what it is by the fruits which it produces, and will, we may well hope, help to attract them to Him who is to be the Desire of all nations. You are leaving, dear brother, a beloved wife and children behind you. The Committee will ask Him who is the hearer of prayer that you may have His presence largely with you for your joy and comfort, and that His blessing may abundantly rest on those whom you leave behind you for His sake.

Through the generous aid of our esteemed friend, the Rev. E. H. Bickersteth, the aboriginal Bheels on the Rajputana Hills are about to receive in you, Brother THOMPSON, a teacher and a preacher of the great salvation which is in Christ Jesus. Rajputana is so far removed from any of the centres which the Society has been yet led in the Providence of God to occupy in India, that the Committee could not, in the present state of the Society's finances,

have entered upon work there—full of interest though the prospect of it is, and loud though the call may be—by the aid of the ordinary funds entrusted to them. But Mr. Bickersteth has had his interest keenly aroused in the Bheels of that region, and has most generously placed at the disposal of the Society a sum of money equal to the supply of the personal expenses of a Missionary for three years, and the Committee have cordially accepted this sum, on the understanding that they are in no wise bound necessarily to continue the work beyond the three years.

You, dear brother, have been chosen to go forth to that interesting region and, we might almost call it, virgin soil—and you go forth with the help of many prayers and special sympathies. May the Lord multiply abundantly your seed sown! Your headquarters will be Khairwarra, where you will find some true Christian friends amongst our own fellow-countrymen, who desire to be a help to you. You will proceed at once to devote yourself to the study of the language of the Bheels. It is hoped that there will be very soon supplied to you a suitable Native catechist who will help you in the formation and carrying out of Mission plans. You will remember that your great and chief work will be to seek out the Bheels, at first in the neighbourhood of Khairwarra, and afterwards more widely, as the way gradually opens up.

While making the Bheels your great care, the Committee hope that you will be able to exercise a sacred and blessed influence among the Europeans resident at Khairwarra itself; and here they feel that you will have especial need of grace. What can they say to you but to exhort you earnestly, as a young brother, to take great heed to your own soul—to let your profiting appear to all—to study at all times sound speech, which cannot be condemned—to be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity? To God they would commend you, and to the Word of His grace, for the important work which is before you of testifying in word and in life—before the heathen and before your own fellow-countrymen—to the grace which is in Christ Jesus our Lord.

Sindh.

The Committee are very happy to be able to assign two young missionary brethren this year to the Sindh Mission. Thirty years ago the Society was led, in the Providence of God, to occupy the important seaport of Karachi, with its varied, shifting population; and six years later Hydrabad, the ancient capital of Sindh; and a succession of earnest labourers have endeavoured since that time to maintain the testimony to the Lord Jesus amidst many difficulties and trials. Very inadequate at all times has been the Mission staff to the requirements of the province, but in no Mission have there been more evident tokens of God's blessing and presence.

You, Brother REDMAN, go to the assistance of our devoted Brother Shirt, the solitary missionary in Hydrabad. The Committee are glad to remember that, while detained in England last year through the Committee's inability to send you out, you have been studying the Sindh language to good advantage, and that, on your arrival in the field of labour, you will be in a good position for making further, and, as we hope, rapid acquisitions in the language. Brother Shirt has always been very anxious to prosecute extensive itinerating work from Hydrabad as a centre, but has been much prevented from it by the work in Hydrabad itself, and especially by the attention needed to be bestowed on an important Anglo-Vernacular School there. It is hoped that your presence, and the help you will be able to give in the

school, will set him free to a large extent for the carrying out the desire of his heart. The exigencies of the Mission in respect of the education of the Native females of Hyderabad, have led the Committee to accede to your going out married; and it is their earnest hope that Mrs. Redman may soon be able to give Mrs. Shirt important help in *her* work there. The Committee earnestly hope that you and our Brother Ball, who are proceeding to the Sindh Mission, may, by the grace of Christ Jesus, prove yourselves worthy successors of the faithful brethren who have laboured in it. May you have the exceeding great joy of being able to lay everything you have, and everything you are, at the feet of the Lord Jesus, for service to Him!

You, Brother BALL, will proceed to Karachi, where our devoted Brother Sheldon has been faithfully and bravely bearing the burden and heat of the day, for the last six-and-twenty years, and with evident—nay, striking—tokens of the power of God in the Gospel of His Son. The Committee regret that continued weak health compels the return home next spring of that faithful veteran brother. You will, however, have the benefit of his presence and counsel for some months still; and our Brother Bambridge, who has been faithfully labouring there for the last four years, is also on the spot. The Committee are also glad that you will have the very great advantage of being a fellow-passenger out with our honoured brother and Secretary of the Mission, the Rev. Robert Clark.

You will not forget that your first and great work is such a thorough study of the language as will enable you to communicate with the people in it with entire freedom. May you have much grace and strength from God to enable you to be a faithful witness for Jesus Christ, and may you have the highest reward which the labourer can have in souls brought to Christ for salvation unto life eternal!

Western India.

You, Brother MOUNTFORT, have had, like some of our other younger brethren detained at home last year, the advantage of some parochial experience, which the Committee hope will be of use to you. And while assisting the Rev. J. Barton at Cambridge, you have been able, with advantages obtained there, to make some progress in Sanskrit, which will be a help to you in the acquisition of your proper language, Marathi. The Committee have assigned you to the Western India Mission, and it is their purpose that, with Brother Manwaring and you on the spot, it may be possible to carry on definite and systematic operations, and on something of an extended scale, in and around the important city of Nasik. For the first year, of course, it will be your chief—we might say, your only—work to give yourself to the careful study of Marathi, and in view of this, the Committee would think it important that you should, as soon as possible after your arrival in Bombay, proceed on to Nasik.

It is the Committee's hope that you may be afterwards engaged in special itinerating work as already described, but that must be left to be determined by the exigencies of the work after you have passed the examination in the language. May the gracious God make you to be a labourer that needeth not to be ashamed, and make you the blessed instrument in His Own hands of leading many sin-burdened souls to Jesus!

South India.

The Committee rejoice that three brethren are proceeding to reinforce the South India Mission. Two of them, Brothers BISHOP and HARRISON, joined

that Mission thirteen years ago—and Brother PÆEL is proceeding to join it for the first time.

You, Brother BISHOP, are returning to the deeply interesting Mission-field of Travancore, where in the kingdom of a tolerant heathen prince the precious seed of the Gospel sown by many a faithful labourer—some long gone to their rest and some still labouring—has taken root downwards and has sprung up in a goodly harvest-field to our Redeemer's glory. Twenty thousand converts—a Native Church organized—a European brother consecrated Bishop over that Native Church—are all proofs that the exalted Lord has been with His own Word spoken by His servants. With devoted assiduity you and your dear partner have been enabled with God's grace and strength to labour there in connexion with the Principalship of the Cottayam College. You now return to take charge of the Cambridge Nicholson Institution for the training of the ordained and unordained teachers of the Mission, from which our Brother Richards is returning in a few months on well-earned furlough. The Committee feel that it is unnecessary to convey to you any instructions on this matter. You are altogether familiar with the work, and with all that, with the Lord's blessing, we may expect from it. Engaged as you will be in education, the Committee are glad to be assured that you are fully at one with them in the views expressed by them in two recent Reports, on Education and on the employment of Native catechists and readers in India, and they thankfully count on your hearty co-operation in carrying into effect the principles laid down in them. They now, dear brother and sister, commend you earnestly to the Master's protection and care. May He who has sustained you both hitherto, and given you much joy in toil for Himself, support you still, give you to see, if it be His will, the fruit of your labours, and give you the bright reward hereafter of all faithful servants!

Ceylon.

You, Brother GARRETT, offered yourself to the work when your education had been completed, and when you had already had some experience in ministerial life. You have expressed your willingness to take up educational work at the Society's College in Kandy. You will have there under instruction boys and young men of the most influential classes in the island—some of them nominally Christians, some professed believers in the atheistic system of Buddha, and probably some adherents of Hinduism. The circumstances of Ceylon do not present to the converts from heathenism those terrible hindrances to the open profession of faith in Christ which exist in India; and missionary schools and colleges in that island have accordingly always yielded more visible fruit than on the neighbouring continent. The Committee would affectionately encourage you to labour for, long for, and expect, true spiritual conversions, evidencing themselves by subsequent love, zeal, and consistency of life. The Committee rejoice to know that you desire to be instrumental in training some of those under your care for evangelistic and pastoral work. May the Great Head of the Church prosper your work, and prosper you and your dear partner abundantly in your own spiritual life!

East Africa.

The Committee rejoice that in sending you, Brother WILSON, to East Africa they will be introducing you to one of those Missions where a deeply interesting spiritual ingathering has already begun; where, together with sad exhibitions of human depravity, there are exemplifications among

those newly added to the Church of that moral beauty, that mutual affection, those desires after light and truth and righteousness, by which, in the artless simplicity of a very infantile civilization, children of God may adorn the Gospel of Christ and glorify their Father who is in heaven. In your elder fellow-labourers, and the Committee would especially name Brothers Menzies and Streeter, you will find those by whose Christian love and faith and wisdom you will be cheered and strengthened, and by whose advice and wishes you will, for the present at least, be guided. The Committee heartily wish you God-speed.

China.

The Committee, dear Brother BANISTER, cannot offer you any special instructions. You are designated to Fuh Chow. Can they congratulate you on being appointed to a Mission so terribly tried, so abounding with perplexities, so assaulted by foes of every kind, where the hearts of the missionary brethren are so lacerated with sorrow and disappointment? They can. For, blessed be God, these very trials are, it cannot be doubted, the consequences, and, in a certain sense, the proofs of abundant Divine blessing. The unseen enemy, the prince of darkness, has been roused to anger, and has put forth all his efforts. He has been able to vex and grieve the missionaries and their flock. But hitherto he has not been permitted to retard even the outward progress, still less to interfere with the building up of the spiritual Church. It is a Mission that has specially called forth the prayers of God's people. Go, dear brother, with a good heart. "The Lord is my strength and my salvation" will be your language; and does not the Lord of Missions say to you and to those with whom you are about to be associated, "Be not afraid; but speak, for I am with thee: I have much people in this province"?

Japan.

The Committee feel, dear Brother POLE, that you will enter on your work in Japan with many advantages. They thank God for your previous acquaintance with the country of the people, for your academic training, for your parochial experience in this country, under most favourable circumstances, and for other gifts which He has bestowed upon you. So much the more need for remembering, "Not by might, nor by power, but by My Spirit, saith the Lord." And the Spirit is to be received by earnest and believing prayer. Let your expectations be high, your hopes strong and joyful; but let all rest, as the Committee doubt not it does, on the right foundation. The Committee rejoice that the ardent desire of the Japanese for European knowledge and culture opens the door for the Gospel; and they rejoice also in being assured that you will value that desire, and the power to some extent of gratifying it, not as an end, but as a means; that you will labour to commend the truth to their consciences; and that, however the Cross may offend the self-righteous, and incur the contempt of the would-be intellectual—to the Jews a stumbling-block and to the Greeks foolishness—you will subordinate all else to the preaching of Christ—the unsearchable riches of Christ—of Christ crucified, Christ ascended, Christ exalted, Christ coming again in glory and majesty. May your health and strength be long preserved, may you be abundantly endued with the spirit of power, of love, and of a sound mind, and may there be many who in the great day of His appearing shall be your joy and crown of rejoicing!

LETTERS FROM THE NYANZA MISSION.

BY the Zanzibar mail of July 30th, we received, on August 23rd, letters from the interior, as briefly intimated in a P.S. in our September number; and the following mail, which arrived on Sept. 14th, brought some further news. The earliest letter is from Mr. Mackay, dated Feb. 21st, in Uganda, in which he mentions that Mr. Litchfield, having been ill, was on the point of leaving for the north to consult Dr. Emin Effendi at Lado, and also gives a much more favourable account of the position of the Mission in Uganda than that which appeared in the *Intelligencer* of July. Then, on March 7th, Mr. Pearson writes, chiefly about a boat he had undertaken to build for Mtesa. The next letters are from Mr. Mackay and Mr. Litchfield, dated from Uyui, June 7th, 9th, and 11th. It appears that Mr. Litchfield failed in his attempt to get down the Nile, being stopped by Kabba Rega, the king of Unyoro, who has seized Mruli and other posts vacated by the Egyptians since Colonel Gordon's departure. He returned to Rubaga, and on April 2nd left to cross the Lake southward, with a view to reaching Mpwapwa and consulting Dr. Baxter. Mr. Mackay accompanied him, in order to obtain supplies. They reached Kagei on May 11th, and Uyui on June 5th. They found Mr. Copplestone in a weak state from a severe attack of fever, but recovering. He himself writes cheerfully; and both Mr. Mackay and Mr. Litchfield speak warmly of him and the work he has begun at Uyui. Mr. Litchfield, being better, intended to remain there with him; while Mr. Mackay had gone back to Uganda. Mr. Litchfield's letters to the Society are to July 1st; but later private letters from him bring our intelligence from this station down to August 14th.

There is little to remark upon the accounts given in these letters of the position in Uganda. The Mission has met with strange vicissitudes and serious trials, and much uncertainty must needs be felt regarding its issues in the immediate future. Still, the fact remains, that despite every difficulty and disappointment, the Mission exists; and no present discouragements must lead us to forget the good work that has been done. In the letters now before us, there is surely much to thank God for. Plainly, the minds and hearts of numbers of the people have been prepared for the Gospel; and the progress made with the language, and the beginning effected in the preparation of Scripture translations, &c., are a token for good which the least sanguine cannot fail to note.

From Mr. A. M. Mackay.

Uganda, 21st Feb., 1880.

It is already a month since I dated my last, but the bearers have been delayed, and now our brother Litchfield will accompany them as far as Lado, where he finds it necessary to go to consult Dr. Emin Bey about his health. It seems indeed pretty certain that, until improved means of communication be established between

this country and the outside world, Europeans will never be able to resist, for any length of time, the effects of anæmia.

I am indeed more than happy to be able to report that the dark cloud which gathered over our work at Christmas is now much dispelled. The *lubare* reaction seems to have subsided—at least for the time. We hear no more from any one—high or low—that they do not

want our teaching, while not a few of those who were most active against us at the time have been paying us visits again in as friendly a way as ever.

It was only a few days after I wrote my last that Mtesa said to his chiefs in court, "Why are you not continuing to learn to read? You are all trying only to gather riches for this world. You had better prepare for the world to come. Here are white men who have come far from Europe to teach you religion. Why do you not learn?"

He then gave out a lot of reading-sheets, &c., which I had given him for his pages, &c., some months ago. Others have, in consequence, not been afraid to visit us and ask for papers and books.

Without any action on our part, therefore, we see that God has been moving the hearts of men here. We cannot but look on the matter but as a reward of faith and a token for good from our Heavenly Father.

A few days later, Mtesa sent to us to say that he would like us to build him a vessel to transport his ivory and the traders to Usukuma. We consulted together on the matter, and agreed that it was decidedly wise to undertake the work, especially as, to some extent at least, sanction has again been given to our teaching, although not in the same public manner as the opposite decree was passed at Christmas.

It may help not a little to further the ends of the Mission if we confer this benefit on the king, and I enter on the work, on this account, with all my heart and mind, and with my now little strength. It will be, as I have found before now, that "As my day, so shall my strength be."

The boat, if we succeed, by God's blessing, in making a good piece of work of it, will be virtually in our own hands for sometime, until we teach the natives the art of sailing. After we are done with the work, I suspect we shall have little difficulty in then obtaining permission to build our own steamer. Nor will the Mission boat be the worse built, after the experience we shall gain, and our workmen will gain, in building the king's vessel.

It is also a fair opening to get a footing on the lake itself, which might be a hundred miles away for all the benefit it is to us on our present site.

I shall only regret going to commence

this work, from my present attempts at translation being likely stopped for the time. I am now more than half through with a fair rendering of St. Matthew, but I may be able to continue the same, at intervals, even on the lake. Progress can be made in various ways, but this is no climate for burning the candle at both ends at once.

Recently we have been giving a series of exhibitions with the magic lantern to delighted audiences. I had the lenses in my trunk, while the body of the lantern was left behind. The slides had been sent up country previously by mistake. Now I have made a lantern out of a box, and, with castor-oil, and the original lenses, we can give very respectable exhibitions.

If we continue on this site, which I like much on the whole, and which has proved not particularly unhealthy, I find it will be necessary to sink a well in the grounds, for at present we are absolutely dependent for drinking-water on a miserable hole in the swamp, a few hundred yards off, where natives wash themselves in the very pool, while, after every rain, the drainings of the road flow in with every species of contaminating matter. No sanitary inspector would for a moment sanction the use of the water we have had hitherto.

But the conformation of the place is such that I fear we must sink a well no less than a hundred feet, perhaps more. Fortunately I have sufficient piping to serve the purpose. We have constant wind power at our command also, for the drier it is the fresher the wind blows—usually a steady, strong S.W. breeze from 9 a.m. to near dusk. It will be no difficult matter to fit up a windmill strong enough to force up a large supply of pure water every day. In the dry months, we shall be very dependent on irrigation if we attempt to grow wheat or most European vegetables, while want of water in the months when there is sufficient sun prevents brick-making.

You will see by the enclosed note that the rainfall for the past year (1879) has been of very moderate amount, viz., 45.57 inches. Speke was therefore wonderfully near the mark in his estimate.

I am sorry not to have yet ready a reduced report of the meteorology for the past year. I hope to send it, however, soon.

From Mr. C. W. Pearson.

Rubaga, Uganda,
March 5th, 1880.

I told you in a previous letter of a raid being made by the Waganda on the country of Ruanda, south-west of Karagué. To-day a man came with the news of the utter route of the Waganda, and that the remnant of the army was on its way back, despoiled rather than bringing back cattle and slaves.

This state of things cannot exist long. I think that before long the judgment of God will fall upon this wicked people—either famine brought on by their own laziness, or the scourge of war. Already the prestige of Waganda warfare has begun to fade. The Wasoga beat them, and make razzias upon the islands. The Wavuma also conquer them. The Wanyoro are a match for them, and in all probability these peoples may be driven to retaliation, and attack Uganda.

About a month ago Mtesa sent down for me, and, upon my going to baraza, said he wanted me to help him to build a boat. We had distinctly given him to understand that, if he would not allow us to teach, we would not do any work of a secular nature for him. The prohibition he placed, at the instance of his

chiefs, upon our teaching and preaching still remains in force. They have publicly repudiated the Gospel, yet in this proposal I thought I saw the guiding hand of our God. Mtesa gave orders to his chiefs to collect the skilled canoe-builders from the islands and coasts of the Nyanza. He spoke of building it on the shores of the Murchison Creek, and I agreed to this, thinking again that, if we could get a footing on this hitherto tabooed ground, we might eventually obtain a shamba there, near the lake, and so more advantageous to us for landing goods, &c. Where we are we scarcely can obtain our only food (with meat), bananas, and it will be necessary to obtain a shamba outside of Rubaga, where one or more of our brethren could live and cultivate, the work of the Gospel being carried on there as well as at Rubaga. A shamba, therefore, near Murchison Creek, three or four hours' march from Rubaga, would combine both advantages.

The collection of the men is now going on, and I am arranging with Chimbugwe—a chief appointed to this work—to go to the creek and choose a place suitable for building, with wood handy, a good beach, and also a healthy locality.

From Rev. G. Litchfield.

Uyui, Unyamwezi,
June 7th, 1880.

On reading the above address, you will be inclined to say, "What! more changes in our Nyanza Mission?" I am sorry to be compelled to write "Yes," but feel, at the same time, fully assured of the sympathy of the Committee. In one of my last letters, sent at the close of 1879, I told you that my health was giving way; but I did not then anticipate how speedily health and strength could be taken away by illness. So weak and anemic had I become before the end of January, 1880, that there seemed no other plan left open for me but to seek medical advice. I strove hard against it, working constantly at manual labour, and never giving way to the distressing languor and weakness which was daily growing worse. Tonic medicines appeared to have lost their effect, and at last, to my deep sorrow, I had to make up my mind

to take counsel with the nearest doctor, hoping that he could somewhat restore my strength, and enable me to return to the scene of my work. It was very hard to leave Rubaga on such a journey, not knowing whether I should be permitted to see it again and resume the work and labour of love which I was engaged in there.

Accordingly it was agreed that I should endeavour to reach Dr. Emin Bey, and, after seeing him, to return to Rubaga, should he permit me to do so. On February 22nd, therefore, I started for the north, having as a companion a French Roman Catholic priest named M. Le Père Barbôt, whose health had also completely broken down, and who was trying to reach Europe in the hope of saving his life. After a little more than five weeks of difficult and dangerous marching and counter-marching in Unyoro territory, we were compelled to return, without effecting our exit by that

route. Kabba Rega, King of Unyoro, definitely refused to allow us to pass, unless we gained a pitched battle at Mruli, where he has established a colony. I need not say "we declined to fight," and so had to come back again to the capital—myself feeling worse than when I had started. Looking back now, I feel devoutly thankful to Almighty God that His Providence thus closed up the road against my going north, for I read in the latest C.M.S. journals which have reached us, that Col. Gordon is no longer Governor of the Soudan, and I might not have been able to return to Uganda through such a troubled frontier. In fact, the road to the Victoria Nyanza by Egypt and the Soudan may be regarded as closed for the present—at any rate to peaceful men like missionaries. In some respects the withdrawal of the Egyptian frontier outposts may be looked upon as a blessing.

My state of health being worse rather than improved by this march north, it was decided for me to take the south route to endeavour to reach Dr. Baxter, and obtain the benefit of his medical assistance. The night before, I asked Mtesa for canoes to cross the lake. Mr. Mackay proposed going with me as far as Uyui, to bring up some cloth and beads for the Mission. I may as well mention here that we have been obliged (for some time past) to part with our personal clothing, piece by piece, to supply ourselves with the necessary meat and food for our daily existence. Mr. Pearson, who was in very good health when we left him, gave his consent to Mr. Mackay's journey, and did not object to being left alone in Uganda. Affairs in that country had not undergone much alteration since the decree passed by Mtesa and chiefs in council on December 23rd. But I am not without hopes that teaching will again be permitted at the capital; and that the numbers of young men taught by us, up to that date, may be led to continue their studies, and learn more and more about the love of Christ for their souls.

On April 2nd, Mr. Mackay and myself left Rubaga, and, after a quiet voyage, got safely to Kagei on May 11th. There we found another party of Roman Catholic priests, *all sick*, and with a caravan much reduced by hongo, who were *en route* for Keitabas, west coast

of the lake. The Roman Catholics are active: where are the Christian Protestants to oppose them?

On May 17th we left Kagei with seven loads, all told, and, after a somewhat dangerous journey, we reached this station on June 5th. Our dear brother Copplestone has worked very hard here, and erected a good wattle-and-daub house. He had been down with fever, but was getting better when we reached him.

So far back as Kagei, I had made up my mind to go no further than Uyui, if my health was in any way better. The account of the C.M.S. funds determined me to be no extra charge to them, and here, weak as I am, will I stay, God helping me. If Uganda has proved a place where my health failed, it does not follow that Uyui will serve me in like manner. I must not deceive you; my strength is gone, and I am become subject to continual attacks of ague; but I feel that while a hope remains of my getting better, I should be wrong in going any farther towards the coast. I therefore request the Committee to sanction my remaining at this station, where I have at least a prospect of regaining, to some extent, my health, and where a good work may be at once begun. Brother Copplestone assures me of fifty scholars a week, after I commence teaching. I make this request, intending it for a permanent change. Uganda never suited my health, and my having reached that country by the Nile route had a thwarting influence on my efforts for good. An ordained agent, going there by the East route, would have a much better prospect before him than I have ever had. I have left the whole of my theological books there, and would place in the hands of a brother minister travelling there a book containing several thousands of nouns, verbs, phrases, fables, and translations, which I have been enabled to collect, and which he would find of value.

With regard to the Mission in Uganda and its present position, it is very difficult to speak with certainty. I have never written very full details of our work there, or about the people—not because there was not plenty to write on, but because it was so variable. One month sees the work prosperous, another sees all work stopped; one day sees the

king and court favourable, another day sees us regarded as enemies by all parties.

Let those who give of their substance to it be told the whole truth, and have the dark as well as the bright side presented to them. Let them know that Mtesa's word has never been kept, that no promise of his for good has ever been fulfilled, and that his one aim is temporal gain, and specially munitions of war; tell them that Mtesa rejected Christianity in full council with his chiefs on December 23rd, 1879, and that, even before that date, and after it, toleration, or liberty of any kind, was a thing of theory only, never of practice; that there are always the elements of an explosion at hand in Mtesa's court, which the stirring of a child's finger may bring together—Arab, savage, Roman Catholic, and Protestant—politics, religion, envy of the native chiefs, hatred of Arabs, underground machinations of Romanists, and other sulphurous materials.

If I have mentioned difficulties, I can also tell of blessings. In mixing freely with the Natives in their homes, giving them medicine, teaching them, or simply visiting them, I have invariably found the *poor* people ready and eager to listen to the story of the cross. Numbers of instances rise up before me as I write, where the bearers have testified their astonishment and joy at the love of Jesus in dying for them. Besides, the goodly number of young men and boys who learnt to read, and who were taught something of the wonderful works of God during the summer months of 1879, there are many individuals, scattered here and there, to whom I unfolded, as far as I was able, the plan of salvation. Of none of them could I say, "Here is a convert;" but I cannot believe the seed thus sown to be altogether lost, and I look forward to fruit,

even if it be a long while ere it appear. Amongst the *poor*, and chiefly by the teaching of the *young*, do I believe we shall effect a work for God in Uganda; and I firmly believe in a great result for that Mission in time to come, if we turn our attention to these.

Medicine also may be made to play an important part in it. How far the teaching of trades to Natives may succeed I cannot tell, but up to the present it has been a dead failure. We have never had any boys to teach, and the Natives regard work as below them, and those who do work are looked upon as slaves. I am afraid it will always be found a failure.

While travelling north with M. Le Père Barbôt, I held several long conversations, or perhaps I should say arguments, with him in French. He explained the system under which their Mission is carried out, and told me how it got founded, &c. He assured me it was not a Jesuit Society, but a Missionary Society founded in Algiers by a very rich man there (now its archbishop) on the occasion of a great famine in that country. Their plan is to buy (!) little boys and girls, and place them in seminaries, teaching them the forms and ceremonies of the Roman Catholic religion, and also such trades as they may seem best fitted for. This plan they followed in Uganda, buying up little slaves for bullets, cloth, cows, &c. I failed to see the legality of this proceeding, although M. Barbôt was very particular in explaining they were no longer slaves, *mais les enfants*. You will see how different their system is to ours—the one a passive, the other an active, form of religion. Ours strikes boldly at the root of the evils in Uganda, such as polygamy, witchcraft, adultery, murder, slavery, and the like; *theirs*, by a passive existence, offers a more pleasing aspect to the savage mind.

From Mr. A. M. Mackay.

Uyui, Unyamwezi,
9th June, 1880.

I came down here with Mr. Litchfield a few days ago, and I hope in a few days more to be again on the road back to Buganda.*

* See the P.S. to this letter, where Mr. Mackay explains this new spelling.

We left Mr. Pearson safe and well at our station in Kibuga (capital) on 2nd April. In one month we reached Kagei. There we stayed a few days, Mr. Litchfield being ill part of the time, and by the end of the second month, after leaving Mtesa's, we met our brother Copplestone, whom we found just recovered from a severe fever.

At Kagei we received the *Intelligencer* up to January of this year, and here we find also the February number. I feel devoutly thankful to God that you are fully resolved on continuing the station in Buganda while it is at all possible to remain there. That you may understand my own feeling on the subject, I shall just quote the words I wrote in my journal the day *before* we reached Kagei:—

"I know that there is much to make our position unpleasant, and perhaps unsafe. But I must implore the Committee not to remove the Mission from Buganda. I know that the king and chiefs are proud and greedy, and everything else that is bad; but it is their very vileness that is, in my eyes, the strongest reason why we should continue among them, while we are tolerated at all by them, to direct them in a better way. True, we have never been on a proper footing there. But what can we expect of heathen who hate God, and little care for us except for what they can get out of us?"

"In China, they think themselves above all foreigners, just as they do here; and there, hosts of societies and their agents are content to work, provided they receive bare toleration. In Buganda, we have not only toleration, but more or less a welcome also. Foreigners are respected, although not so much perhaps as we would like—that will be a matter of time. We must take natives as we find them, not as we hope to make them.

"At all events, I would most earnestly beg the C.M. Society to continue to keep some of us in Buganda for at least two or three years more, until we have mastered and reduced the language, and given the nation fair portions of the Scriptures in their own tongue. Not a few can already read fairly, but Suaheli books are nearly useless, as that language is practically unknown.

"If we cannot carry on a strong aggressive policy for Christianity at present in Buganda, let us, at all events, work quietly, learning the language and translating. This we shall have the more leave to do, the more quietly we work. It is indeed a question if, by so doing, and merely teaching reading to such as we find particularly willing to learn, a deeper

and stronger foundation will not be laid, on which to build the Native Church, than by any other method of procedure."

Now that the statements in the December and February numbers of the *Intelligencer* leave us in no mistake as to your intentions regarding our Mission, I feel sure we shall all feel doubly encouraged to continue at our work, in the confidence that not only shall we be enabled to "hold on," but also to "go on" to success.

The prospect of a station being now very soon planted somewhere near Kagei is also most encouraging. I am happy to say that—at present, at all events—there is peace between Kagei and Mwanza. Still both these places are merely chieftainships under the head chief of Usukuma. This man is called Kingwa, and lives inland a few miles south-east of Kagei. This fellow has come down on the last French caravan heavily, taking from them some 80 cloths, with a cask of powder, and one or more guns, and I fear that he will do his best to extort all he can from any of our men who try to settle in his territory.

When at Kagei, I sent a small present to Lukonge, with a message that I should try to go to see him when I came back from Uyui. Several of his people I met at Kagei, and had friendly talks with them.

The Jesuits have of late been on friendly terms with us—at least, professedly so. I can talk with them in Kiswaheli only, the only one of them who was a German having been murdered between here and the Lake. In Buganda they on every occasion inform Mr. Pearson that they hate the country, and mean to do their utmost to leave it: also that they would send west to Ujiji the whole of the last party of some sixteen men lying at Unyanyembe. Yet we find that all that survive of that party—four in number—are under orders (by Père Livinhac, in Buganda) to settle at once with Kataiba, chief of Buzongora, under Mtesa. Kaitaba's place is now the part of Karagué since the Usui road has been closed. I fully believe that, while we were unable to keep the Jesuits out of Buganda, they will be perfectly able and willing to keep Protestants out of both Buzongora and Karagué too.

We had to stay a few days at Mu-

bembe (opposite the island of Kishaka), where Said bin Saif is building a large boat. From there I got a guide to take me two days over the mountains, to see Kaitaba; but, on my arrival, he sent to ask who I was, and, on receiving my reply that I was not a Frenchman, but had come with a small present to see him merely, I was told that I might leave the present, but that I must go back at once the way I came! I went back, of course, wondering at such hospitality. All was explained when I came back to Mubembe, and learned there, from Said bin Saif, that, only a few days previously, two of the French Catholics had interviewed Kaitaba! The Arab, however, said he did not know that they had any intention of settling there.

I must not forget to notice that, while we were on the coast of Buzongora, the young King of Karagué, named Kainzige, died. He was son of Rumanika. I forget at this moment the name of Kainzige's son, who succeeds him.

Said bin Saif's dhow, or rather large boat, is almost ready for launching, and may be of service to us, if we are allowed passage in it for ourselves and goods from Kagei to Buganda. But, of course, the vessel is to be a slaver. In fact, the Arab himself allowed that he meant to trade with the coast of Bugaya, where Songoro used to get slaves so cheaply; and while I was there I saw various gangs working in chains.

It will never do for the Natives to think that we are associated with a slaving Arab, as they certainly will do if sometimes they see us in the slave dhow, and at other times they see the same dhow shipping slaves from Bugaya and the islands.

Another vessel, but rather smaller, is now being built at Kagei, by a coastman named Sungura. This will also be a slaver, and will soon be launched. The Nyanza will very soon be altogether in the hands of slave catchers and slave sellers. It is now more necessary than ever that the flag of peace and good-will to men be made to fly above the red rag of Zanzibar.

Some time ago Mtesa was full of the idea of having a boat built for himself, and Pearson promised that we would undertake the work at once. That was about the time that Litchfield started for the north. As there were only two

of us, we asked to have some place near (i.e. on Murchison Bay), that we might be able to return frequently to our premises at the capital, to see that our property was all right. Promise was made that a suitable spot near would be looked for, but we heard no more of the scheme up to the time of my departure.

We agreed, at Mtesa's request, to build the vessel, hoping thus not only to show him that we meant to be his friends and to do him good, but also because we hoped thus to prepare the way for permission to build a boat for ourselves afterwards. Doubtless the first use to which his boat would be turned would be to fill it with soldiers, and send it with the canoes on a murdering expedition somewhere on the Lake. It is difficult indeed to know how to act in such a case. We could only protest against such a use being made of the vessel we should have made. But the islanders would not fail to see that their great enemy had got the means of vanquishing them from the English missionaries.

I have most solemnly warned Mtesa and his chiefs of the evil of these cruel wars, undertaken merely for plunder and for slaves. It makes me sick to think of them. Some of the Arabs join in them also.

Before I conclude this I must say a word on our relations in Buganda since we were able to despatch our last letters in the beginning of January. My coming south with Litchfield, to return with a small caravan of food money, was resolved on only the night before I got ready for starting, so that Mr. Pearson had little time to write. Litchfield had intended travelling alone, with two of the Frenchmen, but they set off before us, and completed their business with Kaitaba ere we got so far.

It is very hard to say how we stand with Mtesa. I myself have seldom gone to court since the formal rejection of our teaching at Christmas last. As I fully expected, the decree passed then was only a temporary affair. My own pupils—at all events some of them—never ceased coming, and gradually chiefs and others, even the most violent upholders of the lubare, resumed their visits and friendly relations with us. It is the case also that the king himself, more than once in court of late, has given out to his chiefs and attendants lots of

alphabets and reading-sheets which I had given him many months ago, at the same time ordering the use of them. I have heard that he ordered one of his own lads to read prayers in the chapel on Sundays, but I am not aware of this having been done more than once. I fully believe his desire is—ultimately at any rate—to set up a sort of Christianity, or as much of Christian *forms* of worship as suits himself, with a retention of the witchcraft religion, and priests of his own creation.

On the other hand, the Roman Catholics have been playing their usual game of decaying away our pupils. Several of these, I understand, they are teaching every day, while to Litchfield they protest that they only purchase slaves and train them up.

While thus I can speak with no certainty of visible progress of a real nature among the Waganda publicly, yet I must give you the assurance that every day, both on the occasion of our receiving visits from chiefs and common people, and on our visiting them, we have very frequent opportunities, which we do not fail to improve, of imparting instruction in eternal truths. Almost invariably, too, we find them willing to listen, and many of them, as a proof of their sincerity, throw away their charms. I have quite a little stock of such trashy articles at Kibuga, besides those I have burned in the owners' eyes.

Our main concern has, however, been with the language. We have all been working hard at that, and the progress we have made has almost surprised ourselves. Of course, the knowledge of Suaheli has given me no little advantage in this respect; still, my brethren are learning Suaheli also as fast as they have opportunity.

At various times I had made small attempts at translation, and about the beginning of the year I commenced St. Matthew's Gospel. I had the assistance of the most advanced of my pupils—young men whom I had taught not only reading, but a great deal of sacred truth—and by the time I left I had written a fair translation of more than the half of St. Matthew, with a second and a third revision as far as the end of the fifth chapter. I hope (D.V.) to continue this as soon as I return.

When Mr. Litchfield was north in Bunyoro, I made a small attempt at

issuing a pamphlet in Ruganda, containing (1) the Ten Commandments, (2) the Nicene Creed, (3) the Lord's Prayer, (4) a few Selected Verses of Scripture, (5) a few easy Questions and Answers on the Way of Salvation. I got part of this into type by means of our toy press, giving the proof-sheets into the hands of several Natives for repeated revises. I am sorry that I have only one or two odd pages here, but I enclose these chiefly to show how imperfect our apparatus is, much ingenuity being necessary to set up only one page at a time, as the letters most required in Ruganda there are few of in an English font. These are b, k, y, z.

I have not had time yet to find how much type is lying here, but I believe there is most of what I ordered myself when in London, as also the Albion press, which I bought at the same time. I hope to be able to take back to Buganda with me now sufficient type to enable me to work with comfort, leaving here also sufficient for Litchfield to make a commencement with teaching children here to read. I should have much liked to be able to take the press also, but there is not cloth to spare to pay the couple of men required to carry it to the Lake. That press belongs peculiarly to Buganda, however, and it is there where we can make the earliest and the most use of it. Another press is also here; but much smaller. I believe it was sent out by Lieut. Smith's order. Of course it is in a terrible state with rust, besides having parts missing (the larger one being just in the same state), but I shall put it into working order before I leave this place, so as to enable Copplestone and Litchfield to make use of it as soon as they are able. When Stokes comes with our long-looked-for caravan of Buganda goods, I expect he will bring on my own press from here.

I found here a whole heap of old iron, which I have attempted to assort. They are chiefly parts of ploughs, forges, boring tools for well-sinking, and fragments of the *Daisy's* boiler. The latter will be useful, at any rate, for the iron they contain. Of the other stuff I hope to be able to fit up complete, and leave for the use of the men here, one forge and two excellent light ploughs, besides the smaller printing-press and other odds and ends.

Copplestone has been most active here since his return from Buganda. He has erected a very neat and comfortable dwelling-house of very crude material, besides a host of out-houses of various kinds. His work in this respect does him much credit. Now that Litchfield has joined him, I hope that a beginning of work for the Natives will be commenced; for, after all, that is the main work to be done. Mohammedans do not seem to have done much, if anything at all, for the Wanyamwezi by their creed, but I fully expect to see wonderful results attend Christian teaching among them.

From Rev. G. Litchfield.

Uyui, 25th June, 1880.

When I wrote my last letter to you, I was in a high fever, but I am thankful to state I am gaining in strength daily now. While waiting the C.M.S. instructions, I am not sitting in idleness. There are two languages before me, Kisuaheli and Kinyamwezi, which take up a good part of each morning. One or two cases of sick patients come, but not many. I hope they will soon be increased, and that we shall be able to keep up a regular practice among them. I am convinced that medicine may be made to benefit any of our Nyanza Mission stations. People learn to like us and to respect our remedies, when they find themselves cured, free of charge, and in a comparatively short time. Above all things, it may lead to a higher and spiritual work being begun in the patient.

Brother Copplestone and myself agreed together that the present carpenter's shop should be converted into a school-house, where I could commence teaching as soon as my strength will permit. We are also having a room built at the end for one to dwell in; which room will be my bed-room, sitting-room, printing-shop, dispensary, &c. In less than a

The very important part which the healing art plays in the national witchcraft religion of Buganda (and, in fact, of most East African tribes) cannot but suggest to us the wisdom of coupling the teaching of Christianity there, not only with medicine, but also with proper medical skill. It is not enough that we potter in medicine—in Buganda, at any rate.

P.S.—*Uganda* is the Kisuaheli name for the country, but everywhere *north* of the Lake the correct pronunciation is *Buganda*, Busoga, Bunyoro, Buzongora. Yet to say *Usukuma* is correct, the *u* having no *yu* sound.

month this building will be completed; and by that time, I trust, my strength will so far have returned to me, as to allow me to begin teaching with the aid of a blackboard. The chief here made no objection to my teaching the youth of his people, when spoken to on the subject. The school will be a wattle-and-daub building with a thatch roof and English doors. The Mission-house is a great improvement on the grass and reed houses we have in Uganda, and will last for years, I should think, unless destroyed by fire.

Here at Uyui, we are on the edge of the forest, and have a saw-pit erected, about two miles in it. A species of wood in it, called "*Mininga*" by the Wanyamwezi, makes very good doors, tables, &c. Trees, with a core of this dark and beautifully grained wood more than a foot in diameter, are met with.

We hope by repeated trials to manage the burning of tiles, and so dispense with thatch roofs; and, if we succeed in the attempt, shall roof the new Mission-house with them.

Of educational or spiritual work, I can at present say nothing, but am looking forward eagerly to beginning school work.

A word seems necessary here with regard to a paragraph in one of Mr. Litchfield's letters, in which he asks that "the whole truth" may be told concerning the Nyanza Mission, and "the dark as well as the bright side presented." It may be well to say once for all that the Society has from the first dealt with its friends and supporters in the frankest way, in printing the letters and journals of the Nyanza missionaries. Our brethren have told their own story in the pages of the *Intelligencer*, at a length entirely unprecedented in the history of any Mission, and

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accompanied with scarcely any comment on our part, so that our readers have had the best possible means of judging for themselves. Certainly the letters have not in all cases been printed *in extenso*; but the parts omitted have been either (1) mere business communications regarding supplies, &c.; or (2) remarks on the plans and policy of the Committee, intended for the Committee's own use; or (3) communications obviously of a private character, such as must naturally form part of any correspondence from time to time; or (4) virtually duplicate or triplicate accounts of the same incidents sent by the different brethren, in which case the fullest is selected, and on several occasions at least two have been given. As to the dark and the bright sides, we think that, as a matter of fact, the former has been presented more than the latter. The trials and difficulties of the Mission have been related in great detail; while the brightest feature of it has scarcely been seen at all till now, when it comes out in the very next paragraph of Mr. Litchfield's own letter. "I have invariably found," he says, "the poor people ready and eager to listen to the story of the Cross. Numbers of instances rise up before me, as I write, where the hearers have testified their astonishment and joy at the love of Jesus in dying for them." This we actually now hear for the first time; and if we feel that difficulties and defeats are temporary, and that the influence of the Gospel upon such hearers must assuredly be lasting, is this taking too bright a view of the case? Is it more than the barest faith in God's Word requires of us? If the Nyanza Mission were broken up to-morrow we should still believe that God had, by its means, wrought a real and abiding, albeit, it might be a preparatory work.

We rejoice to observe, in a private letter of Mr. Litchfield's from Uyui, dated June 25th, a very decided expression of opinion in favour of maintaining the Mission in Uganda. It, of course, does not follow that we shall under all circumstances be able to do so; but none the less must we appreciate the true missionary spirit that dictates his remarks. "Do not give way an inch," he says, "if the place is proposed to be given up. It is true we ourselves have written in an almost despairing spirit at times. But when the storm has blown over a little, we always recovered and went on working. On December 23rd, we had that crushing vote to reject Christianity, and stop our teaching. Now, things are changing again, and public opinion coming round in our favour. The hand is on the plough and we must not look back."

THE REV. IMAM SHAH'S VISIT TO CABUL.



IN the *Intelligencer* of November last year appeared a letter from the Rev. T. P. Hughes of Peshawar, respecting a visit paid to Cabul by the Rev. Imam Shah, the Native Pastor of the Peshawar congregation, himself a convert from Islam. We have been asked more than once whether any further account of Mr. Imam Shah's intercourse with the little Armenian community in Cabul would be published; and we are glad therefore to

be able now to present his own Report, which gives us a most curious glimpse of this phase of Oriental Christianity.

Mr. Imam Shah's visit was at the end of July 1879; and he left Cabul only three days before the massacre of Sir L. Cavagnari and the rest of the British Embassy. It should be added that the little Armenian church which he describes in the Bala Hisar was destroyed (unavoidably, Mr. Hughes says) by the British army in December last.

The Rev. Imam Shah's Report on the Armenians of Cabul.

It is to be regretted that there is no written record of the Armenians of Cabul. Whatever I have now written down for the information of the friends of the Peshawar Mission, I have received orally, chiefly from the widow of Kewar Khan, who is an old lady about seventy years of age.

It is said that two Armenians named Shamaun and Izhaq came from Persia to Kandahar and entered the service of Nadir Shah (A.D. 1736), and assisted in casting the great cannon named Zabarrang. The king being pleased with their services, ordered one hundred Armenian families to migrate from Teheran to Kandahar, where they were gladly welcomed by their two fellow-countrymen.

The chief man of these Armenian emigrants from Teheran was Aswa Ditor, or Khudadad, who was greatly esteemed by Nadir Shah, and held a high position in the king's army. When Ahmad Shah became king, he ordered the Armenians of Kandahar to settle in Cabul. Some of them became merchants, and others soldiers in the Afghan army. They resided in the city of Cabul, and were permitted to erect a church there, of which, however, no sign now exists, for in course of time they moved into the Bala Hisar (or citadel) where they erected their present little church in the midst of their dwelling-houses.

At one time they possessed a quantity of land, and were very rich, but at various times the lands have been sold, and now they possess no other property than the houses they live in.

After the British occupation of Cabul in 1839-41 the Armenians suffered considerable loss, for they had been friendly to the foreign conquerors. Upon the return of Dost Muhammad Khan, they were all heavily fined and then gradually restored to favour.

Sardar Azim Khan, son of Dost

Muhammad Khan, and afterwards Ameer of Cabul, married one of the Armenian ladies, but allowed her to retain her religious opinions. This lady is still living, and her only son is Sardar Izhaq Khan, who is now a refugee in the Russian camp in Bukhara.

Both Ameer Azim Khan and Sher Ali Khan treated the Armenians kindly, and gave them very respectable positions in the State.

At present there are only four Armenian families in Cabul. First, that of the late Taimur Khan Wartan. He was a merchant and also a lay deacon conducting divine service in the absence of the priest. He traded in Indian merchandise, and was also a good physician. His two daughters are now alive, one being the widow of the late Ameer Azim Khan, and the other the widow of Andrias.

Besides his two daughters, his son Baba Jan Hirapat is still alive. He now acts as lay deacon in his father's place. He is a very intelligent man. He is a good physician and has a very fair practice. At one time it was proposed by the Peshawar missionaries that Baba Jan should come to India, and study for a time in the Lahore Divinity School under Mr. French (now Bishop French), to take deacon's orders, and return to Cabul; but this plan, for various reasons which I need not mention here, fell through.

Baba Jan had a son, a very nice and intelligent lad of fourteen years, named Abdul Masih Wartan. From the time I arrived at Cabul, he was most anxious to receive baptism, so on August 10th I baptized him with several others. The lad was very much affected by the service, but seemed to be very happy, and begged that he might be allowed to attend the Holy Communion, which I administered in their little church a fortnight later, on August 24th. Al-

though he was so young, I decided to admit him, as there was such a quiet and happy religious tone about him.

With the greatest reverence he received the Lord's Supper with the other Armenians, and on his leaving church, he said that his happiness was complete, since he had been baptized and received the Holy Communion, and that in this happy and holy state he had better die. But the dear boy little knew that his wish would be so soon fulfilled. On his going home he began to vomit, and the illness soon developed into cholera, which was raging in Kabul at the time. I was with him during his illness and spoke to him some comforting words. Early in the morning of the next day he slept peacefully in Jesus.

He often used to come and converse with me, and he had an intense desire to come to Peshawar to study in our Mission school. He was a very intelligent boy indeed, could read his Armenian Bible very well, and could sing sweetly. The bereaved parents have now only one daughter aged three years.

The second family is that of the late Almas Khan Sulaiman. He was in the Kabul army, and was a very good man. Mr. Masson, the celebrated traveller, was his guest in the year 1832, and mentions his host's name frequently with kindly feeling and respect. Sulaiman had a son named Nur-ud-din, who is said to have been a pious man, and longed to be baptized and become a communicant, but died a few weeks before my arrival. He has left a widow but no children.

The third family is that of the late Kewar-Khan. He was also in the Ameer's army, and was a celebrated man. He died when he was a young man, leaving a widow who is now about seventy years of age. She is very intelligent still, and has an excellent memory. She is a living historian. Nearly all the facts I have been able to obtain with reference to the Kabul Christians, I have received from her. She is very superstitious and ritualistic in her religious opinions, but this is to be expected, as there is so much of it in the Armenian Church. She understands infantine diseases well, and is a great authority amongst all classes on the subject. When I was in Kabul, she was sent for by the mother of Abdulla Jan, the heir-apparent of the late Ameer Sher Ali

Khan, but she excused herself by saying she was not well and in mourning. I recommended her to go. She at last consented, and on her return said she had been much honoured by the widowed queen, who had given her tea, and her pipe to smoke. She was sorry, she said, that she could not herself drink with her, as it was the fast of the Ramzan. She made many inquiries about the present position and the welfare of the Armenians, and requested her to come again, as she would be always welcome. This old lady is also a great astrologer and pretends to be able to foretell future events from terrestrial and celestial phenomena, such as earthquakes, comets, &c., &c. In the beginning of August, Kabul was visited by several severe shocks of earthquakes, and she said that such severe earthquakes during the month of Ramzan were very portentous, and certain forerunners of calamity and troubles to kings and those in authority. Only a few days after this the British Resident and all his escort here were cruelly massacred and the Ameer de-throned.

This lady has two sons and two daughters; the names of the sons are Sikandar Khan Constantine, and Khizzar Khan Sarkis, who are still alive: the former is engaged in the Indian Public Works Department, and the latter, who was originally in the Guides Cavalry, accompanied me to Kabul and back again, and was most useful to me in every way. Her two daughters have not married, and call themselves the servants of the church (the church being in their house). The elder daughter is very clever at embroidery and needlework.

The fourth family is that of the late Shams-ud-din Andrias. He was also in the army. His parents were originally Mohammedans, but on the death of his father, both he and his mother embraced Christianity. He married a sister of Baba Jan and has two sons and one daughter. The eldest son, Saro-din Luqa is an intelligent young man, having been educated in the Peshawar Mission School. He was employed in the arsenal under the late Ameer, but his fortune was checked by a jealous Mohammedan Qazi, who was taken on in the service of the Ameer after he had been expelled for gross misconduct from the post he occupied under the British

Government. Luqa is now in the service of Sardar Ahmad Ali Jan, grandson of the late Ameer. The second son, Badr-ud-din Lazar, is a handsome young fellow and a steady and sober Christian. He has had a good Persian education and possesses a little knowledge of English. The daughter is a very intelligent girl. The Armenian congregation of Kabul at the time of my visit consisted only of twelve souls—three men, eight women, and one child. When I arrived, I found that eight of these had not been baptized, so I accordingly prepared them for the holy rite, and told them of the solemn duties and holy life required of those who named the name of Christ.

At morning prayer, on Sunday, August 10th, I baptized four persons, and on August 24th I baptized four more. On the latter Sunday I also celebrated the Holy Communion. They were all very devout and seemed to enjoy the privilege very much indeed. The recently bereaved widow said her poor husband had been most anxious to partake of the Holy Communion before his death. My sermon on this occasion was an exposition of 2 Cor. x. chapter. The vessels used for the celebration of the Communion were of gold, but I found they had bricked them in the wall of the church to prevent their being desecrated or stolen in the absence of a clergyman, and they would not take them out, they said, unless I would promise to remain among them and minister to them. I was therefore obliged to use china vessels. The robes I wore were the surplice and stole I brought with me from India. I found on the whole that they held very orthodox views on most subjects. Luqa, one of the men, had been for a long time a member of my own congregation at Peshawar. Mixing as they do so much with the Mohammedans, some of their religious views have been influenced by Islam, but considering the great disadvantages they have had to contend with, the wonder is that their creed has remained so pure.

As I have before remarked, when the Armenians first went to Kabul, they must have had some other church than what they now have, for formerly they used to live in the city, and not as at present in the Bala Hisar, which place they occupied during the reign of Ahmad

Shah. No trace of the original church now remains. The present building was at first more spacious and higher than it now is, and contained many windows, but it got damaged by earthquakes, which necessitated the walls being reduced and made much thicker.

There is now only one skylight over the choir, and no windows in the walls, on account of the church being surrounded by dwelling-houses. The church is fitted up exactly after the fashion of the Armenian churches in other parts of the world, but on account of its having been without a minister for half a century, at least, the interior of the building and the church furniture have suffered much.

The church, which is about 36 feet by 15 feet, consists of three parts, the sanctuary, the choir, and the nave. In the sanctuary is the altar, as they call it, which consists of a raised platform 8 feet in length by 5 feet in breadth; it is constructed of wood, and has three tiers, each about 8 feet in length and 1 in breadth. The lowest tier is about 5 feet, and the top of the altar about 8 feet from the ground. On the lowest tier, and in the middle of it, is placed a large lamp, in the bottom of which the offertory money is placed; on either side of it are placed two candles, and between the first and second, and third and fourth candles, the two brass heads of the Bishop's pastoral staff, $1\frac{1}{2}$ feet in length, are placed. On the second tier are also four candles, and in the middle of them is placed a picture of the Virgin Mary, about $1\frac{1}{2}$ feet square. It is very old and black from age. On the third tier there were also four candles, thus making twelve in all, in addition to the lamp.

These candles are only lighted on festivals and Sundays; for daily service, only three candles are lighted, two on the lower tier, and one on the second; in addition to these, one other lamp hangs from the roof, immediately over the lecturn. Three handsomely bound copies of the New Testament, with golden crosses on the covers, are wrapped up in silk, and are placed upon the altar. These are greatly revered, having been consecrated in Jerusalem. The front of the altar is boarded, but the three other sides are open; it is all covered with a cloth. Underneath I noticed a box which is full of Armenian

and Persian books, with a number of empty candle-cases. Immediately in front of the altar is a curtain which is always drawn aside whilst service is going on, but the original use of it is to hide the bishop or priest when he is communicating. This curtain divides the sanctuary from the choir, which is about 9 or 10 feet in length; it contains the lecturn from which the prayers are read. There is now no choir to chant the service, as required by the Armenian church, the congregation being so greatly reduced. The male portion of the community accordingly sit here and make the responses. On the right-hand side, as you look towards the altar, hangs a censer in which incense is burnt during service, and during part of the service is waved about all over the church; on the left hand is a box in which a very large Armenian Bible is kept, and also sacred relics, including the consecrated wafers, which have a cross and the figure of a lamb impressed upon them. These wafers were sent from Jerusalem, and are only used at Christmas and Easter.

There was also a mould which was probably brought by a Greek Armenian priest who visited Kabul many years ago; it was probably used to press the wafer with. There was also some consecrated frankincense and salt. The choir is separated from the nave by a rail, beyond which the women are not supposed to sit. The length is about 20 feet, and the breadth 15. The whole of this space is covered by a carpet on which the women sit and prostrate themselves during prayer. Towards the end of the north wall within the sanctuary, to the left of the altar, is a niche, containing several old robes of their late pastors, two or three priests' caps and bishops' mitres. All these robes are made of red and green silk, and richly embroidered. When new they must have been very beautiful and costly, but now they are very old and dirty. On the railing I notice three or four rosaries, which are sometimes used during the prayers.

The Old Testament, which contains the Apocrypha, is very seldom read, except the Psalms. The women are forbidden (by whom it is not known) to read the New Testament, and in place of it they read the Prayer Book and Psalms.

The Gospels, and other consecrated books, are venerated very much. They consider Jerusalem and Armenia, which they call Hajistan, equally sacred, from which places their Bibles, consecrating oil, wafers, &c., are brought. After a baptized person has been anointed, he does not show his face for three days to the people of another religion. They are very strict in observing the stated fasts. There is a tradition handed down from Bishop Hananiyah and well known to all Armenians, in proof of the Lenten fast. The members of the Armenian and Georgian Churches implored their priests not to make the fast so strict, but to allow them a little more latitude in keeping it, than what they had been accustomed to. They represented that they could not live without curds and whey, and that they were willing to abstain from everything else. This permission was not granted, and it resulted in ten thousand families becoming Mussulmans; and the Ghilzaie, who have always given trouble to the English Government in their Afghan wars, are said to be their descendants.

The widow of Kewar Khan possesses many sacred relics, some consecrated biscuits, a rosary, the beads of which are supposed to be of the same tree as the Cross of Jesus, and a pretty cameo of our Lord.

The modern Armenian cemetery in Kabul is one mile from the Bala Hisar; there was a more ancient one to the west of the city, and Mr. Masson draws attention to the fact that on one of the stones was engraved the mitre of a Georgian Bishop. The place where the Armenians have their present cemetery was originally a garden, and it is said a Christian martyr originally lived there, but one day he dreamed that he would be slain whilst reading his Psalms under a tree, and that his book would be torn into two pieces. The next day he went and bought a memorial stone, wrote out the inscription for his tomb, and ordered it to be engraved, and had a bag made into which he ordered his corpse to be placed. His friends rebuked him when they heard and saw what he was doing, and told him it was all fancy. But it all came to pass, and the martyr died and was buried in the garden, which place for the future became the cemetery. It is said that for a long time after the martyr died, the watchmen of

the cemetery, and a faquir, who lived near it, observed a beautiful light in the form of a rainbow surrounding the tomb! The cemetery is surrounded with a masonry wall on three sides, the fourth side being formed by a hill. The walls were originally five feet high, but now only two, the doorway being towards the east. The western wall is greatly damaged, on account of the water drainage of the country flowing against it, which has had the effect of raising that side of it higher than the original level. The consequence is that all signs of the graves have been obliterated. Towards the south-west corner is a domed building, in which were formerly three graves, but these latter are now demolished; it is said they are the burial-places of the martyr, the original owner of the ground, and two of his relatives. Another grave belongs to one Istifan, a Russian, who was originally employed in the Ordnance Department of Cabul.

There are also remains of masonry graves of six Englishmen, one of them being Sir W. Macnaghten's nephew; there are remains of two of these graves, but their tombstones have all been carried off and the graves desecrated. The widow of Kewar Khan said that one day an Englishman came and asked if Sir William Macnaghten's nephew might be buried in their cemetery, and in reply Kewar Khan said that the English were perfectly welcome to bury their dead in any part of their Christian cemetery. The corpse was brought with military honours, and Kewar Khan and other Armenians followed the body to the grave. On going home his wife asked him where they had buried the Englishman, and in reply he told her that they had buried him side by side with her father. At this his wife

showed signs of great sorrow, as she had always desired to be buried there; but her husband comforted her and told her that the English officer also had sisters and brothers far away, and had loved his home, and had now died a stranger in a strange country.

When the English left Cabul, in 1841, it was suspected that these graves contained much jewellery, and the consequence was that they were all opened, and the headstones carried off, so that it is not known what Englishmen were buried there. The Armenian graves also suffered much, so that very few Armenian monuments are left standing. On some of them I noticed St. George's and St. Andrew's crosses.

One of the monuments was that of Istifan, son of Anpuri, who died A.H. 1218. This man was by profession a farrier, for on the tomb were engraved according to the custom of the inhabitants of Western Afghanistan, the shape of his tools.

Another tombstone was engraved in Persian, and recorded the death of Yuzbashi Foulad, son of Kazar, who died in the Muharram, or the year A.H. 1202. The sword engraved on the tomb declared him to be a soldier. Another stone I noticed was very large indeed; it was engraved all over in Armenian, but the characters were worn away, so much so that the inscription was not legible. Another grave was that of Babunan Khan, probably a Georgian, the inscription being written in Persian, Armenian, and Georgian. On one side of the tomb was engraved an arrow and dagger, and on the other a sword and spear, thus showing his profession. This Babunan Khan was an officer in Taimur Shah's army, and was a great favourite with the king.

To this we may appropriately append the following letter just received from Mr. Hughes:—

Ancient Christianity in Afghanistan.

Dr. H. W. Bellew, the well-known traveller in Afghanistan, tells me that he saw a Muhammadan shrine in the Gilzai country with a flag over it and a red cross on the white flag. Upon inquiry he found that the Gilzai mothers often make the sign of the cross upon a sick child as a charm for protection and recovery. There is a current tradition amongst the Gilzai tribes that they were formerly Christians. This the Armenians told the Rev. Imam Shah when he visited them at Cabul in August 1879, and Dr. Bellew has also heard of the same tradition. The Gilzais are now the most warlike tribe in Afghanistan.

Peshawar, Sept. 4th, 1880.

T. P. HUGHES.

BISHOP BURDON IN FUH-KIEN.

Letter from the Rev. Llewellyn Lloyd.

[The following is the account briefly summarized in our September number. Amid all the trials of the Fuh-chow Mission it is refreshing to read such a letter.]

THE many kind friends in England who are interested in the spread of the Redeemer's kingdom in China, and especially the friends of the Fuh-kien Mission of the C.M.S., will rejoice with us that at length our two Native deacons have been ordained to the higher order of the ministry, and the faithful catechist, Sia Sëu Ong, ordained deacon. It will be remembered that, on the Bishop's visit in the early part of 1876, four catechists were ordained by him, and that of these two only remain until this present, two having fallen asleep. Some account of Rev. Mr. Su, who died at Lo Nguong in 1878, and of Rev. Mr. Ling, who died at the same station in 1879, have appeared in the Society's journals.

The Bishop reached Foochow on Friday, May 7th, and on the following Tuesday we started for Ku Cheng, at which place the Bishop wished the examination and ordination to take place. We reached our destination the next day, and the examination of the candidates lasted for the next sixteen days, papers being given each day by the Bishop. The men had been studying at Foochow with me during March and April, and the Bishop was, I think, very well pleased with the answers given. Of course, Revs. Ting Sing Ki and Sia Sëu Ong write much better than Rev. Mr. Tang, who has never had very much education, and is now too old to improve his writing much. He is, however, a good man, and his *vivâ voce* answers showed that he possesses a good knowledge of the Word of God. The Old and New Testaments and the Thirty-nine Articles formed the subjects for examination.

On Sunday, May 16th, we had a very pleasant and busy day at Ku Cheng. Morning service at eleven o'clock, prayers being said by Rev. Mr. Tang. Rev. Ting Sing Ki read the Lessons. After the Second Lesson, I baptized fourteen men whom I had previously examined, and at the conclusion of service preached from John vii. 37. At two o'clock I

baptized two infants, and at 3.30 we had the Confirmation Service, when five women and twenty-two men received that rite. We then celebrated the Holy Communion, when seventy-nine of our people received the emblems of their Saviour's dying love. About 120 were present at the service.

On Saturday, May 22nd, we went to Ang Yong, and spent the next day (Sunday) there. During the morning service, I baptized two men and four women, and preached from John xvi. 7. In the afternoon I baptized three infants, and fifteen candidates were confirmed, after which the Lord's Supper was administered. There were fifty-six communicants. The Bishop lamented the untidiness and want of cleanliness at Ang Yong, and of course we all long to see our people more careful in this respect; but one has to remember that these mountain villagers are, for the most part, very poor, and in the majority of cases have no best clothes; and if any one objects that, when they visit their ancestral halls or worship at the graves of their ancestors, they are always well dressed, one might say, "Yes, but they all do not go together to these places," and one good outer garment in a family is about what we should find, this garment being lent by one to another. It is not to be denied that the Chinese are extremely dirty in every way, and that there is not as yet a very marked difference between the heathen and Christians in this respect, although we lose no opportunity of urging it upon them.

We returned to Ku Cheng on the Monday, when the examination was resumed.

The ordination took place on May 30th (first Sunday after Trinity). We had morning prayer at nine o'clock, and the Ordination Service at eleven o'clock. I preached the sermon, at the Bishop's request, from John xx. 21, 22, and spoke of the interest which was attached to the fact that never before in that city had such an event taken place, and what an important event it was in the history

of the Foochow Mission, and how glad our brethren who had left us would have been to have been present; also the responsibilities and privileges of being ministers of Christ, exhorting them ever to look unto our Great Example, and after Him to follow His faithful servant, St. Paul.

The service passed off very well. The Gospel was, of course, read by the newly-ordained deacon, and I am sure that very many prayers were offered that these men might glorify God in this part of His vineyard.

Seventy-seven persons partook of the Holy Communion at the close of the service. In the afternoon six persons were confirmed, and after the service the Bishop saw each of the catechists, of whom about twenty were present, and spoke a few kind words to each. In the evening we had a meeting for prayer in the hall behind the church, to implore God's blessing upon our newly-ordained brethren. No one but a missionary can understand the joy of this day.

The next day (May 31st) we went to Ngu Tu, about fifteen miles over a very steep mountain, from the top of which we had a splendid view of the surrounding plains.

Many of the Ngu Tu Christians were absent in the more northern part of the province, tea-packing, &c., so that we did not see them all. About fifty, however, were present at the service, when eleven women and nine men were confirmed, and twenty-eight partook of the Lord's Supper afterwards.

The Bishop and I went to see a nice house, which the Mission has decided to buy the mortgage of, to be used as a chapel; it is quite new, and is, I think, about the best house in the village. Some friends in England have kindly contributed a sum of money for the purpose of procuring a place here.

The next day we returned to Ku Cheng, and on the Wednesday started on our homeward journey, and I do not think I shall exaggerate if I say that it did not cease raining for an hour together during the next ten days. The consequence was that travelling was anything but pleasant; and the country became flooded—so much so that I did not think we should be able to get on at all. By dint, however, of divesting ourselves of our clothes, and

wading the mountain streams, which were sometimes three or four feet deep, and in which it was very difficult to obtain a footing, the current being so swift, we managed to get on.

We reached Ning Taik on Saturday afternoon. The Rev. Ting Sing Ki is stationed there now, and his influence is already being felt, we trust. The rain was so heavy that many of the people were unable to be present on the Sunday; about sixty, however, were there, and seven persons were baptized during the morning service. Thirteen were confirmed at the afternoon service, and forty partook of the Holy Communion.

On Monday we reached Lo Nguong (we intended to visit A Chia, but the rain prevented it), where the Rev. Sia Sëu Ong is stationed. There has been a good deal of interest in this city and district latterly, and we found quite a large body of Christians awaiting us.

As usual, the explosion of a vast quantity of crackers announced the arrival of the *great man*. This was a very fatiguing day, and the Bishop retired to rest early. I, however, examined eight candidates for baptism, all of whom I accepted, and baptized them; after which forty of us partook of the Lord's Supper. Our service was not concluded until midnight, and I did not need much rocking.

The next morning we had the confirmations, when fifty men and two women received that rite.

In the afternoon we went on to Tang Yong, where four children were baptized and three men confirmed.

The country was now so much flooded that the people advised our going by road to Foochow instead of by way of Lieng Kong city, as we had intended; but, as the accounts of the flood were so contradictory, we determined to attempt to carry out our plan. The distance was about fifteen miles, and as we neared the city we were constantly assured that we should be unable to reach it. However, we pressed on, and on reaching the top of the last mountain, from whence the city could be seen, we found the water was indeed out. The vast plain was like an inland sea; the tops of the trees only being visible for the most part. We were now in a predicament; our coolies refused to go on; indeed, it seemed useless. However, we persuaded them to take us to a village

at the edge of the water, where, after a great deal of consultation, we succeeded in getting a boat to take us to the city, for which we had to pay \$4, much to the delight of the owner thereof, who at first demanded \$6. Thus we reached our destination, where I baptized seven persons, all belonging to one family. Two years ago I baptized the head of the house, whose conversion I wrote about at the time; he is now seventy years of age. The seven persons baptized on this occasion were four of them his sons and three his grandsons.

We had intended going on the same evening to Kwan Tow, but found it im-

possible to do so, so that we could only wait for the waters to subside; and as it rained very little in the night, we found, to our satisfaction, that the waters were fordable in the morning. It was, however, very dangerous in one place, and one could only hold one's breath, and pray that the coolies might not slip. We reached Foochow the same day (June 10th), having been absent thirty days; and on the following Sunday (June 13th) the Bishop held a confirmation in the English church at Foochow, when six of our school-girls, two Bible-women, three school-boys, and fifteen others were confirmed.

NOTICES OF BOOKS.

DUFF MISSIONARY LECTURES—FIRST SERIES. *MEDIEVAL MISSIONS.* By THOMAS SMITH, D.D. *Edinburgh: T. & T. Clark, 1880. Pp. 279.*



THE Duff Missionary Lectureship has been established in accordance with certain provisions of the will of the late Dr. Duff. A course of lectures, "on some department of Foreign Missions or cognate subjects," is to be delivered in Edinburgh and Glasgow every four years, a new lecturer being appointed for each series. The appointment of Dr. Thomas Smith to give the first course was, remembering his long and intimate association with Duff both in India and in Scotland, natural and appropriate; and the choice has been amply justified by the result. Dr. Smith's selection of a subject is creditable to him. It would have cost him far less labour to have discussed modern Missions; but he determined, as he tells us, that his lectures should be historical and not hortatory, and he undertook a large and not an easy field of inquiry, with a view to presenting a popular sketch of a department of Church history which, notwithstanding many recent publications, is still unfamiliar to ordinary folk. Moreover, that which is little known is as liable to be thought too much of as the contrary; and it has latterly become the fashion to scatter the names of Columbanus and Boniface and Willibrord and Anskar up and down articles and speeches on "Missions" in such a way as to throw a deceptive glamour over both the period they lived in and the work they accomplished. It is well that the general reader should know what they did do and what they did not do. Dr. Smith has treated their history in an excellent spirit. He shows a hearty appreciation of their zeal and courage and self-denial, while he does not exalt them to a pinnacle of glory unattained before or since.

Dr. Smith is not quite comfortable among the numerous bishops he has to introduce to his Scottish readers, and when he can show the Presbyterian tendencies of mediæval saints he does not fail to do so. St. Patrick, we are assured, was not an "Episcopalian" at all. Fridolin "regarded the episcopal and the presbyterial order as identical." The real reason why Gallus declined the bishopric of Constance was that he "doubtless held that he, a presbyter, was already a bishop," and his consecration therefore would have "sanctioned the distinction between the bishop's and the

presbyter's orders." These, however, were all Scotchmen; and our brethren in the North will be pleased to find that John Knox had such sturdy predecessors.

Occasionally Dr. Smith effectively illustrates his subject from his Indian experience. Thus he suggests the probability of Christianity in Britain having owed much to the influence of godly Roman officers, just as in India it has to that of the Lawrences and Macleods and Lakes. And in his graphic and sympathetic sketch of Raymund Lull's magnificent but hopeless efforts for the conversion of the Mohammedans of North Africa, he is able to adduce his own observation of the blinding and hardening power of Islam. He denies, for instance, that the average modern Mussulman has any "purer notions of the Godhead, or purer notions of morality, than the worshipper of Vishnu and Shiva." We should have been glad of more of these side-lights from an Indian missionary's recollections.

The book is simply a volume of lectures, printed as they were delivered. Some foot-notes with references to authorities, a chronological table, an index, even a mere table of contents, would have added to its value. But as it stands it may be commended as a fair and readable account of missionary effort in Europe and Asia between A.D. 500 and 1500.

"CLEAR THE WAY"; OR, HINDRANCES TO MISSIONARY WORK CONSIDERED.

By E. JANE WHATELY, *Author of Memoirs of Archbishop Whately, &c.*
London: J. F. Shaw & Co. Pp. 118.

Under a happy title suggested by the ancient war-cry of the Irish chieftains, Miss Whately employs her facile pen, in the book before us, in the discussion of the hindrances and difficulties that beset the work of a missionary, especially in its earlier stages. The titles of the chapters will give an idea of the design and scope of the book: "Expecting too much"—"How to begin"—"Language"—"Party Spirit"—"Guidance"—and "Some further difficulties." Miss Whately's wide acquaintance with evangelistic effort on the Continent of Europe naturally leads her to draw her illustrations most frequently from that branch of missionary work; others are drawn from her experience of her sister's labours in Egypt; but applied as they are with the practical common sense so characteristic of the writer, they convey most useful suggestions for missionaries in any part of the world.

All who have read *Cousin Mabel's Experiences* know that Miss Whately has a keen eye for the weaknesses of Christian people, though a kindly way of pointing them out. In these pages she has some admirable remarks with respect to those evangelists of both sexes who prefer to work alone rather than in connexion with an established Society, who "live upon the Lord," and who think it needless to face the hard drudgery of grammars and dictionaries when they "lean upon the Lord only" to teach them a foreign language; while she does not fail to recognize the claim of every true-hearted labourer in Christ's vineyard to all due sympathy. She dwells on the danger of workers of this kind, "especially if comparatively young and impressionable," "being subjected to unhealthy influences from the admiration and attention of friends and supporters." She exposes the fallacy of the arguments by which some seek to justify their neglect to publish properly audited accounts. She discusses the relation of missionary work to the spread of civilization; the need of a preacher of the Gospel knowing something of the religion of those he preaches to—Mohammedans especially;

the question how far the controversial exposure of false systems is desirable. In these and other respects, with judicious counsel, and in excellent temper, Miss Whately seeks to "*clear the way*" before the ardent aspirant to a place in the great missionary army.

EXTRACTS FROM THE CORÂN, IN THE ORIGINAL. WITH ENGLISH RENDERING. *Compiled by* SIR WILLIAM MUIR, K.C.S.I., LL.D. London: Trübner & Co., 1880. Pp. 63.

This is simply a collection of thirty-five extracts from the Koran (or Corân), printed in Arabic, with English translations appended, designed "as illustrations at once of the beautiful and nervous diction of the Corân, and also of the better parts of Mussulman theology." "The Corân," says Sir W. Muir, "abounds with arguments, drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler, and enforce His sovereign claim on the obedience and gratitude of mankind." The publication of passages of this kind may, he thinks, "promote amongst us the knowledge of portions of the teaching of Mahomet which are in themselves unobjectionable, and often edifying; and it may also be useful, as affording a certain basis of agreement and common thought for those who come into contact with the Moslem world." It is quite unnecessary to say that a student wishing to see this particular side of the Koran cannot possibly have a safer or more competent guide than Sir W. Muir. Nor could he wish for a neater and better printed manual than the one before us.

CHINESE STORIES FOR BOYS AND GIRLS, AND CHINESE WISDOM FOR OLD AND YOUNG. *Edited and translated by* ARTHUR E. MOULE, B.D., C.M.S. *Missionary to Ningpo and Hang-chow.* London: Seeley & Co., 1880. Pp. 80.

"Allow me," begins Mr. Moule, "to introduce to you two hundred millions and more of Chinese boys and girls." Which he proceeds to do, in two introductory chapters. Then follows a selection of short Chinese stories, thirty-one in number, all translated from an actual story-book published in China, and all illustrating filial and fraternal duties. To these are appended some Chinese proverbs. And Mr. Moule devotes a few pages at the end to a missionary story—the interesting narrative of "Ruth," with which many who have heard him at juvenile missionary meetings lately will be familiar. Several engravings are given, fac-similes from the original illustrations in the Chinese work whence the stories are derived.

We do not know a pleasanter and more attractive book for young people—and profitable withal.

INDIA'S WOMEN. *The Magazine of the Church of England Zenana Missionary Society.* Prefatory Number. J. Nisbet & Co.

This is the "prefatory number" of a magazine designed to be the organ of the new Zenana Society formed by the seceding members of the Indian Female Normal School and Instruction Society. It is full of interesting matter, skilfully edited, and handsomely printed; and the regular periodical, which is to begin with the new year and appear every other month, will deserve, and we hope will achieve, success. The title itself is a reminder—a call to prayer and effort; and we trust that *India's Women* may be largely blessed in stirring up the minds and hearts of England's women to sympathize more actively with their Hindu sisters.

RECORDS OF THE MISSIONS.

PUNJAB AND SINDH MISSION.

(Continued.)



SINCE our last number appeared, we have received the printed Annual Report of the Punjab and Sindh Corresponding Committee, which contains the statistics of the Punjab Mission. These we now present in a condensed form in the following table, in which we have also included the statistics of Sindh, so as to give a complete view of this section of the Mission field:—

STATISTICAL RETURNS OF THE PUNJAB AND SINDH MISSION FOR 1879.

Place.	No. of Christians.			Communicants.	No. of Baptisms.			Schools.			Contributions by Native Christians for Religious and Charitable Purposes.		
	Adults.	Children.	Total.		Adults.	Children.	Total.	Schools.	Teachers.	Scholars.	Rs.	a.	p.
PUNJAB.													
Kotghur and Simla	23	24	47	16	1	...	1	7	12	198	26	10	6
Kangra and Dharmasala...	29	30	59	22	1	2	3	4	10	163	187	...	9
Amritsar ..	109	189	298	63	11	37	48	16	39	898	208	2	10
Narowal	10	5	15	10	...	2	2				60	...	...
Batala	20	58	78	18	4	2	6	3	11	137	130	...	...
Christian Settlement	75	55	130	26	25	24	49	...	...	...	154	...	...
Lahore	143	107	250	68	6	18	24	1	1	12	441	7	4
Multan	26	13	39	26	1	...	1	10	36	750	...	...	...
Peshawar	61	45	106	27	2	1	3	6	30	520	241	5	3
Ditto Cabul	11	1	12	...	6	2	8	...	...	...	...	...	...
Bannu	16	5	21	14	2	...	2	4	10	194	169	7	3
Dera Ismail Khan and Tank	15	20	35	13	...	3	3	4	13	263	89	4	6
	538	552	1090	303	59	91	150	54	162	3125	1707	6	5
SINDH.													
Karachi .....	...	...	80	36	2	4	6	3	...	386	338	...	...
Hydrabad .....	...	...	15	7	1	...	1	...	...	556	74	4	11
Total.....	...	...	1185	346	62	95	157	57	162	4067	2119	11	4

From several of the stations next in order for review our information is but scanty, and does not require to be arranged under separate headings. PIND DADAN KHAN, the head-quarters of the Jhelum Itinerancy, is one of the Missions founded by the zeal and liberality of the lamented George Maxwell Gordon. His death, and the return home of the Rev. C. P. C. Nugent invalided, leave the work without an English missionary. At MUTAN, the Rev. J. S. Doxey has suffered much in health, and Mr. W. Briggs was absent for some months in Kashmir, helping Mr. Wade and Dr. Downes in their famine labours. The schools, both at Multan and at the out-stations of Bahawalpur and Shujabad, have been vigorously carried on. An interesting illustration of the influence of Christian education occurs in connexion with the baptism of one of the pupils at Multan. Mr. Briggs writes:—

One of our most promising pupils was last May baptized, and he is now preparing himself for a teacher's place

under Mr. Rodgers of Amritsar. The Bishop of Lahore officiated at the baptism of this young man, and every youth

of the two senior classes was present at the ceremony. Next morning when he entered his class one of his class fellows attempted a pun on his baptismal name,

but he was quickly put down by another student remarking that it would be well for them all if they too had the courage to follow out their convictions.

The two stations in the Derajat, DERA ISMAIL KHAN and BANNU, have also been deprived of the missionaries who had worked them for some few years, the Revs. W. Thwaites and T. J. L. Mayer, who have been on furlough in England. Mr. Mayer is now returning to India. The Rev. A. Bailey, who went out in 1877, has been in charge of Bannu, but has naturally been chiefly occupied in learning the Pushtu language. Mr. Thwaites, who was at Dera Ismail Khan during 1879, was thankful to report two adult baptisms; also that seven boys in the Mission-school were "sincerely desirous to become Christians," but, having told their friends so, were at once removed from the school, as well as many others. At the out-station of *Tank*, the Native doctor, the Rev. John Williams, has continued his diligent labours in connexion with the dispensary, and is much encouraged by the greater interest now taken in Christianity.

THE BELUCH MISSION, the head-quarters of which so far are at DERA GHAZI KHAN, has already been fully reported on in the *Intelligencer* of April. This Mission too has been bereaved of its founder and leader by the death of Mr. Gordon.

Kotgur, Simla, and Kangra.

At *Kotgur* the Rev. W. Rebsch continues the missionary in charge, but no report has come from him lately. *Kangra* has been under Mr. Bateman's charge, and is mentioned in his Report already given.

There is a Native congregation at *Simla*, consisting chiefly of Christian servants and others connected with the large English colony there in the hot season. In respect of this congregation, *Simla* was formerly regarded as a sort of out-station of *Kotgur*; but the charge of it has now been taken by the Punjab Native Church Council, to which the lay pastor (who it is hoped will in due course be ordained), Babu Nobin Chunder Dass, reports. The following is from the Annual Report of the Council; we give it *in extenso* as being the first account of this congregation that has appeared in the Society's publications:—

Report of Babu Nobin Chunder Dass, Simla.

The work of spreading the Gospel in the hills, undertaken by the Church Missionary Society at *Simla*, from year to year generally extends over seven months annually, which time is better known as the *Simla* season. The Native Christians, some of whom work in connexion with Government offices, do not belong to this church, yet join its services for the sake of convenience. These add to the number of Christians permanently residing at *Simla*, who number about thirty souls. The arrangement of the Mission is open to obvious drawbacks. The want of a permanent Mission is very much felt. For the present season I was sent here by the Punjab Native Church Council,

and am now on the eve of my departure for the Divinity College at Lahore.

The Christian brethren, numbering about seventy, have been regularly visited by me. On Sundays one service is held at one o'clock in the day (by the kind permission of the Venerable Arch-deacon of Lahore, Chaplain of *Simla*), in the English Church, and, owing to the church being occupied in the evenings with English services, the evening Hindustani service is held in the C.M.S. school-rooms. Average attendance in the services is about forty-eight, communicants thirty-five.

The weekly family prayer-meetings have in this year been converted to Saturday prayer and social meetings.

Week-day evening service has been kept up on Wednesdays in the school-rooms, and a fortnightly English prayer-meeting has been introduced, and has got on well. The duty of presiding in all these meetings falls on members of the congregation by turns.

The glorious Gospel of our Lord Jesus Christ has been preached in the bazaar daily, weather permitting, by me, occasionally helped by Mr. Thomas Edwardes, and regularly by Moonshee Solomon, a volunteer. On the 15th of September, I, with two other friends, went to a mela at Junga, about ten or eleven miles from Simla. The Rajah there objected to the Gospel being preached to him, but kindly permitted it being preached to his attendants. Some tracts also were distributed, and people in the mela heard the Gospel attentively.

Through the exertion of Moonshee Solomon, two inquirers have been brought to notice, whom I visit and instruct as opportunity offers; these I hope will some day become followers of our Lord Jesus Christ.

Fortnightly English lectures were got up by the Rev. J. Welland, delivered in the school-rooms for the benefit of the educated Natives, in which Mr. Murray of the Cambridge Mission, Mr. Fordyce of the Union Church, Mr. Weitbrecht of the Lahore Divinity College, and several other European gentlemen took part. Babu Ram Chunder Basu has very kindly, during his stay at Simla, delivered a series of lectures. The Gospel is preached to the Jhapanies on every Sunday near the church door.

For the combined purposes of a residence for a pastor, a school, lectures and services, rooms have been this year hired in the upper bazaar, on a convenient spot, for Rs. 850 for the season, and a few necessary things procured—in all about Rs. 100—to meet which large sum about Rs. 1000 has been collected

from the European friends of the station at a Sunday collection in the English Church.

In June of last season a fresh start was made in opening a school under my supervision, and I am happy to report that the school has hitherto done well—the number of boys on the roll being fifty, and monthly tuition fees realized being Rs. 15.

There is no church in connexion with C.M.S. in the station purely for the use of the Native Christians. The want is greatly felt. The Deputy Commissioner of the station, Captain Nisbet, is very kindly taking interest in this cause, and is trying to secure a suitable spot for church building. The sum of Rs. 3600 has been collected, which is lying in deposit in the Simla Alliance Bank.

The urgent requirements for the Simla Mission are the following:—1. A permanent pastor. 2. A catechist to help the pastor. A man who has some experience and influence in this place will be better suited than an entirely new one.

The Christians of this place owe much to Mrs. Clarke and Miss Peterson for their kind interest in our work. They take the musical part in the Divine services in the church at one o'clock. Mrs. Clarke takes great interest and pains in teaching our ladies and children.

I am very thankful to Mr. Thomas Edwardes for taking an active part in the Divine services in the church while I have been here, and during the absence of a Mission agent at Simla, and I owe much to Mr. S. Banerjee and Moonshee Solomon for helping me generally in the bazaar preaching, and in many other ways.

I thank God that the glorious Gospel of His Son Jesus Christ is spreading even to the remotest part of these hills.

Peshawar.

The Revs. T. P. Hughes and W. Jukes continue the English missionaries in this important Afghan city, with the Rev. Imam Shah as Native Pastor. Their printed Report is very interesting, and we give the following extracts:—

From Report of Peshawar Mission.

In consequence of the Afghan War, more than usual interest has been ex-

cited in everything connected with the people for whose spiritual good the

Peshawar Mission is established, and very many have been the solicitations on the part of Christian friends in England, for us to extend our missionary operations into "the regions beyond." The Peshawar missionaries have been ever alive to the importance of keeping their attention fixed upon an extension of missionary work beyond our present frontier line, but they are of opinion that for the present it would be unwise even to suggest the establishment of a Mission in Kabul.

It is not generally known that Peshawar is actually within the limits of Afghanistan proper,* and is situated in the midst of an Afghan population, whilst in the city of Kabul and its immediate neighbourhood there are comparatively few Afghans. In the Peshawar district are located four of the finest Pathan tribes, the Eusufzais, the Khattaks, the Mohmunds and the Afridis, and most of the current Pushtu literature, such as the Diwans of the Abdur Rahman, Khushhal Khan and Hamid, has been produced in the district of Peshawar. The Peshawar missionaries attach some importance to the fact that their Mission is situated within the limits of Afghanistan and in the centre of Pushtu-speaking people, because they have found Christian friends in England have been contributing money for the establishment of a Mission in Afghanistan (as if no such Mission were in existence), whilst the Afghan Mission at Peshawar, which has struggled on amidst untold difficulties for the last twenty-five years, has not received one single special donation in consequence of the recent extensions of territory.

The Peshawar Mission is specially a Mission for the Afghans, and its efforts are directed for the enlightenment and conversion of that remarkable people. Its hostel is filled with Afghan pupils, its guest-houses are exclusively for Afghan visitors, the itinerations of its missionaries are in the midst of Afghan villages, and the zenanas visited are those of Afghan ladies, whilst the only Afghan gentry who have received an

English education have received it in the Anglo-Vernacular School of the Peshawar Mission. If therefore earnest friends of Missions desire to further Mission work amongst the Afghans, they have an opportunity of doing so by supporting, both by their prayers and by their donations, the existing agency at Peshawar. It has taken many years of patient labour to subdue the bigotry and to win the confidence of the Pathan, and the Peshawar missionaries have witnessed the gradual change of feeling of the Afghan chiefs and the people of the district towards them, with devout thankfulness to Him who ruleth the hearts of men. Fifteen years ago there was scarcely an Afghan pupil in our schools; now there are three of the sons of Afghan chiefs residing in our hostel, and several others have applied for admission. Unsettling as the present war has been to their missionary efforts, the Peshawar missionaries cannot but look forward to the results of the recent campaign as likely to further the extension of their work, by opening up gradually the surrounding hill country, which has been hitherto closed to the Christian evangelist.

Evangelistic Work.

The evangelistic efforts of the Mission consist of the reception of Afghan visitors and guests at the Mission-house, itinerations from village to village, and bazaar preaching. The latter is the least satisfactory part of our work, for daily experience proves that it is almost impossible to prevent the ordinary bazaar preaching from degenerating into a wrangle and disputation about words. There is scarcely any analogy between bazaar preaching in the midst of a Mohammedan population in Afghanistan, and street preaching in the midst of a nominally Christian people in England. Missionaries of lengthened experience are obliged to admit this, and consequently the most intelligent and thoughtful missionaries to Islam prefer private interviews to the ordinary public preaching in the bazaar, for Mohammedanism is so brimful of polemics that it seems to flourish in the arena of controversy. At Lahore the missionaries of the Church Missionary Society, in conjunction with those of the American Board of Missions, have adopted a method of preaching which

* According to Dr. Bellew, the Afghans of Kandahar migrated from the Peshawar district, the name Kandahar being a corruption of Gandhara, the ancient name of the Peshawar district.

seems to meet the necessities of the case. There is a preaching chapel which opens out to the bazaar. They begin their services in it with very soul-stirring music and singing which attracts large crowds, a short prayer is then offered, and a short sermon is preached. No controversy is allowed. The Peshawar missionaries, possessing as they do a suitable building in the centre of the city, known as the Martin Preaching Chapel, hope to establish similar preaching in Peshawar, but they are waiting for the men singers and the music, there being well known objections amongst Mohammedans to the employment of a choir of female singers; the same objections, however, do not hold with regard to our regular church services, but, unfortunately, our present temporary Mission church is entirely shut off from the public street and hence the necessity for a more accessible building. The proposed Memorial Church will supply this.

Private interviews with Afghan visitors and guests form the most interesting part of the evangelistic work of this Mission. Every Afghan village possesses its guest-house where the weary traveller can find an evening meal and a bed, and the social status of a village chief is judged almost exclusively by the extent of his reputation for hospitality. The Peshawar Mission has its guest-house, or *hujrah*, where the Afghan traveller is always welcome, and this system of entertaining guests brings us in close and friendly relationship with men who, if they met us in the bazaar, preaching, would be bigoted opponents, but when seated under the shade of a tree in the Mission compound, or in the large library of the Mission-house, enter into controversy in a friendly spirit. As the surrounding hill country becomes more settled under British administration, the missionaries hope that they will be visited by still larger numbers of Afghan chiefs from places where it is impossible for the preacher of the Gospel to venture. Some of our guests are strange specimens of humanity, and the following narrative seems to illustrate in a remarkable degree the strange combination of good and evil which seems to exist in the Afghan character.

In August, 1877, a respectable Afghan chief from the province of Kunar visited me at the Mission-house and accepted

the usual hospitality. He was a man of some consequence and had several servants with him. He had a genial, pleasant-looking face, with a pious expression which was exceedingly captivating. I observed how regularly he said his prayers, and how frequently he took the sacred name of God upon his lips. He frequently expressed his admiration of everything he saw at the Mission-house, and said he had never spoken to an Englishman before, and was surprised to find that we were so kind and amiable.

Upon the first evening of his arrival I set myself at liberty to entertain my guest, and the galvanic battery which has so frequently brought conviction home to the *heads* of many an unbeliever in English science, was produced. I first commenced the scientific part of the entertainment, and explained the use of the electric telegraph by sending repeated shocks through a circle of Afghans, the chief at the one end, and his trusted servant at the other. Having convinced my friend of the soundness of our science, we then adjourned to the library, and partaking of cups of tea, we discussed the teachings of the Christian faith. The chief from Kunar listened attentively, for he had a religious mind and seemed to appreciate the discussion of religious questions.

The following morning the chief came into the library and said he would like to have a private interview. He came into my study and seated himself quite close to my chair, and in a confidential tone said, "Now, sir, I want a favour of you." I replied, "If it is a favour I can grant, I will certainly confer it, but please remember that I am not a servant of Government, and therefore cannot give you any help in any political matter." "But," he said, "it is not a favour of that kind I want. I merely require some medicine." "What is the nature of the disease?" I asked. "It is no disease," he said, "I merely want some poison, but I want a poison of a special kind; I want poison which when given to a man will not take effect until about a fortnight or a month after it is administered." "Poison!" I said, "what do you want it for?" He smiled, and composedly continued, "I merely want it to poison my enemy with." "Poison an enemy!" I exclaimed, "and you want me to assist in the perpetra-

tion of a foul murder! Now I tell you what you must do; you must promise me, in the name of God, that you will not take the life of your enemy, and pray the Almighty to forgive you this wicked thought." Of course, this pious chief carried out my request instantler, and then retired!

There happened to be a moulvie, or Mohammedan priest, of reputation and of acknowledged piety, in the house at the time, and I sought his help. "Moulvie sahib!" I said, relating the whole circumstances to him, "you must take out the Koran to that chief and make him take a solemn oath upon it that he will not take the life of his enemy." But my learned friend seemed much amused at my earnestness and replied, "Sir, I think after all, this is a very small matter, and you had better let the chief manage his own business."

The following morning, my pious guest, having duly performed his devotions in the orthodox manner, came to obtain permission to depart. Seeing I was inclined to receive him coldly, he said, "I am afraid you think me a very bad man." "Well," I said, "I certainly do not think you a very good one." "But," he said, "I am not really so bad a man as you think me, and if you can spare a few minutes, I will relate to you the circumstances under which I wanted that poison." I said, "Go on." The chief then related the following story:—"In my tribe there has been a blood-feud of long standing, and a neighbouring chief had long sworn that he would take my life. For some time he pursued me, but never being able to take me at an advantage, he was afraid to attempt to assassinate me. But one summer's night, when we were all sleeping outside our house, this chief stole silently up to my bed and plunged his dagger into the quilt. It so happened that on that particular night I was not sleeping upon my bed, but my maiden daughter was, and the villain's dagger had entered the heart of my favourite child. Well, you know our customs. I swore over the bleeding body of my dead child that I would give myself no rest until I had taken the life of the murderer of my beloved girl. I pursued the man everywhere, and one day to my great surprise he came into my presence unarmed and cast himself at my feet saying, 'Now you can take my life if

you like. But here I am at your mercy unarmed. Listen to me. I plead for my life. It is, as you know, an old blood-feud. I did not kill you, but only your daughter. In the name of God, the Merciful One, forgive me.' I was moved by the man's appeal, for there was one of the bravest men of my tribe pleading for his life at my feet. I forgave him, but it was in a moment of weakness, and I soon repented of it; and although a sense of honour compels me to keep my promise in the sight of my people, still I should just like to poison the villain. Now, last night when I witnessed those marvellous scientific experiments, when you made us all shake and tremble from head to foot, I thought to myself, now this man must be a man of science, and very likely he will know of a poison which if put into a man's food at dinner-time, would not take effect for days or weeks afterwards, and with such a poison I might have my revenge, and take the life of my enemy, and still pass as a man of truthfulness and honour amongst my own people."

Itineration has been made in the district from time to time. In every village the missionary is received with kindness, and when religious conversation and controversies are carried on with discretion, very little opposition is excited. The moulvies, or Mohammedan priests prefer holding religious conversations in their mosques, but even there the missionaries gain access, and are able to state the leading truths of Christianity to bigoted Muslim divines.

Boys' Schools.

There are three boys' schools in connexion with the Peshawar Mission; the Central School near the Kohat Gate, in which the pupils are educated up to the matriculation standard of the Calcutta and Punjab Universities; a Vernacular School in the centre of the city; and the Cantonment School. They are under the superintendence of the Rev. Worthington Jukes, M.A., assisted by two able Christian masters, Messrs. Datta and Ghose.

In order to induce the Afghan boys to come into Peshawar to study in our schools, we have established in our Mission compound a Pathan hostel, in which there are at present twelve pupils, three of whom are the sons of leading

Afghan gentlemen. The pupils of this hostel are brought into close contact with the missionaries, and it is hoped that a healthy influence is exerted over them. Since the establishment of the hostel, five of its pupils have embraced Christianity.

The difficulty in inducing Afghan boys to go to school is very great, for being agriculturists, their fathers prefer keeping them at home to follow the plough, rather than being educated for posts under Government. Government is now giving scholarships of ten rupees each to boys studying in the Lahore Government School, but with little or no success, for out of a number of pupils receiving these scholarships, only two have passed the necessary examinations, one of them being a convert of this Mission.

The large Central Mission School in the Peshawar city is well reported of by the Government inspectors.

Pushtu Religious Literature.

We have been engaged in the translation of the Pentateuch into the Pushtu language. Some time must elapse before it is completed, as the translators are anxious to produce as correct a rendering of God's Word as possible. The work is greatly facilitated by the fact that so many of the terms employed in the Hebrew Bible are also used in Arabic, which, being the theological

language of Islam, has given the same words to the Pushtu tongue.

The New Testament translated into Pushtu by the late Rev. I. Lowenthal is still circulated amongst the Afghans, and also the Persian translation of the Old and New Testaments. The Beyrout edition of the Arabic Bible is much appreciated by the village moulvies, who consider it a compliment to their learning (either supposed or real) to be presented with so large an Arabic work! Many of the Afghan moulvies are, however, very good Arabic scholars.

The Book of Common Prayer in both Persian and Pushtu is in existence. Selections from both translations have been printed, and also a few Pushtu hymns, but as our congregation at Peshawar is of mixed nationalities, for the present the prayers and hymns used in our Church are in Urdu. Several Pushtu tracts have been published, including the parables of our Lord rendered into Pushtu verse by an Afghan poet. Dr. Moon, of Brighton, has, in conjunction with the Peshawar Mission, produced the alphabet for the blind in the language of the Afghans.

The Native Church.

The Native congregation is under the pastoral oversight of the Rev. Imam Shah (a convert from Mohammedanism) who reports as follows. (See below.)

Report of Rev. Imam Shah.

During the past four years I have by the grace of God carried on my duties without any intermission, except occasional leave of absence to visit my friends, and my journey to Kabul. Since the publication of our last report, eighteen persons have been baptized; of these eleven were the children of Christians. Notably amongst our adult converts is a Syud (i.e. a descendant of Mohammed) of the district of Hashtnagar. He is a person of a very respectable family. At first he was a great enemy to the Christian faith, but in course of time he was enabled by God's grace to confess Christ, and he is now a very earnest Christian. He is a student in the Government School at Lahore, but resides in the Divinity School, where he gets great strength and blessing. He has recently passed the Government Middle School Exami-

nation successfully, whilst the other Government students in the school, with one exception, failed. Another Afghan convert is a pensioned Havildar of the Corps of Guides, a man of distinguished bravery and a member of the Order of Merit. He was a friend of Subadar Dilawar Khan, and his brother died with the Subadar in the snows of Central Asia, in the service of Government, some years ago. His father also fell in the service of the English before the gates of Delhi in 1857. At present his wife and children remain Mohammedans. There have been two other converts from Islam; a woman who has long resided in a Christian family, and a blind man who had been for some time under instruction. There have been two Brahmin converts. One is a Bengali Brahmin, who has received an English education, and who, for a long

time, had been wandering about as a religious mendicant. The other Brahmin is a Native of the Punjab, a poor youth who is deaf and dumb, but he is able to express his religious ideas by signs. I found it difficult to explain to him the truths of Christianity, but whenever he witnessed the baptism of others, he seemed to be most anxious to be baptized himself. He has for a long time been a servant in a Native Christian family, and bears an excellent character. Another of the adult converts was a Sweeper, so that in our new additions to our Church we have representatives of the three religious races of North India. At present I have only three inquirers under instruction, two adults and a boy. One of the adults is a tailor who has been for some time under instruction, but for certain reasons has not been baptized yet.

Within the past year several members of the congregation, good old soldiers of Christ, have departed this life in peace

and hope. Amongst them were three Armenians, who had been members of the congregation ever since the establishment of the Mission: Mr. Martin, for many years our churchwarden, and two old ladies who had passed their lives in virginity, and devoted themselves to the distribution of medicines and the training of children. Another sister who has been taken away from us is the wife of our present churchwarden, who has left ten children to mourn her loss. Another was the wife of our catechist. These deaths, as well as the departure of several Christians for other stations, have reduced our congregation very considerably. The state of this small congregation is, on the whole satisfactory. One of our Christians, in consequence of a quarrel with his wife, returned to Mohammedanism, but I am thankful to say he has since been restored to the Church, and is now leading a consistent Christian life.

Kashmir.

Few missionaries in any part of the world have had severer labour than the Rev. T. R. Wade and Dr. E. Downes had last year in ministering to the famine-stricken people of the unhappily named "Happy Valley." We have not yet heard of their doings during the current year, but Mr. Wade's Report dated December last merits careful perusal and calls for our truest sympathy.

Report of Rev. T. R. Wade.

If, since the last great judgment will be a judgment of individuals, nations are always rewarded and punished as communities in this life—and if the punishment of a (not *the*) land (Ezek. xiii. 14) for trespassing grievously against God is famine and great mortality amongst men and beasts—then the hand of God has been stretched out against this country in the most remarkably evident manner. That the Kashmiris are proverbially wicked none can doubt who have ever resided for any length of time amongst them. They themselves have a story that the Kashmiri is able to teach the devil. Nor can there be any doubt that there has been an enormous loss of life, both of man and beast, during the last few years. Cattle, sheep, and horses—the animals most useful to, and therefore most prized by, the people—have died in great numbers, and no one pretends to know how many men, women, and chil-

dren have perished from starvation. Nor has the famine and its effects yet passed away. Some people now, especially women and children, are still in places dying of hunger and cold, and there are many wretched skeleton forms still creeping about, who can never again recover their health. Things certainly are better than they were last year at this time. Bread is now sold in the bazaars, though at a high rate, and every person in the city is nominally allowed to purchase from Government about six seers of rice every fortnight; but there are hundreds who either have not work, or are unable through age or infirmity to do it, and so cannot earn enough money even to pay the three annas only for this amount of food. Hence, almost all our time and thoughts and energies have been engaged in combating the evil effects of the famine. We endeavour—

1. To provide labour for those able to

work. During the whole of last winter, on an average, there were at least 1000 coolies, men, women, and children, engaged on our famine-relief works, and paid by us at the rate of one anna a day to the men and women, and a half anna to the children; the number was smaller during the summer, but there are now again over 1000 employed by us. Strange as it might appear, one of our difficulties has been to find something for them to do which shall not give offence to the Government. We have made and repaired roads, dug and cleaned canals, filled up foul holes, levelled uneven ground, planted trees, repaired the orphanage and hospital, and completed some improvements left unfinished by the Government. We acknowledge thankfully the kindness of H.H. the Maharaja in repaying the amount, Rs. 1748, spent in making a canal to Gopkar, where his wine manufactory is to be, should it ever be built. It was unexpected, and therefore all the more appreciated, and it will enable us to spend it amongst the poor a second time.

2. In providing some work for the Pundits, and those unaccustomed or unable to do out-of-door work. Almost all the coolies employed on the famine-relief works are Mohammedans, though there are a few Hindus amongst them. To meet the wants of the poor tailors and shawl-weavers, who have not been used to digging or carrying earth, we have opened a workshop, where all who can sew can earn as much indoors as the coolies out of doors. A large number of those who thus work indoors are Pundits, some of them very old men. All the bigger boys, too, in the orphanage, after their breakfast in the morning, come over to my house and work till four o'clock in the afternoon, when they go back to dinner. In this way they have learned to sew very nicely—so well, indeed, that some of them have been taken away by their parents to work for more pay elsewhere. We have made up about 1000 *chogas*, or gowns, for poor children and women, and worked *memdahs* and table-cloths and rugs for Europeans, and in this way this department helps to support itself.

3. There has been also a regular distribution of gratuitous relief. During the great pressure of the famine we gave grain away twice a week; this was

afterwards changed to bread; and now that food can be more easily purchased, we give money once a week. When grain was distributed, we have counted over 2000 starving people assembled at one time. The strong are always told to work, but the very old and very young, the lame, blind, sick and infirm, always receive what we are able to give. We were greatly assisted in this work by the Joint Commissioners of Leh, N. Elias, Esq., and W. H. Johnson, Esq., sending to us for the poor, with the full permission of H.H. the Maharaja, 500 *mans* (forty seers=a man) of *grim*, or beardless barley. Part of this we distributed gratuitously, and the rest we kept for the orphan children, who have been almost living upon it now for several months.

4. There are also a number of blind, and sick, and aged, who are visited in their homes in the neighbouring villages. These are pensioners, and receive four annas (or sixpence) a week.

5. The orphanage being full, and numbers of poor children still applying for admission—one was lying dead at the outer gate only a few mornings ago—we have rented three Native houses, had them cleaned, and mats spread upon the floors, where any homeless child can find shelter and food. Each of these poor children receives a ticket, which entitles him to a *kulcha*, or small cake of bread, in the morning, and another in the evening, and a little charcoal for his *kangri*, or earthen pot. We have already distributed over 200 tickets; and, now that the ground is covered with snow, these poor little half-naked, shivering, crying children come hugging their *kangris*, and begging for food and fire. Shoes or socks are unknown amongst them; they have only a few rags which they tie, or try and tie, around them, and with some of them these are so scanty that they might be easily represented by an old pocket-handkerchief. The *kulchas* that are distributed are made of ground Indian corn, and are sold at the rate of four for an anna; so that in this way a child can be supported for three farthings a day.

6. The sick are fed and well cared for in the Kashmir Medical Mission Hospital; but, after being cured, there is often considerable difficulty in getting them to leave, as they are almost always

very poor, sometimes live at a distance, and often too weak to walk home or work. These always receive a small sum according to their need.

7. To the very poor, who have either worked for us, or are known to us, who are unable to bury their dead decently, we always give a piece of cotton cloth (*kafan*) in which to wrap the body, and a small sum to pay for the digging of the grave.

8. The good work at the Medical Mission Hospital has been carried on under Dr. Downes.

9. Last, but not least, there is the Orphanage, in which there are now nearly 200 children. This was begun last year, about this time, by Mrs. Downes taking a number of poor children into one of the barracks in the Munshi Bagh, and having food cooked for them in her own kitchen. Of course this arrangement could only be temporary; but when we were at our wit's end to know what to do with the children, H.H. the Maharaja kindly consented to build an Orphanage, if we would prepare the site. This was soon done by our coolies at the side of the hill near the hospital, and the Orphanage, with the few additions to it we ourselves have made, is now nearly complete. The children can repeat a number of short poems and hymns in English and Urdu, and the Lord's Prayer in Kashmiri. They all know the English and Urdu alphabets, and the upper classes can read a little in both languages. The English primer they are now using was printed in my own house. In the summer, Babu Nathaniel Charles and his wife, both Native Christians, came from Umritsar to live at the Orphanage and look after the children; and Mrs. Downes gives what time she can towards superintending the whole work.

After having taken the English service on Sundays, I receive the *mates*,*

* Each *mate* looks after forty coolies.

who are over the coolies, and a few other persons as well, in a large open room in my house, and read and explain a portion of Scripture to them. I have counted forty persons at a time, Mohammedans, Pundits, and Sikhs, all paying the greatest attention. During a part of the summer, Qadir Bakhsh, the old Kashmiri catechist, addressed the coolies daily; but he is now, on account of his age and the great cold, unable to leave his house. Mr. and Mrs. Briggs joined us for a short time, and he was of great assistance whilst here. We have now Prabhu Dyal, reader, an old man who, by his kindness, gentleness, and honesty, is gaining influence amongst the Natives.

The famine work, and the correspondence accounts connected with it, has prevented my giving that time and attention to the language which I wished to do; nevertheless, I have been enabled to go through the first rough translation of the New Testament to the Epistle to the Galatians, and to work a little at a grammar of the language.

On looking back, then, upon the past year, with its many trials, there has been much for which we are truly thankful, if not greatly encouraged. Since November 30, 1878, we have received Rs. 36,785 for work carried on in connexion with this Mission, and we heartily thank all those who have so kindly and liberally helped us, and enabled us to do so much for the suffering poor. If there has not been a great deal of public preaching of the Gospel, there has been hard work. The famine, with its attendant evils here, has broken down prejudices, opened doors of usefulness, and enabled the people to see who are their best friends; for feeding the hungry, clothing the naked, nursing the sick, and burying the dead, are things which the most ignorant can understand.

Dr. Downes reports that the Mission Hospital, "which used, a few years ago only, to be a tent pitched under a tree, has become an imposing pile of buildings." During the year between fifty and sixty in-patients were constantly accommodated. During the first nine months about 23,000 meals were given out. Out-patients, too, were regularly attended to, and many operations performed. Dr. Downes gives a most deplorable account of the state of the country.

THE MONTH.



THE time of going to press, we are unable to state publicly the result of the Committee's deliberations respecting the vacancy in the Secretariat occasioned by Mr. Wright's death; but it is quite possible that an appointment may be made on Oct. 26th, after these sheets are printed, and if so, it will be known to our friends generally before the number is in their hands.

ANOTHER event of deep interest fixed to take place just as this number appears is the consecration of Dr. G. E. Moule (C.M.S.) and Dr. C. P. Scott (S.P.G.) to missionary bishoprics in China. The late Bishop Russell's sphere of labour extended over all "North China," which included the central eastern provinces north of Fuh-kien. Dr. Moule, however, who succeeds to his more immediate work in connexion with the C.M.S. in the Che-kiang and neighbouring provinces, takes the title of Missionary Bishop for Mid-China, leaving the more northern provinces, in which the S.P.G. has growing Missions, for the new see to which Dr. Scott has been appointed, and which has been endowed with the 10,000*l.* lately given to the Archbishop of Canterbury for that purpose. Peking, from which the C.M.S. has lately withdrawn, will now be occupied by the S.P.G., and our missionary the Rev. W. T. Brereton, who is much attached to the work in that city, has, with the concurrence of the C.M.S. Committee, joined that Society. There are noble fields for the enterprise of both Bishops. May both be guided and strengthened by the divine energy of God the Holy Ghost!

A NOBLE offering, amounting to nearly 600*l.*, has been made by the congregation of St. John's Chapel, Hampstead, as a memorial to their late beloved minister, the lamented Honorary Clerical Secretary of the C.M.S., Mr. Wright; and the money has been presented to the Society for the special purpose of sending out an additional missionary this year. It is proposed to add to this a special collection made for the same purpose at St. Paul's, Onslow Square, amounting to over 400*l.*, and also some other sums contributed through the Rev. W. H. Barlow, and to appropriate the whole to defraying the expenses of a new missionary for at least the next three years. One of the detained Islington men will be selected, and will be regarded as peculiarly associated with the memory of Mr. Wright.

WE explained two months ago that the Committee, in view of the financial difficulties caused by the rapid extension of the Society's work and the large increase in the European missionary staff, determined last spring to send out only five new men each year for the next three years, unless the funds showed a very decided advance in the meanwhile; but that special contributions had enabled them, without infringing on this rule, to do more this year than they had expected. A few words may now be added to complete this explanation.

The nett result is that six Islington men go out this autumn in addition to the five (four from Islington, and Mr. Pole) designated under the above scheme. But these six are in two categories. Three of them are regarded

as having their cost for three years provided for by special gifts, that is as being real and (we may hope) permanent additions to the staff. These special gifts are (1) Mr. Bickersteth's 1000*l.* for the new Bheel Mission, to which the Rev. C. S. Thompson is appointed; (2) another 1000*l.* from Mr. Crabb of Chelmsford, on account of which the Rev. T. C. Wilson has been assigned to East Africa; (3) the offerings from Hampstead and South Kensington, and through Mr. Barlow, mentioned in the previous paragraph, in respect of which the missionary has yet to be designated. The other three (the Revs. A. E. Ball, G. T. Fleming, and F. Glanvill) are regarded as simply three of *next year's five* sent out one year sooner, in virtue of their expense for the first year being met by special contributions from St. Paul's, Cheltenham (from which parish Mr. Ball came), from Birmingham, and from private friends again of the Rev. W. H. Barlow.

These amounts, it must be remembered, were all spontaneously contributed for this particular purpose of sending out some of the detained men; and the Committee have felt bound so to apply them. But it is exceedingly important that the liberality of the Society's supporters should now be directed rather into the channel of its General Fund. Only in this way can permanent advantage accrue to its work. Every additional missionary means, after his first year or two at all events, increased work, involving increased expense quite independent of his personal allowances, &c.; and it is necessary, therefore, carefully to adjust the number of European labourers with due regard to the claims of other heads of expenditure. We are sure, however, that it is scarcely necessary to say this. Our friends throughout the country have so often manifested their confidence in the Society that they need no assurance that these reiterated appeals for an advance in the General Fund, rather than for spasmodic efforts in particular directions, are dictated only by the Committee's knowledge of the needs of the work, and are not to be taken as auguring any lack of the truest thankfulness for the spirit of generous self-denial shown in the special offerings above mentioned.

Let us remember that, under the scheme above described, only two new men (the balance of the five) would now go out in the autumn of 1881, while twelve ordained Islington men alone are at this moment anxiously waiting their appointments, and nine more will (D.V.) be ready for the next Trinity ordination. What a call is here for increased diligence in labour and fervour in prayer!

MANY of our friends will remember that when the late Mr. David Fenn was in England in 1875, a paper, mainly drawn up by him, was circulated, appealing for well-qualified men already in holy orders for the Society's Missions in India; and that at the same time special prayer was requested in that behalf. The result was that six clergymen offered themselves to the Society within a month. Among these were the Revs. J. S. Doxey and H. U. Weitbrecht, now in the Punjab; the Rev. G. B. Durrant, now at Lucknow; and the Rev. James Stone, now in the Telugu Mission. A fifth was not passed by the Medical Board. The sixth was the Rev. Trevor Bomford, B.A., of Corpus Christi College, Cambridge, Curate of West Hartlepool. Mr. Bomford was appointed to Travancore; but before he could sail, his health unexpectedly and (for the time) completely failed, and he very reluctantly had to give up going to India. After a long period of weakness, the climate of Algiers was blessed to his recovery; and he has for the last two years been engaged in active parish work at Cambridge. His strength having been

thus well tested, he has now again offered his services to the Society. The Committee, in view of the large number of Islington men kept back, naturally felt some hesitation in accepting any one else for immediate service; but the sore need of the Punjab Mission at the present time was felt to be a special call for a man of ministerial experience. Last year a clergyman who ultimately did not go out had been designated to Multan; and to that important centre Mr. Bomford has accordingly been appointed.

THE appointment of the Rev. John Rooker to the vicarage of St. Peter's, Clifton, removes from the Church Missionaries' Children's Home a Director whose devoted and laborious services, and those of his wife, have been most highly valued during two terms of office extending together over ten years. Mr. Rooker came to the Home in 1863, in succession to the Rev. W. G. Barker. On his acceptance of Holy Trinity, Islington, when Dr. C. R. Alford left that parish to become Bishop of Victoria, the Directorship was conferred on Mr. Hall, an excellent layman, the father of our missionary at Jaffa. He was succeeded by the Rev. Isaac Durrant, and on the lamented death of the latter in 1873, Mr. and Mrs. Rooker acceded to the request of the Committee that they would return to their old posts.

It would be hard to overrate the tact and wisdom with which a by no means easy post has been filled during these ten years; and in particular, missionaries in all parts of the world are deeply indebted to Mrs. Rooker for her loving and unwearied labours in the care of their children.

WE have been favoured by Major E. S. Gordon, brother of our much lamented missionary, the Rev. G. M. Gordon, with the following extract of a letter received by him from the Rev. A. G. Cane, Chaplain at Kandahar, describing the circumstances of Mr. Gordon's death. He fell, as will be seen, in the performance of a most heroic act:—

On Monday morning, Aug. 16th, a sortie was made on the village on the east side of the fort, called Dehi Quraja. Neither your brother nor I went out with the party. He was in the hospital receiving the wounded as they came in; and then, going to the city gate, he heard that there were some wounded left in the shrine about 400 yards from the gate. He seems to have been under the impression that no officer would venture out there as the firing was so heavy; so he got together a dhoolie with bearers, and set out walking across under fire from both sides. He reached the ziarah safely and was about leaving it when a ball passed through his wrist and lodged in his side. He was brought in, but I soon saw his case was hopeless. At first he said, "I am not so badly wounded as some, and they have not the consolation that I have." A little later he knew that he could not recover;

but he was perfectly resigned and contented. I several times asked him if he had any messages, but he said nothing beyond a few instructions to his servants. He lived such a God-fearing life that he was quite prepared to meet death. He passed away quietly the same afternoon about 3.30, and we buried him in the evening with the other officers. On that sad day you would see we lost many officers; but there was not one so universally regretted as poor Gordon. When the siege began he once said to a wounded colonel, "How fortunate I am to be here, where I can be of some use." And all felt that he was giving up his life in the performance of a voluntary duty. He and I had become firm friends, and his loss I now feel keenly—and I am afraid not only I but the wounded too miss him.

Mr. Gordon's great services to the missionary cause have not, we find,

ceased with his death. By his will he has left one-half of his property, about 6000*l.*, for the support of the C.M.S. Missions on the Indian Frontier.

At the Committee meeting on Oct. 19th, an affectionate leave was taken of the Rev. E. H. Bickersteth, of Hampstead, who was about starting on his visit to India and the Holy Land. He will stay at several important places in North India where the Society has Missions, and much benefit is expected by the blessing of God to accrue to our missionary brethren there and in Palestine from his intercourse with them, short as it must necessarily be. Many of our friends, we are sure, will join in earnestly commending Mr. Bickersteth and his party to the protection and guidance of the Most High. He hopes to be back in England next April, when he will be warmly welcomed.

BISHOP HORDEN of Moosonee will, we hope, arrive in England before these lines appear, by the annual ship from York Factory, Hudson's Bay. In June last he visited the remote stations of Severn and Trout Lake, where he confirmed 157 Indians and baptized 203.

BISHOP SPEECHLY has been visiting the various pastorate stations in Travancore, and confirming large numbers (609 are reported up to a certain date in July) of Malayalam Christians. He has been received most warmly everywhere, both by the C.M.S. congregations and those of the Syrian Church.

THE REV. P. O'Flaherty and Mr. C. Stokes, with the Waganda Envoys and a large caravan, started from Saadani for the interior on August 9th. On the 19th Mr. Stokes wrote from Kidudwe (about seventy miles from the coast), "The chiefs are well, and learning to rough it." At a place called Kidete, however, a fortnight later, Mr. O'Flaherty was taken ill, and a messenger was sent on to Mpwapwa for Dr. Baxter, who hastened thither, and was enabled somewhat to relieve him, but forbade his going forward with Mr. Stokes and the chiefs. He proposed therefore to remain at Mpwapwa for a while to recruit. On Sept. 12th, our latest date, they were all at Mamboia, a couple of days' march this side of Mpwapwa.

The Rev. W. E. Taylor and Mr. A. J. Biddlecombe arrived at Zanzibar on Sept. 13th.

THE many friends of the East Africa Mission will be concerned to hear that we have been in some anxiety about the safety of Frere Town. Although the settlement is not British territory, and therefore its soil does not confer freedom, yet indirectly its influence has been very great upon the surrounding slavery. The slaves of Mombasa and the neighbourhood see how happily those who were rescued on the high seas are living at Frere Town, and the temptation is great to run away from their masters and take refuge with the Mission. The missionaries, of course, have no power to keep them; but they can demand some proof of ownership when the runaways are claimed, and then expostulate with the owners for their cruelties towards them. The practical result is that the masters are afraid to ill-treat their slaves, and therefore Mr. Menzies writes, "their wrath is kindled against us, and had they the power they would quickly make an end of us." On two or three occasions lately the Suahili and Arab slave-owners have openly threatened the settlement with destruction; and the advice

Mr. Streeter has given to the people attached to the Mission may be expressed in Cromwell's words, "Trust in God and keep your powder dry." This is not the case of a missionary preferring to die rather than take the lives of the men he has come to teach. If the freed slaves of Frere Town have to fight for their hearths and homes, we shall deeply regret the necessity for bloodshed; but they will deserve the same commendation that was accorded on all hands to the Abeokuta Christians who routed the army of Dahomey.

Our last letters state that the slave-owners had made no secret of their intention to attack both Frere Town and Kisulutini as soon as the Mohammedan fast, the Ramadan, was over. The fast ended on Sept. 6th, and during the next three days careful watch was kept night and day. At 11 p.m. on the night of the 10th, a P.S. to our latest letter says, "300 Mombasa people have surrounded ————. To-morrow at 9 a.m. he is to give up his runaway slaves or fight. A large party, he writes, passed to attack Rabai this morning. Some 200 men are hiding about two miles off to attack us to-morrow early." The hiatus in this extract we are unable to fill up, nor can we make out who "he" is.

We feel sure that if anything serious had occurred, we should have heard long ere this by telegraph. God, we doubt not, has stretched forth His hand to defend His servants. But the position is evidently a perplexing one; and we would earnestly beg the prayers of our friends, not only for the preservation of the Mission and all attached to it, but for the gift of much wisdom and grace to our brethren there; and also that all may be overruled to the ultimate overthrow of slavery on the coast.

The above extract is from a letter of Mr. Felkin's. Having seen the Waganda chiefs safely off from Zanzibar with Mr. O'Flaherty and Mr. Stokes, he went on a visit to Mombasa. He writes on Sept. 1st, "Last Sunday was nearly the happiest I have ever spent. To see the schools, church services, &c., such hearty work and such attentive people, was a joy more than I can express." Mr. Streeter, we regret to hear, was down with fever when the mail left; and Mr. Menzies says, "Mr. Felkin is a great comfort and help to us in our present trying circumstances."

A SUB-COMMITTEE has been appointed to receive and consider applications for grants from the Frances Ridley Havergal Fund. This fund, it will be remembered, was raised, chiefly through the instrumentality of the Rev. C. Bullock, Editor of *Hand and Heart*, as a memorial to the gifted and devoted lady whose name it bears, and whose death last year was so widely and deeply lamented. Its design was to provide means for the maintenance of Native Bible-women in India, and for the translation into the Indian languages of such of Miss Havergal's books as might be suitable. Some applications for grants have already come in, for both purposes, and the Sub-Committee will be prepared to receive others, from any of our Missions in India.

SIR RICHARD TEMPLE made another able and striking speech on behalf of the Church Missionary Society at the annual meeting of the Wolverhampton Auxiliary on Oct. 11th. Much that he said was naturally to the same effect as his Birmingham address printed in the *Intelligencer* of August. But we observe that he added two remarks of importance, which are worth quoting here:—

"Were the Missions in India efficient? He (Sir R. Temple) was there as a

witness that they were efficient. It had been the business of his life to inspect vast Government establishments upon an enormous scale—a scale the like of which was not seen in Europe—and therefore he ought to know, if anybody knew, what constituted an efficient establishment; and having served in all parts of India, from the north to the south and from the east to the west of that great empire, he would affirm that there were no Government establishments in the country more zealous, more devoted, more efficient, than the establishments of the missionary societies. If his hearers could see as much as he and others had seen, they would know that they were efficient.”

“How did they account for the large subscriptions given in India to Missions? There was no community that, according to its means, subscribed more largely to Missions than the Anglo-Indian community. This fact was a substantial proof that the Anglo-Indian opinion on the spot was, on the whole, greatly in favour of Missions.”

TOPICS FOR PRAYER.

For the new Secretary of the Society (either just appointed or shortly to be appointed, see p. 703).

For the Missionaries' Children's Home, just losing its valued heads: that efficient successors may be found. (P. 705.)

For the missionaries who have lately sailed, or are about to sail, to different parts of the Mission field. (Pp. 663, 703.)

For the safety of Frere Town and the extension of its influence. (P. 706.)

For the newly consecrated Bishops; particularly Dr. G. E. Moule for Mid-China. (P. 703.)

For the Rev. E. H. Bickersteth during his tour in India. (P. 706.)

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From June 14th to October 15th, 1880.

Yoruba.—Rev. C. Phillips (Account of Visit to Itebu, Leke, and Palma, April, 1880); Mr. S. W. Allen (Journal, half-year ending Dec., 1879); Mr. J. Okusende (Journal, half-year ending Dec., 1879); Mr. C. N. Young (Journal, 1st quarter, 1880); Rev. J. B. Wood (Visit to the Niger stations, Jan. 1st to March 24th).

Niger.—Mr. P. J. Williams (Journal, Gbebe, March, 1880).

Nyanza.—Mr. A. M. Mackay, Uganda, Feb. 21st, Uyui, June 9th, 11th, 30th, and July 11th; Mr. C. W. Pearson, Rubaga, March 5th; Rev. G. Litchfield, Uyui, June 7th, 10th, 25th, 26th, and July 1st.

Mediterranean.—Report of Bishop Gobat's School, 1880; Rev. J. Huber (Journal for quarter ending June 30th, 1880).

Panjab.—Report of Alexandra Girls' School, 1880; Rev. H. U. Weitbrecht (Visit to Kangra Mission); Report (2nd) of Panjab Corresponding Committee for 1879, printed.

North India.—Report of Lucknow Boys' School (continuation of Rev. J. P. Ellwood's Journal); Report (39th) of Benares C.M. Association, 1879; Report (3rd) of Native Church Council, N.W.P., 1879; Rev. B. H. Skelton (Report of Azimgarh and Gorruckpore, 1880); Report (60th) of Calcutta Corresponding Committee for 1879, printed. Mr. J. Treusch (Report for Sigm, 1880); Rev. B. Davis (Journal, 2nd quarter, 1880); Report of Bengal Native Church Council; Report of Allahabad Auxiliary, 1878—79; Rev. J. Stuart (Account of Work of Alighur Mission, 1875—78, printed); Report of Agra Girls' School, 1880.

South India.—Madras C.M.S. Record, September, 1880, containing Reports of Sarah Tucker Female Training Institution, and Tamil Mission, Ootacamund, for year ending March, 1880.

Ceylon.—Rev. J. D. Simmons (History of Nallur Church).

Japan.—Rev. W. Dening (Journal, May 18th to July 3rd, 1880).

New Zealand.—Mr. J. W. Duffus (Journal for quarter ending June 30th, 1880).

North-West America.—Rev. J. Hines (Journal, April, 1879—Feb., 1880); Bishop of Rupert's Land, (Visit to C.M.S. Missions on the East of Diocese of Rupert's Land); Mr. W. Spendlove (Journal, Fort Simpson, Dec., 1879, to June, 1880); Bishop of Moosonee (Visit to Churchill, Feb., 1880); Rev. E. J. Peck (Journal, Little Whale River, Feb. 16th, 1879, to Aug., 1879); Bishop of Athabasca, Mr. W. Spendlove, Mr. V. C. Sim (Annual Letters).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, August 9th.—A letter was read from Arthur Mills, Esq., referring to his proposed visit to New Zealand, and offering to make inquiries into matters connected with the Society's Mission in that country. The Committee gladly accepted Mr. Mills's kind offer with a view to his examining especially into the subject of the Society's landed property in New Zealand; and the Secretaries were directed to prepare for him such information as would assist him in prosecuting these inquiries.

The Secretaries stated that in accordance with the Resolution of this Committee of July 12 a deputation consisting of the President, members of Committee, and the Officers of the Society, had waited upon Lord Granville in support of the Memorial which had been forwarded to the Foreign Office on the subject of the Fuh-Chow disturbances, and that in connexion with the recent information furnished to him, Lord Granville had stated that not having received any report on the subject from Sir Thomas Wade, he would at once telegraph for full information, on the receipt of which he would communicate with the Society.

The Committee sanctioned an arrangement under which the Rev. I. J. Taylor, one of the recently ordained Missionaries of the Society detained at home for lack of funds, was to be engaged by the British and Foreign Bible Society for a term of seven years as their agent in Japan, on the understanding that at the expiration of that time he should be at liberty to place his services at the disposal of the C.M.S.

Special Committee, August 17th.—The President, the Right Hon. the Earl of Chichester, having taken the Chair, referred to the sad calamity which had led to this Special Meeting, namely, the death by drowning at Coniston on Friday, Aug. 13, of the Rev. Henry Wright, Honorary Secretary of the Society. Expression was given by the Chairman, the Bishop of Mauritius, Captain the Hon. F. Maude, Mr. A. Beattie, Mr. Sydney Gedge, and others, to their sense of the high qualities of Mr. Wright, and of the loss which the cause of Christ and the Society have sustained in his early removal from his earnest labours, and on the motion of Mr. A. Beattie, seconded by Captain Maude, a Resolution was agreed to. [This Resolution has already been printed in the *Intelligencer* for September, p. 525.]

Reference was also made to the death, on Aug. 10, of the Rev. Prebendary Auriol, for very many years so closely identified with the principles of the Society, and as a constant attendant and at all times highly valued adviser with the counsels of its Committee. The following Resolution was agreed to:—"The Committee have heard with deep regret of the removal by death of their beloved friend, the Rev. Edward Auriol, for so many years associated as a trusted and valued adviser with the work of the Society and the deliberations of the Committee. They recall with much affection Mr. Auriol's steady attachment, during a long and consistent course of life, to the evangelical principles of the Reformed Church of England, and the powerful illustration which those principles received in his life and conversation. More especially they give thanks to God for his deep and never-failing interest in the world-wide work of the Society, the tone of sanctified wisdom which he ever brought into the deliberations of the Committee, the great value of his counsels at all times, and his ever-ready advocacy of the Society's cause as long as his health and strength permitted. They desire to put on

record their sense of the loss which the Church of Christ at large has sustained in the removal of so true a follower of the Lord Jesus Christ. They request the President of the Society to convey to the surviving members of Mr. Auriol's family the assurance of their sincere and earnest sympathy."

General Committee, September 13th.—A Sub-Committee was appointed to consider and report on the steps to be taken in consequence of the death of the Rev. H. Wright.

A letter was read from the Rev. F. H. Baring, of the Society's Punjab Mission, stating that after careful thought and prayer, and consultation with friends, he had decided not to return to India again, and resigning connexion with the Church Missionary Society. The Committee, in accepting with much regret the Rev. F. H. Baring's resignation, put on record their high appreciation of the self-denying devotedness with which he had laboured as a Missionary of the Society in the Punjab during the last eight years, and of the generosity with which, out of his own private resources, he had so liberally helped the cause of God in the Punjab. They looked with confidence to a continuance of Mr. Baring's interest in the work of the Society, and prayed that he may have abundantly the blessing of the Lord in any sphere of labour which His Providence might now mark out for him.

A letter was read from the Rev. R. Clark expressing his desire to return to the Punjab this autumn. Reference having been made to the great need of Mr. Clark's presence in the Punjab as Secretary of the Corresponding Committee, the Committee gladly accepted his offer to return to India if after full consideration of his state of health and other circumstances he still thought he ought to go.

Committee of Correspondence, Sept. 21st.—The Rev. Trevor Bomford, B.A., who had been accepted by the Society in 1875 and then appointed to Travancore, but who had been prevented from going out by the sudden failure of his health, now again offered himself to the Society, his full restoration to health having been tested by two years' hard parish work in Cambridge. Testimony having been borne to Mr. Bomford's Christian character and missionary qualifications, the Committee thankfully accepted Mr. Bomford's offer in view of the specially pressing circumstances of the Punjab Mission, and in particular of the importance of strengthening Multân; and they appointed him accordingly to that station.

Reference having been made to a report of the Indian Female Normal School at Benares recently sent home by the Principal, Mr. Treusch, in which he earnestly asked for the help of a competent English teacher, also to the Minute of the Calcutta Corresponding Committee speaking of the efficiency and utility of the School, and the Indian Female Normal School and Instruction Society having offered to send out a lady to assist Mr. and Mrs. Treusch, the Committee thankfully accepted the offer.

Committee of Correspondence, October 5th.—A Sub-Committee was appointed to report upon applications received for grants from the Frances Ridley Havergal Fund lately entrusted to the administration of the Society.

The Rev. A. W. Poole, who went out to join the Telugu Mission in 1877, and who had now been compelled to return home in ill-health, was introduced to the Committee, and gave interesting information with regard to the work in the Noble High School at Masulipatam, of which he had for some time been Rugby Fox Master.

NOTES OF THE MONTH.

ORDINATION.

At the ordination held by the Archbishop of Canterbury, on Sept. 19, at Croydon Parish Church, the Rev. G. H. Pole, B.A., was admitted to Priest's Orders.

RETURN HOME OF MISSIONARIES.

South India.—The Rev. A. H. and Mrs. Lash left Madras on Aug. 25, and arrived in London on Oct. 2.

Niger.—Mr. J. H. Ashcroft arrived in England on Sept. 29 from Lagos.

DEPARTURE OF MISSIONARIES.

Punjab.—The Rev. R. Clark left London on Sept. 27 for Amritsar.

South India.—The Rev. W. and Mrs. Clark left London for Alleppey on Sept. 20.—The Rev. J. H. and Mrs. Bishop left London on Oct. 19 for Madras.

Japan.—The Rev. C. F. Warren and Miss Caspari left England on Oct. 13 for Japan.

China.—The Rev. W. Banister left England on Oct. 13 for Fuh Chow.

Contribution List.

In the following list of receipts from Sept. 11th to Oct. 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Woburn.....	37	10	0	Middlesex: Bethnal Green: St. Matthias	7	1	4
Berkshire: East Shefford.....	2	15	4	Clerkenwell: Martyrs' Memorial Sun-			
Farringdon, &c.....	25	0	0	day-school.....	5	11	2
Wantage.....	7	9	0	Episcopal Jews' Chapel.....	5	0	0
Cheeshire: Birkenhead.....	10	0	0	Harefield.....	17	13	5
Cheadle.....	4	7	0	Harrow: Roxeth.....	2	11	7
Croxdon and Bradley.....	7	2	2	Hounslow: St. Stephen's.....	4	5	6
Davenham.....	55	0	0	Kensington: St. Mary Abbots.....	10	17	9
Furness Vale.....	6	5	4	Pimlico: St. Michael's.....	33	1	0
Hartford.....	2	16	6	Paddington: St. Saviour's.....	20	15	1
Norbury.....	13	9	0	St. Mary-le-Bow.....	4	0	0
Cornwall: Lanhydrock.....	4	3	0	Stepney: Christ Church.....	3	3	0
Launceston.....	27	1	11	Monmouthshire:			
Cumberland: Silloth: Christ Church.....	9	3	7	Pillgwenly: Holy Trinity.....	5	13	9
Derbyshire: Bakewell.....	5	12	7	Trevethin.....	5	3	0
Devonshire: Devon and Exeter.....	100	0	0	Norfolk: Topcroft.....	2	5	3
Shillingford.....	3	0	0	Northamptonshire: Cransley.....	6	15	9
Silverton.....	1	15	0	Grendon.....	2	0	9
Dorsetshire: Buckland Newton.....	4	0	0	Pilton.....	2	6	7
Cann St. Rumbold.....	3	7	10	Nottinghamshire: Walsby.....	1	16	1
Charmouth.....	4	11	10	Shropshire: Lilleshall.....	8	4	6
Long Brdy, &c.....	23	5	0	Pres.....	7	12	0
Poole.....	37	0	0	The Clive.....	5	17	8
Panchnowie.....	1	18	0	Somersetshire: Brent Knoll.....	9	16	10
Shaftesbury: St. James'.....	6	12	10	Kings-brompton.....	11	0	11
Toller Frastrum.....	5	14	8	Langport and Vicinity.....	21	12	0
Essex: Colchester, &c.....	139	10	6	Lymington.....	16	19	7
Forest Gate.....	9	7	0	Queen Camel.....	7	3	6
Lindell.....	3	19	0	Shepton Mallet.....	25	0	0
Shalford.....	6	2	9	Somerton, &c.....	55	17	0
Gloucestershire: Amberley.....	62	17	1	Staffordshire: Barton-under-Needwood.....	5	14	11
Longborough.....	5	9	0	Coton Hill Chapel.....	3	6	6
Queenington.....	14	0	0	Upper Tean: Christ Church.....	5	9	4
Tuffley.....	7	7	0	Suffolk: Rendham.....	4	14	3
Hampshire: Burton: St. Luke's.....	4	14	10	Stoke-by-Clare.....	2	12	0
Fawley.....	8	18	6	Woodbridge.....	45	0	0
Hannington.....	13	4	6	Surrey: Balham and Upper Tooting.....	5	7	2
Sheet: St. Mary's.....	3	10	0	Battersea: St. Mary.....	25	8	1
Stratfieldsaye.....	7	6	11	Brockham.....	35	0	0
Isle of Wight: Sandown.....	38	16	5	Hersham.....	4	4	4
Channel Islands: Guernsey.....	30	0	0	Pyrford and Wisley.....	20	0	0
Hertfordshire.....	80	0	0	South Norwood.....	6	6	0
Credenhill.....	2	8	0	Streatham: Christ Church.....	16	15	6
Hertfordshire: Eastwick.....	2	1	0	Sussex: Kingston-by-Sea.....	3	0	0
Pottonham.....	3	5	6	Petworth.....	25	0	0
Kent: Eastling.....	5	8	6	Warwickshire: Church Lawford.....	4	9	3
Sandwich.....	31	0	0	Westmoreland: Heversham.....	24	18	0
Lancashire: Lowton.....	3	10	6	Wiltshire: Fossebury.....	4	0	2
Leicestershire: Gaultby.....	4	0	0	Heywood.....	1	2	6
Lincolnshire: Howsham.....	17	3		Worton and Marston.....	4	10	0
Keelby.....	3	2	6	Worcestershire: Halesowen.....	10	10	0
				Kington-with-Dormston.....	1	11	1

Yorkshire: Appleton-le-Moors.....	2	5	0
Dewsbury.....	18	0	0
Kirkby Malham.....	6	2	1
Wressell.....	10	0	0

ASSOCIATIONS IN WALES.

Anglesea: Llanfachraith.....	3	6	0
Brecon: Llansaintfread.....	3	7	2
Carmarthenshire: Llangadock.....	2	5	1
Glamorgan: Llandaff.....	21	3	10
Swansea: Christ Church.....	3	3	0
Pembrokeshire: Fishguard.....	8	3	0

SCOTLAND.

Cally.....	51	19	7
Edinburgh Auxiliary.....	176	0	0

IRELAND.

Hibernian Auxiliary.....	800	0	0
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BENEFACCTIONS.

"Amica".....	50	0	0
A Token of Sympathy, from a Friend.....	105	0	0
Bevan, R. C. L., Esq.....	500	0	0
B. D., Sheffield.....	1000	0	0
"C. P. Mumbles".....	15	0	0
Crosse, Mrs., South Molton.....	5	0	0
C. T.....	10	0	0
E. R.....	5	0	0
F. C.....	40	0	0
F. E. W.....	5	0	0
Harvey, Mrs., and Family.....	100	0	0
Hoare, Jos., Esq.....	200	0	0
Hubbard, W. E., Esq., Horsham.....	500	0	0
J. and E. D.....	5	0	0
J. H. W.....	5	0	0
"Lovest thou Me".....	20	0	0
M. L. W.....	10	0	0
M. N. S.....	5	0	0
Morton, Mrs., Bournemouth.....	5	0	0
Overton, Rev. C., Prov. iii. 9.....	41	8	9
Paynter, Rev. Samuel, Bolton Street.....	500	0	0
Thankoffering from Three Friends, by Rev. W. H. Barlow.....	1000	0	0
Tremlett, Miss Charlotte E., Frome.....	13	0	0
"Z".....	100	0	0

Special towards Enlarged Income.

Friends at Weston-super-Mare, by Rev. W. H. Barlow.....	68	6	6
Glyn, Rev. Sir G. L., Bart., by Mrs. Walters.....	5	0	0
Hill, Miss, by Rev. W. H. Barlow.....	20	0	0
Smith, G. J. Philip, Esq.....	500	0	0
Two Friends, by Rev. W. H. Barlow.....	200	0	0

COLLECTIONS.

Matthews, Miss, Shoreditch, Bible Class.....	11	0	0
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Matthews, Miss S. Shoreditch, Bible Cl.	10	0
Park Mansion, St. Leonard's-on-Sea, Young Ladies at.....	5	5
St. Mathias, Islington, by Rev. J. S. Whiclow.....	1	1
St. Saviour's Sunday-schools, South- wark, by J. I. Stewart, Esq.....	1	5
Subscribed by Children, per Miss Houghton.....	10	0
Whittington, Rev. R. (<i>Children's Miss. Box</i>).....	2	4

LEGACIES.

Butlin, late Mr. Edward: Exors., William Butlin and Edwin Butlin.....	10	0	0
Charlesworth, late Rev. B.: Exors., Wil- liam Brook Addison, Esq., Charles Henry Charlesworth, Esq., and Rev. Matthew Fearnley.....	225	0	0
Fermor, late Mrs. Charlotte: Exor. and Extrix, Joseph Tigar and Mary Ann Hanson.....	19	19	0
Lawrence, late Mr. S. (<i>Interest</i>).....	4	5	6
Poyntz, late Rev. B. L.: Exor., William Penefather Hullatt.....	45	0	0
Steele, late Miss Jane: Exors., Joshua Saunders, Esq., and Edward Harley, Esq.....	100	0	0
Sweet, late Miss S.: Extrix., Mrs. Ann Palmer Skinner.....	6	13	4
Tappenden, late Mrs. E. H.: Exors., Fre- derick William Tappenden, Esq., Christopher Bowes Thistlethwayte, Esq., and Charles St. Clare Bedford, Esq.....	50	0	0

FOREIGN CONTRIBUTIONS.

America: Canada: London.....	10	0	0
Montreal.....	27	16	9
France: Luchon.....	2	12	6
Tasmania: Hobart Town.....	15	0	0

BHEEL MISSION FUND.

Bickersteth, Rev. E. H.....	500	0	0
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PERSIA MEDICAL MISSION FUND.

Allen, Mrs. Isabella.....	10	0	0
Edwards, J. M., Esq., Upper Sydenham.....	10	0	0

PALESTINE MISSION FUND.

Edinburgh Auxiliary.....	10	5	0
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PUNJAB GIRLS' SCHOOL FUND.

Scrimgeour, T. S., Esq., by Rev. B. Clark.....	50	0	0
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TAUPO GIRLS' SCHOOL FUND.

Joy, Miss Isabella, Tamworth.....	5	0	0
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Erratum.—In the October number, for Birmingham, 470*l.*, read Birmingham, General Fund, 150*l.*.
Special towards sending out one missionary now detained at home, 320*l.*

The Secretaries thankfully acknowledge the receipt of the following parcels for the Missions:—

Florida—For Rev. D. Moore, Oshielli, from the Coral Fund; for Rev. S. Johnson, from the Misses Parker, Winslow Vicarage; and for Rev. D. Olubi, Ibadan, from Mrs. S. P. Paley, Chapel Allerton.

E. Africa—From the Coral Fund.

Palentine—For Mrs. Zeller, Jerusalem, from Miss Osborne, Holloway.

Punjab—For Dr. Jukes, Dera Ghazi Khan, from Mrs. Poynter.

S. India—For Rev. J. Stone, Baghavapuram, from Miss Hone, Halesowen.

Ceylon—For Mrs. Dowbiggin, Cotta, from the Ladies' Working Party, Wallington, per Mrs. C. C. Fenn; for Rev. J. Allcock, Baddegama, from St. Luke's, Homerton, Juvenile Working Party and Bible Class, per Mrs. House, and from the Missionary Working Party, Holbrook, per Mrs. Wase; for Rev. D. Wood, Colombo, from the Bengeworth and Evesham Ladies' Working Party, per Mrs. Edge.

Mauritius—From the Coral Fund, for Mrs. Honiss.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

DECEMBER, 1880.

ON MISSIONS AND THE CIVIL POWER.

Missions and the Civil Power in Asia and Africa, by ROBERT CUST.—*Mission Life*,
October 1880.

N approaching the discussion which has been raised in a missionary periodical on how far it is wise or just or consistent with the principles of the religion which it is our object to extend to do what may be generally called leaning upon the arm of flesh, and permitting our missionaries and their converts to appeal to treaties and to solicit the patronage of the powers that be, we find ourselves confronted with a difficulty. The author of the paper in question is a member of the Committee of the Church Missionary Society. Now, if his argument had been simply upon an abstract question of principle, viewed simply in the light of Scripture and Christian policy, our task would have been easy. But he has complicated his statements with allusions, more or less distinct, to certain particulars which we think he himself will, upon reflection, feel ought more appropriately to have been brought immediately under the notice of the Society into whose counsels he is admitted, and not in the pages of an outside periodical. We wish, as far as possible, to avoid the error into which we think he has fallen, leaving these points for the consideration of the Society, and confining ourselves to the abstract discussion which might have been legitimately broached as an interesting topic of general missionary procedure.

In arguing the question the natural resort would be, in the first place, to review what is to be gathered upon this question out of Holy Scripture. We may fairly make application of the language of the prophet, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." As might be expected, the writer has fortified his position with certain texts of Scripture; they are as follows. He first quotes Ezra viii. 21—23, where the man of God declares that he was ashamed to ask of the king a band of soldiers and horsemen to help him and his brother exiles by the way, and that instead he fasted and besought God for succour. Furthermore, as might be expected, he adduces our Lord's injunction, "When they persecute you in one city flee ye into another." He also refers to a passage in the Hebrews, where St. Paul says they "took joyfully the spoiling of their goods," with which he connects, although the two are quite distinct, the passage in the Acts, that "the apostles rejoiced that they were counted worthy to suffer shame for Christ's name." These are all the passages referred to in the article, although if the writer had been a member of the

Society of Friends instead of belonging to the Church of England he might have instanced others.* No doubt he has quoted what he deemed sufficient for his argument, and we will now review them *seriatim* in the light of Scripture.

(1) We cannot help thinking that the reference made to Ezra is somewhat unfortunate for that argument. To estimate the question rightly we must recall what occurred on the return of the exiled Israelites, of which the incident he refers to was but a part. In the restoration of Israel Nehemiah was as conspicuous as Ezra. Did he not rely upon the arm of flesh? or rather did he employ it? We read that when he set out upon his journey he obtained letters from the king to the governors beyond the river, requiring them to convey him to his destination through hostile tribes (Neh. ii. 7). Any old Indian official will understand the force of this. He had also "captains of the army and horsemen with him," supplied by the king (ch. ii. 9). When he was engaged in building the wall "he set the people after their families, with their swords, their spears and their bows;" he told them, moreover, to "remember that the Lord was great and terrible, and to fight for their brethren, their sons and their daughters, their wives and their houses." When Ezra himself went up (ch. vii.), it is quite clear that he went up armed with a decree from King Artaxerxes, requiring all the treasurers beyond the river to do whatever Ezra required, with the threat, in conclusion, that whoever would not beyond the river fulfil the law of God and of the king was to have judgment speedily executed upon him, whether unto death, or to banishment, or to confiscation of goods, or imprisonment. These commissions were delivered to the king's lieutenants and governors, and "they furthered the people and the house of God." Will it be maintained that these two servants of God, Nehemiah and Ezra, did not have ready recourse to "the arm of flesh"? Will he condemn them for doing so? or will he hold that this Old Testament story is not applicable to Christian Missions? As for the particular incident referred to, it amounts we simply believe to this, that Ezra, when about to set out at the head of the huge caravan which he was leading, in itself a formidable body, did, in order to testify to the heathen king his reliance upon the hand of God, use prayer and supplication for a successful issue to his journey, rather than require an additional escort against what we should nowadays term the Bedouins, who might have sought to plunder. In this he exhibited his piety, while at the same time he had not neglected to provide himself with such recommendations as he could appeal to in time of need. This union of reliance upon the strong arm of God, with common sense in dealing with violent and ungodly men, will, we hope, never be found wanting in Christian missionaries.

(2) We come next to the citation of the words of our Blessed Lord. Only a portion of them has been quoted. As we read the verse in St. Matthew it stands, "When they persecute you in one city flee into another: for verily I say unto you, Ye shall not have gone over the

* See *Barclay's Apology*, pp. 354, *et seq.* 13th edition. Manchester, 1869.

cities of Israel till the Son of Man be come." The first remark we will venture to make upon this command to the twelve apostles is, that a special reason seems to be assigned for this passage from one city to another. It will be safer, however, to see what, with the memory of this injunction, was the course of action of the apostles and their immediate followers as recorded in the New Testament. In some instances, unquestionably, early Christians retreated before the violence of persecution. In Acts (ch. viii.) we read that they were all scattered abroad throughout the regions of Judæa and Samaria—except the apostles. These eminent leaders, although the command had been originally and especially addressed to them, remained in the city where they were, though they had been emphatically commanded to flee to another. Nor do we find that subsequently, when James was killed and Peter imprisoned, did the body of believers undertake a fresh exodus from Jerusalem. While cases can be referred to where St. Paul to preserve his life passed from city to city, yet we find him and his companions continually revisiting cities from which they had been forcibly ejected, and certainly not counselling their followers to quit them. Itinerant evangelism was the province of St. Paul. It was most consistent with this that when he could get no hearing for the Word of God he should pass on further, but he certainly did not counsel those whom he had converted to imitate his peculiar example. On the contrary, "he exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Nor did he leave them to struggle alone, but, as we have shown, he revisited them and shared their perils. Are we wrong in assuming that the command of our Lord was a special injunction intended for a particular crisis, although the spirit of it will again in special cases be rightly followed by His people in subsequent periods which may be considered fairly parallel? It was not universally acted upon in the period embraced in the records of the New Testament. It must be left to missionary societies and to individual missionaries in seasons and circumstances of peril to consider how far this command to the apostles is applicable to their peculiar circumstances. It is argued that "where prolonged stay in a city is likely to cause trouble it is better to journey onward." This plainly was not the opinion of St. Paul at Antioch in Pisidia. He could not have disguised from himself that his stay there was likely to cause trouble (Acts xiii. 45), but he stayed there till he was expelled. In point of fact St. Paul was, so far as we can see, more often sent away by others than disposed to depart of his own free-will. Nor did he refrain from proclaiming truths certain to provoke tumult, and which did provoke it. If the writer had been a Roman magistrate or pro-consul in those days, while we feel assured that the spirit of Gallio would not have been his, he would, if he had been moved from city to city, often have had to deal with the Apostle, and to repress the tumults originated by his preaching and his pertinacity in continuing in places where adverse factions were arrayed against him.

(3) The remaining texts quoted in the article are that missionaries should be prepared to take joyfully the spoiling of their goods, and to

rejoice that they are counted worthy to suffer shame for His name. Dealing with the last first, we venture to maintain that noble instances can be adduced of modern missionaries who have not shrunk from the reproach of the Cross, and who have not counted their lives dear to themselves, but have exposed them freely in the service of their Master. We are sure that no reproach is intended on noble men with whose devotion all must be familiar. There is, we believe, no denomination of Christians which cannot quote its martyrs in its missionary ranks. Our regret is that a general assertion should not have been qualified, which although not expressly, yet by implication leaves the impression that missionaries do not "rejoice that they are counted worthy to suffer shame for His name's sake." In so large a body there may be some who have deserved censure, for in all ages of the Church there have been weak and unworthy men; but we protest against what is put forward as a general counsel, reading however, unless rightly understood, as a general reproach. As for the taking or the spoiling of their goods, as a rule missionaries have not many of their own to lose; sometimes, from the necessities of their Missions, valuable property belonging to the Societies which send them forth is entrusted to their charge, but these goods are not theirs. While we are sure, as a rule, that these goods are carefully guarded and managed with discretion, it is one thing for a man to lose his own goods, another to suffer the loss of property entrusted to him, when he is honestly employing it in the service of those who maintain him in the manner which he has been directed to use it. Human weakness might feel vexation, but if it was clear that the glory of the Master was subserved by the loss, we have little doubt that the loss of such property might be borne with equanimity, if not rejoicing. It is in the spiritual warfare of Missions as in military operations. Even when they are most successful there must be the loss of a certain amount of *matériel*, especially in uncivilized countries. Where there is failure the loss may be more serious, but has to be borne by all concerned with resignation and submission to the will of God. It is well when still more precious lives are not sacrificed.

We have given prominence to the discussion of the Scriptural texts adduced by the writer, because if these were in the letter, rightly understood, or in the spirit, clearly adverse to the principles on which modern Missions are conducted, "*Causa finita est—Deus locutus est.*" It will have yet to be shown that these principles are not contrary to the general tenour of the teaching of the Bible; this may be discussed in the general course of argument. We think then that it may be safely assumed that all Protestant missionary societies would be most conscientiously opposed to the propagation of Christianity by fraud or force. "Offensive warfare" would be equally condemned by all, so far as it would be carried on by the "arm of flesh." This has been confined to Romish Missions, especially those conducted by the Jesuits; while in South America other orders largely share this disgrace. On the other hand, there is, and we hold there ever must be, "a policy of aggression against Paganism, Islam, Slavery and Polygamy;

against violent crimes, abominable habits and bloody customs: it is a struggle for mastery between the most exalted form of Christian culture and savagery, between the Gospel on the one hand, and cruelty, lawlessness and idolatry upon the other." But this is spiritual aggression waged with spiritual weapons such as preaching, teaching, persuasion, and example. It yet remains to be proved that Protestant missionaries or missionary societies have been or are implicated in offensive warfare, in the ordinary sense of the term. So far as we can discover, there is no allegation of this misuse of the "arm of flesh."

There remains for consideration what may be termed "Defensive Warfare." So far as we can gather, the writer would tolerate this to a certain extent in countries "where the people are in a savage state, beyond the pale of international law and civilized habit, and independent of all European influence." It is not clear what is the course which he would wish to be pursued when Missions are located in a country where there is a recognized chief. He certainly has not stated it in precise and definite terms. He has referred to the case of the Victoria Nyanza Missions, both those of the Jesuits and those of the Church Missionary Society, but he has not placed before his readers what should be done in a case of emergency, which we fervently trust never may occur. He may possibly be of opinion that missionaries in such circumstances might defend their lives, if they had the power, when menaced. We could not charge him with saying that it was not permissible to do so. On the other hand, he might esteem it the more excellent way that if, from motives of cupidity, of superstition, of cruelty or malice, an attack was made on the missionaries avowedly for their destruction, they ought to submit to it uncomplainingly, and not use any means of resistance at their disposal. In the case to which he refers it would probably not only be Christian wisdom but Christian policy to submit to a fate which would be inevitable, there being no adequate means of resistance to it, whether it was deliberate extermination or a chance-medley tumult. If, however, there were adequate means of successful resistance against unprovoked attack or deliberate murder, is the Christian missionary not to defend himself against wanton aggression in the territories of an African potentate, as he unquestionably would resist burglary or murder in England or Ireland?

The solution of this question must be left to the good sense of our readers. It never has been an easy one even for those who urge the doctrine of non-resistance to the uttermost. If our readers will consult that most interesting book, *Barclay's Apology for the People in scorn called Quakers*,* they will find the point after all left largely open and undetermined; as for the matter of that, the writer of the article has felt himself constrained practically to leave it. It is true that Barclay, opposing the proposition that "defence is a natural right and that religion destroys not nature," answers, "Be it so; but to obey God

* In reading Barclay's argument, it has always struck us that a fair comparison might be instituted between it and the course of the River Rhine. Both flow on majestically for a long while, but both towards the conclusion fall away and lose themselves in a manner which makes it difficult to trace them.

and to commend ourselves to Him in faith and patience is not to destroy nature, but to exalt and perfect it; to wit, to elevate it from the natural to the supernatural life by Christ living therein and comforting it, that it may do all things and be rendered more than conqueror." This will, we think, be admitted to be somewhat general and indefinite. Further on Barclay maintains that "as nothing is more contrary to man's nature, and seeing of all things the defence of one's self seems most tolerable, as it is most hard to men, so it is the most perfect part of the Christian religion as that wherein the denial of self and entire confidence in God doth most appear; and therefore Christ and his apostles left us hereof a most perfect example." In the opinion of the celebrated apologist, although he did not deny the present magistrates of the Christian world altogether the name of Christians because of the public profession they make of Christ's name, "yet we may boldly affirm that they are far from the perfection of Christ's religion." He did not therefore deny that even war might be lawful for them. He also allowed that "the present confessors of Christ's name who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and therefore cannot be undefending themselves until they attain that perfection." The upshot would seem to be, that though Quakers were not to defend themselves, other Christians "yet in the mixture" might! This was convenient doctrine, for the "mixture" could so defend not only themselves but the Quakers also. We believe we are correct in stating that the Society of Friends do not object to paying police rates, even when, as in the case of the Irish Constabulary, arms are habitually carried; they, too, are sheltered, and pursue their avocations under the protection of armies and fleets. Of course the doctrine upheld by the Quakers is not that of the Church of England; indeed it is pointedly condemned in the Thirty-Seventh Article.

It may be safely held as a general conclusion, that when Missions are sent and missionaries hazard their lives in countries like Central Africa, even where there may be a semblance of lawful authority, there is nothing unreasonable or unscriptural in furnishing them with means of defence. It must be left to their discretion what use they make of them; if they do have actual recourse to them they employ them under a deep and most unusual sense of responsibility.* Neither the Christian

* In a reply by the Rev. C. T. Wilson (*Mission Life*, Nov. 1880, p. 481), which may be consulted with advantage, Mr. Wilson remarks, "In the jungle, and even in districts not unpeopled, the traveller has often to depend mainly, if not solely, on his gun for the food which is to support him. For weeks at a time when journeying in Africa I have had little or no sustenance but what my gun or my rifle procured me, and had I been unprovided with ammunition I should have had literally to starve." Again further on he argues reasonably, that in Africa it is impossible to get any natives to travel with you unless the travelling party is well armed. He adds that he has "been several times attacked himself and once wounded; but he has never shot at a human being, nor has he ever allowed any of his men to do so." The writer in *Mission Life* speaks in a note (p. 428) of "rifles, revolvers, and one thousand rounds of ball-cartridge being part of the outfit of a Christian Missionary to Africa in 1880." Is this really an accurate statement? does it not admit of satisfactory and sufficient explanation, satisfactory to those at any rate who admit the necessity of procuring sustenance by the aid of the gun or rifle, or of protection in defensive warfare? Possibly such a supply may

community nor the outside world would pass a lenient judgment upon those who make use of them, except under circumstances of the most extreme necessity. The ordeal which they would have to encounter if wilfulness or rashness could be brought home to them would be, and rightly so, fearful to face. We could imagine that death itself might be preferable. As a matter of fact, there are in the history of Christian Missions abundant and noble instances of the exalted spirit, where for the cause of Christ and for the glory of His name, modern missionaries have emulated the self-devotion of the worthies recorded in the eleventh chapter of the Epistle to the Hebrews. We wish we could have afforded space for some detailed allusion to scenes such as the venture of himself made by Samuel Marsden among the unconverted cannibals of New Zealand, an incident by no means without many parallels in recent missionary annals. No one can thoroughly comprehend the question without this phase also of missionary work being carefully brought before him.

From the consideration of Missions in savage countries where there is some sort of constituted authority, the next question raised is that of Missions located outside any jurisdiction, in the very heart of savage heathendom. In these it is argued that missionary bodies must treat these settlements as the decks of a ship in the open sea. The illustration is, we venture to think, a very awkward one for the writer, unless we are prepared to allow most extreme coercive measures. For what is the course adopted when there is open mutiny and murderous assault in a ship on the open sea? Surely it is the most sharp and summary jurisdiction that law of any sort recognizes. In these cases, even the writer distinctly allows that in defensive warfare, "to protect life and property, life may be sacrificed," that is the life of the aggressors. There must, therefore, be the toleration of bearing arms, which seemed somewhat doubtful before. In Missions of this description it is clear, however, that it is conceded missionaries may protect their property even by force if they can, and are not expected to take the spoiling of them joyfully. It thus becomes not easy to see why they should not protect them from robbery even where there may be some semblance of jurisdiction. The argument in the one case seems to our apprehension applicable in the other also, when deduced from the text we have referred to. It is difficult to see why an impunity should be afforded to an African chief or his followers, which is not equally on scriptural grounds to be allowed to an aggregate of runaway slaves.

As regards the investiture with consular powers of missionaries placed in these circumstances, we very much doubt the value of them, unless these powers merely imply internal jurisdiction in remote settlements, or are meant as a sort of prestige which may help in cases of difficulty. Serious difficulties could hardly flow from them in the cases referred to, for the simple reason that it would

have been not for an individual missionary but as part of a general outfit for a number. We can remember a somewhat similar but still more astonishing mistake having been recently made in the House of Commons.

be impossible for England, even with all her power and length of arm, to vindicate infringement of them. So little real strength would result from this recourse to the arm of flesh that the consideration may fairly be dismissed. We are not aware that any missionary of the C.M.S. has consular powers; but in Metlakahla Mr. Duncan has exercised magisterial authority with most signal benefit to the interesting community whom he has called into existence, and over which he is a wise and prudent ruler.

There remains for consideration a third variety of Missions, "where there is a Government established upon a basis of Asiatic civilization nominally independent, but circumscribed in its action by treaties and the powerful logic of ships and gunboats." When there are Missions in these countries, while it is allowed that missionaries may avail themselves of privileges offered either by their own or a foreign Government, it is insisted upon that no *claim* must be made for help and protection. Emphasizing it in italics, which we reproduce, the writer lays down a sweeping general proposition, that "*under no circumstances must any missionary, on his own responsibility, make any appeal to the British authorities.*" There is no subsequent modification or explanation of this most general assertion. On the contrary further on, and as apparently a general conclusion of the whole matter, he maintains "that a missionary should try to win his way to the hearts of the people, and should *under no circumstances* (here the italics are our own) invoke the 'arm of the flesh' for the protection of property, or accept compensation for property lost." We propose now examining this wide proposition, and we esteem ourselves fortunate in being able to do so in the light of Holy Scripture. This view is discussed with especial reference to China. There England, among other nations, partly by force of arms, partly by treaty rights, has established her power over certain localities, which give her a *pied à terre* in the country, which localities she garrisons with troops. In Apostolic times the condition of Judæa was nearly parallel, although more under the direct influence of Rome. Roman garrisons occupied chief central points here and there, and there was a Roman governor with considerable powers, but the ordinary course of government to a considerable extent was in the hands of native authorities. This was also the case in other Roman provinces with which Scripture history has to do. The parallel between the past and the present is sufficiently close for our purpose. Now among the chief agents in propagating the Gospel was a Roman citizen. In the course of his unwearied labours, he found himself constantly in conflict with the local authorities in the cities where he preached. In some cases his Roman citizenship was of no avail, or the suddenness of the assault upon him was such that it was no protection to him. But although no man was ever more unconcerned about his personal safety, or more indifferent to suffering in his Master's cause, than Paul was, yet when he could avail himself of his citizenship as a means of redress or for purposes of protection, did he hesitate for one instant in alleging it on his behalf? On one occasion St. Paul was beaten and thrown into prison uncondemned at Philippi. The next morning the

magistrates set them at liberty. Did he and Silas go? Nay verily, but they insisted that the magistrates should undergo the humiliation of coming themselves, of visiting them, of bringing them forth and desiring them to depart. We can imagine, without straining Scripture, that under the influence of great fear the most ample and submissive apologies were offered; at any rate, why did they act as they did? Simply because St. Paul had invoked the "arm of flesh," of which the Macedonian magistrates knew the mighty power. Will any one say that the great apostle did wrong? Paul certainly "on his own responsibility did make an appeal to the Roman authorities." It is noticeable too, that when the magistrates did cringe to him, he did not quit their city till it suited his convenience to do so. As has been remarked, "not from any fanatical love of braving the authorities, but *calmly looking at the ends of justice and the ESTABLISHMENT OF CHRISTIANITY*, he refused to accept his liberty without some public acknowledgment of the wrong he had suffered." It is not noticed too, that he might have escaped by help of the earthquake and under the shadow of darkness, but he preferred invoking the Lex Valeria and the Lex Porcia which had been violated by the Prætors anxious to retain their popularity with the people.* We read on again and we find St. Paul at Jerusalem in a Roman barrack, his body stretched out like that of a common malefactor, to receive lashes. On this occasion once again the Apostle said to the centurion, "Is it lawful to torture one who is a Roman citizen and uncondemned?" The magic of the Roman law produced its effect in a moment. Forthwith St. Paul was in surety from the violence of the Jews through the intervention of the "arm of flesh." He was taken by force from them, and brought into the castle. Need we remind our readers of the celebrated night march, when under the escort of 500 legionary soldiers, with 70 cavalry, and 200 spearmen (the full equivalent of any English gunboat), St. Paul was conveyed to Cæsarea? These troops were requisitioned for the protection of an apostolic missionary in direct opposition to the wishes and plottings of the people of the country. We still read on. Apparently most unconscious that "a missionary should not, on his own responsibility, make any appeal to the (Roman) authorities," we hear from the lips of the apostle the memorable words, "I appeal unto Cæsar." Whatever might be the feelings or wishes of Festus, no matter how anxious he might be to do the Jews a pleasure, there was nothing for it. The "appellatio" of the apostle had to be yielded to, and once more the mighty "arm of Roman flesh" rescued St. Paul from death.

Possibly upon reconsideration the writer will be induced to modify his statement, which amounts to this, that under no circumstances should a modern missionary imitate the example of St. Paul, and on his own responsibility make an appeal to the British authorities.

We have striven to discuss this important question in the light of the general assertion of general principles. The policy or im-

* See Conybeare and Howson's *Life and Epistles of St. Paul*, p. 238, Ed. 1870.

policy of particular appeals in particular cases is another and wholly different question, in which, after general principles are once clearly ascertained, each individual case has to be tried on its own merits. A missionary may, we conceive, be fully justified in having recourse to the arm of flesh under certain circumstances, but again, he may be most injudicious in doing so. He may by his appeal, as St. Paul did, further the establishment of Christianity, or he may indefinitely retard it. A little consideration, however, will show that even if they existed injuriously, it would be impossible to discuss special cases in magazine articles without a complete detail of all circumstances. A little consideration will make it evident that processes of this kind, which must if necessary savour of judicial investigation, require the most careful and exhaustive treatment. No Protestant religious society has ever sought to force missionaries into any country "at the point of the bayonet." If they could be proved to have done so they would have been most unquestionably wrong, and we should most unhesitatingly condemn them. This would be offensive warfare of the most offensive description, and would most fully justify any amount of righteous indignation which could be expended upon it. Such has been the practice of Romish Missions in China, which has rendered them, we will not say with the writer so "illustrious," but so infamous, that Rome itself condemned them, and proceeded to the extreme measure of dissolving the Jesuits, mainly for their notorious misconduct in this matter. We condemn with him recent French intrigue in China, which, under the fostering sway of French clericalism, has done so much mischief. Nothing would be further from our wish than to see Protestantism reproduce it. But on the other hand in China, as elsewhere, lawful and reasonable protection may, we submit, be claimed from, and should be afforded by, English authorities to their missionaries when exposed to murderous violence, or to unjust spoliation. We think there is a medium between aggressive violence and lawful protection, with all deference.

In the course of his remarks the writer quotes, with much approval, the case of Mr. McCarthy (of the China Inland Mission), who had traversed China on foot, and unarmed, but, we presume, with a British passport, and who has remarked that all application to the Foreign Office to bring a pressure upon the English Consul, with a view of his intimidating the Chinese authorities, would be a mistake, and probably would do harm.* A parallel case to that of Mr.

* Curiously enough it happens that the last active interference of our naval authorities in China on behalf of any Missionary Society was what we conceive to be a most righteous and necessary one, on behalf of the China Inland Mission. It has been described as follows:—"The armed remonstrance or gunboat policy is well illustrated by the Yang-Chow case. As will be remembered, soon after the arrival of Mr. Taylor, of the China Inland Mission, and his party at Yang-Chow, the house which he had rented was attacked by a mob and sacked, and several of the party were injured. The local authorities having failed to give redress, the case was reported to Consul Medhurst, and he at once took the proper course of reporting the matter to the Viceroy of the province at Nanking, requesting him to appoint a deputy to meet him at Yang-Chow to investigate and report on the conduct of the local authorities. Consul Medhurst deemed it necessary for his own protection, and to give weight to his claims, that he should be accompanied by a ship of war; and, accordingly,

McCarthy might be found in the adventure of the veteran missionary, Dr. Krapf, who traversed a considerable portion of Eastern Africa with only his umbrella as a protection. Now we can most unhesitatingly admire the faith in God which could prompt these excellent men thus to expose themselves to risk and danger without other shield than that God who is the refuge of His people. But we think that an undue contemplation of such instances may lead persons to lose sight of the difference which there is in Missions. Some are tentative and exploratory, others are avowedly to establish centres from which Christianity shall radiate. When Moses sent his twelve spies into the promised land he sent them up unarmed, sheltered only by the Divine protection; when Israel went up to possess it there was a display of the arm of flesh. Any one who is a scholar will understand the difference in warfare between being "expeditus" and "impeditus." In Missions like the China Inland, and the exploratory effort of Dr. Krapf, nothing is requisite beyond the sword of the Spirit, the Word of God, and a few absolute necessities for existence. The missionary passes on from place to place, from city to city, from village to village, proclaiming to all who will hear him the glad tidings of the message of salvation. He leaves the seed which he has sown in faith and prayer. To use a metaphor from the article, he is "like a bird of passage," but we trust, more fortunate than the traveller, the man of commerce, the man of science, the mere adventurer—not "like a bird passing on and leaving no trace behind him." We can quite understand that such a sporadic missionary, if the term is permissible, needs no extraneous help, and is better without it; he can travel cheaply and he can travel safely, but he is after all "a wayfaring man who turneth aside to tarry for a night." But there are of course Missions of a different character. The writer truly says, "The missionary seeks to make the country his home, to occupy land, erect buildings, and found a new society among the indigenous population." If Christianity is to be established in any country there must be such Missions as there ever have been since the first plantation of Christianity. The missionary in these Missions, especially in modern times, when miraculous intervention has not stood missionaries in stead as it did in Apostolic times, must be "impeditus." His "impedimenta" may, in some measure be an incumbrance, but they are essential to his success. We think that if this distinction had been kept sufficiently in view it would have been self-evident that remarks justly uttered upon one class of missionary may yet not be sweepingly applicable to another. There are many other points occurring in the argument upon this question

the *Rinaldo* under Captain Bush accompanied him to Chiu-Kiang, and ultimately furnished an escort of ninety men to Yang-Chow, which was reached on the 8th September. An intimation had previously been sent to the Prefect of Yang-Chow acquainting him with Consul Medhurst's intention, and stating that the escort was only for protection, and not as a warlike display. Claims were made, and negotiations were proceeding satisfactorily, and Consul Medhurst expected concessions on the part of the Viceroy, when on the 12th September Captain Bush was taken ill and had to leave with his vessel. A marked change immediately came over the conduct of the authorities, all further concessions were refused, and an intimation made that the negotiations were closed. At this point Consul Medhurst referred the matter to Sir R. Alcock, and forwarded despatches on the subject to the Foreign Office."

of the "arm of flesh," upon which we might advert, but it has been our extreme anxiety to keep the main question clear and not to complicate it with details which might have to assume a controversial character.

But over and above, and quite apart from the many questions which have been ventilated, other allusions are made which we must confess have sorely perplexed us. The hostile feelings produced in the heathen by the antagonism of Christian missionaries to evils such as those of slavery and polygamy, of Paganism and Islam are referred to. Those, too, although not specifically named, under this category is included opposition to caste. The writer may be conscious that this antagonism is a necessity, even though it provokes feelings of hostility against the introduction of Christianity, just as in apostolic times the opposition to the circumcision of the Gentiles stirred up strife and tumult in the Christian Church. But the Apostles did not therefore desist from resistance. If a missionary *judiciously* denounced polygamy and domestic slavery he might be upheld; but then these evils are spoken of as "ancient customs of the Oriental world, which should be allowed to die out as they have done in Europe." Now we think that our Lord's utterances on polygamy are sufficiently conclusive. But we will only venture, in admitted difficulty over precise meaning, to state a proposition ourselves. We hold then that no Christianity worthy the name can be propagated which tolerates that which is plainly contrary to the spiritual nature of Christ's religion. In different ages and different countries the outward form of evil will be various. In the apostolic times circumcision was the evil which barred the free and full reception of Christianity. It was steadfastly resisted, and not allowed to be enforced upon Gentile converts. But at what period and under what circumstances was the polygamist in primitive times baptized into the Church of Christ? Slavery was, we admit, tolerated because in the infancy of Christianity it could not be uprooted by Christians, who, like Onesimus, were for the most part slaves or feeble folk. But evils which Christianity, in its infancy and weakness, could not oppose, however alien they might be to it, should not be compromised with now. Is the writer strictly accurate in speaking of the "Arabs, or rather Arabic-speaking Mohammedan natives of Eastern Africa" as resenting the intrusion of Christians *into their domains*? Do all, or the major part of the countries of Eastern Africa belong to Arabs or quasi-Arabs? are they not wandering merchants of the worst description, rather than native potentates, the plague and curse of Africa, devastating domains which do not belong to them? We wholly agree with him in his position that it would be a "fatal error to allow a Mohammedan state (like Zanzibar), with its necessarily inherent features of polygamy, slavery, and deep hatred of Christianity, to extend into the interior of Africa." But how is this terrible calamity to be averted, if not by the influence of Christian Missions, preaching against polygamy and slavery as sins ruinous to Africa, and possibly, by some interference of the "arm of flesh," in the shape of political interference by England in the interests of humanity, civilization, and commerce, quite apart from

the direct propagation of Christianity? We are aware that Romish Missions tolerate slavery and keep slaves. But the deliberate judgment of Protestant Christians abhors this evil and refuses to parley with it.

One further point yet remains to be noticed. In the earlier portion of the paper, although it seems to us little *ad rem*, fault is found with missionaries for, as it is termed unsparingly, abusing the government of India, a country which under our rule he holds is the "Utopia of Missions." For our Government there it is claimed that beyond all others in the world it is the one where the most liberty has, in the annals of history, been given to the preacher of spiritual truths. Our empire in India usually dates from the battle of Plassey, in 1757. Will the writer state precisely for how long a portion of the period since then the unlimited freedom which he boasts has been conceded? Will he undertake to say that in the past no Governor, no Council, no men of authority have ever, in relation to Christian Missions, been known to deviate from the line of impartiality in his official position? Will he refuse to admit that the present freedom has been wrung out from reluctant powers by the exercise of constant and severe pressure, of what he would term "abuse," which has converted a state of bondage into one of freedom?

Surely it is notorious that the freedom spoken of is but of yesterday. The contention, however, perhaps may be that "by-gones should be by-gones," and that raking up the past is worse than useless. Now, in this plea, there might be some force, although the History of Missions ought not to be altogether like an old almanack; it still has many profitable uses. But we venture to submit whether any one who has mixed in society does not, either in his reading or experience, encounter multitudes bent on vilipending Indian Missions. Is it not a stock argument in periodicals like the *Westminster Review*, and in endless ignorant journalism, to allege that, although Christianity has been taught by Protestants in India for 150 years, the results are meagre and unsatisfactory? Has the writer never heard this most unsubstantial fallacy urged by old Indians, who might have been supposed to be better informed? How can these arguments, which we can testify from personal knowledge are perpetually cropping up afresh, be properly and sufficiently met, but by lifting up, in the face of all men, the shackles in which Christianity was so long bound by Christian authorities in England and in India, and by proclaiming how fearfully the unhallowed restrictions under which it was placed hindered its development? We do not quarrel with the display of present religious freedom (the freedom which has more or less existed for now nearly forty years in India); but we do not hesitate to say that when missionaries even now "*plus cupiunt*," they are in the right. When they desire an alteration in an educational policy which is fraught with deadly injury to India, they desire what they are justified in desiring. When they denounce, in unsparing terms, the present dangerous system, they only re-echo the counsels and the warnings of some of the highest Government officials in the country, and of the

wisest portion of the Indian Press. When the whole might and wealth of Government are lavished upon a wasteful and uncalled-for high-class education, which can only tend further to rivet the bonds of Brahminism upon the masses of the people, and to reduce them to more hopeless subjection than has ever yet been their lot, we hold that it is the business of Christian missionaries to cry aloud, and spare not.

The subject we have been discussing is fully deserving the most full and dispassionate consideration. Even in missionary councils, and among missionary agents, there is the liability to trust unduly to man's will and to man's might. So much may be most unhesitatingly conceded, for it would be strange if an error constant in mankind did not find its way into the councils and actions of Christians, even when most on their watch against it, and when praying most fervently to be delivered from it. All concerned in missionary enterprise need constantly to be more and more led to the true source of their strength—the everlasting arm of God. St. Paul, whom we have more than once adduced, did not neglect this, his real dependence, because in the service of his Master he from time to time, when occasion required, leaned upon the arm of flesh. It is his example which is, we believe, followed by our Missionary Societies at home, and our Missionary Societies abroad, in its main spirit. It will be the wisdom of the Church of God to keep as close to it as the circumstances of modern times will justify. K.

NOTE.—A case is referred to in the paper upon which we have been animadverting which at first sight struck us as one of most astonishing liberality, in striking contrast with the recent affair at Constantinople, which apparently placed it beyond a doubt that the murderous fanaticism and intolerance of Mohammedanism was still unchanged. The visit of the "Mohammedan Pasha, coming with his retinue to attend the annual examination of the Mission school at Salt," kept by the "Native minister, himself a converted Mohammedan," is adduced. But the simple and crushing rejoinder is that Chalil Jamal, of Salt, is not a converted Mohammedan!

A VISIT TO FU-YANG.

By THE REV. J. H. SEDGWICK, HANG-CHOW.

Hang-Chow, Dec. 1st, 1879.



ONLY those who have been imprisoned in a close Chinese city during the hottest months of the hottest season can adequately appreciate the feelings of the missionary when he starts for his first journey into the country. For the hot, narrow streets, he has the wide reaches of the Dsien-Dang river; for the prospect of the dazzling walls of native houses he has all round him the glorious "hills of God,"—pagodas at the foot of some—temples with their snow-like walls, or trees, centuries old, crowning others; for the prostrating and burning heat he has the fresh breezes laden with the promise of the winter.

To a stranger such a boat as we usually travel in on the Dsien-Dang river would present but few attractions. Clumsy, bare, unclean, they certainly do not combine in themselves many of the qualities usually considered necessary for either pleasure or comfort. But it is a consolation to know that ugliness and clumsiness are unprepossessing only when looked at, not when looked-out from. The bare boards may be made endurable for sleeping by a limp native mattress, which will presently appear, and a Native attendant will soon make life a little sweeter by making it a little cleaner. We can thus make ourselves as comfortable, at least, as a gipsy in his tent.

Missionary life has, after all, something of romance about it. What more romantic, indeed, than to lie (like Ulysses when he arrived at home—stretched out on the deck of his vessel, though not asleep), the boat gliding sleepily through the gigantic shadows cast from the bordering hills by the last lingering light of the now descended sun—the light just sufficient to give a fantastic shape to every surrounding object—the fisherman silently sculling along his light bamboo raft of cormorants—on the bank, the boy riding home his labour-worn buffalo—the picturesque little house embosomed in a bamboo grove?

It ought to be remembered, however, that one is always in danger of having this romance so diluted by a slight change of circumstances that it requires a youthful heart and a firm will to keep such thoughts uppermost. To arrive, for instance, at one's destination in a Chinese deluge of rain, which in this part of China continues with, in any other cause, the most praiseworthy persistence for days together, can there fail to arise visions of a soaked skin, a wet bed, and lymphatic provisions to float like a horrid nightmare before one's mental eye, to dash one's spirits, and try one's temper?

This may seem a long preface to the account of two short journeys I have lately made to our little station of FU-YANG, which has fallen under my care. The opium patients confine me to Hang-Chow during three weeks out of every month, and the remaining week I devote to visiting this station, and places in the neighbourhood at which we have not yet stations, but which, please God, will become so as soon as He gives the right men to go there.

Our houses in Hang-Chow are about an hour from the river-side, where boats for Fu-Yang are hired. Past ruins still remaining as images of the demon of wanton destruction personified in the Tai-Ping rebels—across fields where once stood houses with their busy inhabitants, happy mothers and playing children—now musing unmolested as one strides down some quiet passage made by the dead black fire-walls of gentlemen's houses towering up on either hand—now intersecting some street of busy traffic, anxiously alert lest the sharp poles of a sedan chair should be planted on one's chest or between one's eyes—now convulsively catching one's breath to avoid inhaling disgusting odours, or studiously averting one's eyes to avoid still more disgusting sights—along alleys of truly characteristic names: this the "lane where the bamboo chair was fixed": that the "alley of the casket for the golden head-gear"—past a tower which may be the remains of a gate of the ancient city, and a few yards further on over a small bridge "for preserving peace," and soon after out of the city by the gate named from its former proximity to the tidal wave, which periodically floods the river; then, going some way along the extensive suburb which winds for two or three miles along the river bank, we suddenly come upon the broad Dsien-Dang river. Over there, some miles on the other side, is Shao-Hing, where our dear friends the Valentines have so long worked alone; farther away still lies Ningpo, where "the shadow with the keys" has lately beckoned to one whom

we all loved! To stand thus on that river bank alone amidst a crowd, with no familiar sight or sound or voice, as one waits for boat or luggage, is apt to give an inky hue to one's thoughts, until one looks up into the bright pure sky and fleecy clouds; and then a calm insensibly steals over one's spirits, and one remembers one's duty; and in the fresh impulses which such feelings give, we turn to the crowding multitude who have pressed to see the speechless (and apparently tame) foreigner, and, to their surprise, in some faint approach to their barbaric tongue, tell them of things of which, at first, their hearts cannot conceive.

Fu-Yang is about thirty miles up the river. After a few hours' sail, we come to Dan-De, situated on the right side of the river, where we have a little station, and there we stop to have evening prayer and a chat with the catechist, Fung. We are now just nine miles from the city, and exactly double that distance from Fu-Yang. Our party consists of Yin Tse, the son of the artist-catechist Tai, and Chi Dub, the brother of one of the Ningpo pastors (both students who have fallen under my charge), and domestics; and at night we all retire to rest in our respective wraps, placed on the floor of the boat without any semblance of division from each other. After such sleep as the closeness, the mosquitoes—the *mali culices* of Horace's celebrated journey to Brindisi—and the disturbing motion made by the rowing and the waves would permit, we found ourselves at a little place called Li Sang, built at the foot of the termination of a range of hills. After a matutinal plunge in the (then) yellow water of the river, and public prayer and public breakfast—for we were the observed of all observers—we all started to sell books in the little market-town, which I had previously visited with Mr. Arthur Moule; and it was pleasant to see the avidity with which the country-folk bought the portions of Scripture offered to them; indeed, we found that we had not sufficient books to supply all who were desirous of buying. In the various small villages between the river and the hill which overlooks the narrow valley, a distance of about four miles and a half, the people also listened gladly to the Gospel, and it was encouraging to me personally that they seemed to understand our Parisian Hang-Chow. The tree-clad hills are very pretty, and, on my last visit in particular, the trees were gorgeous in all the glory of their variegated autumn tints.

Wandering in search of some high hill to climb, from which a view might perchance be gained—long ago deserted by the worn-out Natives—I found myself breathless, fatigued, and hungry, some mile or so from the goal of my ambition—a towering summit commanding the valley, in a little village built on the face of the hill. The place rejoices in the name of En Tien Sang, which, for aught I know to the contrary, may mean "Grace Hill," for no one could tell me the characters. A bright young Apollo of the village, whom I met coming down the mountain, bearing a load of brushwood which would not have disgraced Hercules, assured me—between the whiffs from his pipe and the peals of pleasant laughter with which he expressed his delight at being in fearless conversation with a being so strange as myself—that the tea of his village, which I saw in flower, was prepared for the foreign market, and that 4000lbs. or 5000lbs. were annually exported.

Doubtful whether to turn back without gaining the summit, I dubiously asked after a rice-shop, and the villagers, who had by this time surrounded my form, prostrate upon a stone, told me there was none, of course; but a reasonable old woman in the crowd said, "Rice! rice! Why, we can cook him some rice!" As hunger permits no denial, I at once caught at the suggestion, and said to her in my blandest Chinese, "Dame, you're an old

brick! All right! Whilst I am gone to the top of the hill, cook your rice, and I'll be back by the time it's ready!" One can quite believe the story told to Sir Joshua Reynolds by poor Oliver Goldsmith, that the most delicious meal he had ever tasted was when he had fled from Trinity College, Dublin, before the face of the brutal Theaker Wilder, and a girl at a wake gave him a handful of grey peas, after twenty-four hours' fasting; for, making spoil of a few peas, I climbed with fresh heart to the lofty summit of the hill, which a Native said was named Siao Dien 'Tang (? Sang)—whatever that may mean.

I was fully repaid for the exertion of climbing, not only by the satisfaction which ever springs from a difficulty overcome, but by the view of peak after peak of hills rising ever higher and higher, and stretching far away into the blue distance, until one felt oneself also carried far away on the wings of imagination into some ideal pleasant country, from which it seemed hard to return to the realities of a mundane existence. Again descending the hill, I found out the son of the hospitable old lady who had promised me the feast of rice, and he conducted me into his guest-chamber—no snug, carpeted apartment, but an unclean room, containing a dilapidated table, one or two rickety chairs, a bench here and there, and a musty scroll hung on the wall facing the entrance. By way of *caviare*, he gave me a most unpleasant decoction of tea, and he recommended it the more because it was cold. By this time the room was literally crowded with men, women, and children of all ages, who examined—and, I am sorry to say, tried on—my hat, and my walking-stick; and it was curious, and often amusing, to hear the novel purposes to which they supposed I put that—to them—most unaccountable of personal ornaments. These spectators loudly announced the arrival of the provisions. First, the host brought—with much display, and vociferous protestations as to the worthlessness of what he brought—four basins, two containing cabbage (which I feared might never have seen clean water since it became cabbage), another with some salted fish, and a fourth containing roasted brains, as black as burnt coffee-berries. These were soon followed by a huge basket of rice—what an appetite he must have thought the foreigner possessed!—and two bowls, with two pairs of chopsticks—the superfluous pair for "manners," perhaps! Of course the rice in this remote region was of the coarsest and reddest, but I ate thankfully as much as I thought would support me to the boat. It was much more difficult to eat than it might be supposed, for what with the number of onlookers, observing one's clumsy handling of the articles which make the sweetest music to their ears—the chopsticks—one could not but wonder how many of this kind man's ancestors had made use of this identical pair, and to how many objectionable uses they had been put meanwhile; in fact, they had a very unpleasant taste, and the rice and "condiment," to any but a very hungry man, would have been repulsive, so one was very glad when it was over. When the table was cleared, and the children had done laughing at my rudeness in spilling grains of rice out of my basin—they may not spill one—and the women had ceased saying a kind word on my behalf, I addressed a reverend old man of the party, who at my request had, for form's sake, partaken of some of the abundant provisions, asking him and the rest what they thought I had come so many miles from my own country to do, which led to my telling them, as well as the time would permit, something of the Gospel, which they then heard for the first time.

Before my departure I offered substantially to "thank" my kind host, but he so peremptorily declined that I did not think it well to persist; but I

hope that he and many another there may in the future have no cause to regret that they saw, and hospitably entertained, a humble disciple of the Lord Jesus from a "far country."

Li-Sang is but twenty Chinese miles from Fu-Yang (i.e. six English miles), so that it is only a two hours' sail, and those two hours, just after the sun sets, when we may watch the stars one by one peep out, and, if the time is favourable, the friendly moon peer over the hills, like some anxious traveller from another world looking over a wall to see what is going on below—these two hours are amongst the pleasantest of the twenty-four, and in these we arrive at Fu-Yang. This is a very pretty little place, and as one arrives there we see mountains to right of us, mountains to left of us, mountains in front of us, and a long curling strip of the wondrously green river in the foreground. Green and calm as those mountains look—much as the river may twinkle in the morning sun—the "labouring clouds" not unfrequently rest on their comparatively fertile breasts; and the river can become so angry as to roar like a lion for its prey, for not long ago the ferry-boat, which daily plies there, was upset by the violence of the waves, and eighteen men were swallowed up, and I was myself in a boat there during such a storm that the teeth of the catechist literally chattered, and his knees really knocked together with fright.

Fu-Yang may be said to be full of Christian books, for almost every shopman to whom one offers to sell a book replies that they have one already, and not unfrequently exhibits it to substantiate his assertion; and, what is better, they invariably manifest a willingness to know the meaning of the doctrine and the advantages to be gained by accepting it. Whenever one walks down the street—for the place consists only of a long street of shops—the first word which seems to rise to the tongues of the spectators when they see us is just this—"Jesus." Some indeed preach "Jesus" even of envy and strife, and some also of good will; but it is gratifying to know that their only notion of foreigners is that they are connected with the blessed name of Him of whom "the whole family in heaven and earth is named." This is, in a great measure, due to the regular visits of Mr. Arthur Moule, who, in the face of much opposition, opened this station. The old Christian, who was originally in charge of our chapel, has returned home to spend the residue of his days near Ningpo, nourished by his sons, and a Christian from Chiang-Si is at present in charge, who will be continued if the dialect he speaks does not render him practically unintelligible to the people. This man's name is Yiu, and he originally came to Hang-Chow as a fortune-teller, but he heard the Gospel and was baptized in 1878.

I can truly say that Fu-Yang is a most encouraging field—not that there are more than two members at present—but the people are so willing to listen, and the seed is already planted in so many hearts, that the Word of God, being what we believe it to be, must ultimately grow and be multiplied. Accept the following as a proof of the working of that Word:—After I had returned from selling books in the street, a respectable young Chinaman hastily entered our little chapel, and went at once to read the Ten Commandments hung up on the wall. As the Chinese invariably read aloud, I stood by, and waited until he had read them to the end, and then, without further preface, asked him if he thought he had ever broken any of these commands. In some little surprise he pointed to the Seventh, and (his mind permeated, perhaps, with the Buddhistic notion that marriage is incompatible with holiness) said that, as he was married, he must have broken that command. I told him that marriage was honourable, and called his

attention to the First Commandment against idolatry, and asked him if he had not already and often offended in that. He replied that of course he had, as it was the custom of his country, and I tried to convince him of the sin of the custom.

Hereupon he abruptly produced a book which he had bought from us—a translation of the excellent tract, “Come to Jesus”—and asked very particularly what some of the expressions meant. How could a person come to Jesus? where was He? was He to be prayed to? what was meant by a person being grieved for sin? and how could Jesus turn that mourning into joy? And then came the most practical inquiry—What does Jesus expect of us? and, instinctively feeling that opium-smoking could not be agreeable to such a Being, he asked how he could break off the habit; and when I told him that we had an opium-hospital in Hang Chow, and should be glad to admit him, he asked all about the rules for admission. He brought a younger friend with him, who seemed just as anxious to know the truth; and they both promised to return the next day, but, as it rained heavily, they were perhaps deterred by it from fulfilling their promise. I afterwards learnt that they were son and relation of the mandarin; but whether the opposition of their friends, their own evil habits, or an abatement of the deep impression made, may be the cause of their keeping aloof from us (for I have not seen them since), we know that an arrow of conviction has been shot into their hearts, and that they can never have peace again until the Saviour draws out that shaft, and it is a proof that God’s Spirit is at work.

Again, there came to the chapel an inquirer, who first took an interest in the Gospel in the summer of 1878, and came up to Hang Chow to learn more about it. After a little time it was thought best that, having been dismissed from his employment (not for his good deeds, I fear), he should return to Fu-Yang, where he had served his time as assistant in a shop, and get further work. Since then we had, from time to time, heard of and seen him; and he seemed to be growing certainly in head-knowledge of the Gospel, but no one would engage him. It always seems difficult to find out in such cases what are a man’s real intentions; but waiting can never do much harm, and we waited and trusted for the best. On this visit this man appeared, and said the only employment he could get was to make out bills in an opium-hell; but that he was determined not to give up the Gospel if he should be compelled to starve. What could one do but warn him of the danger in which he had placed himself, and remind him of One whose grace could keep him amidst greater dangers? However, a day or two after I arrived back in Hang-Chow, he came up saying that he could stay in the opium-hell no longer, as he felt like a “dog returning to his vomit again”; and since then he has been in Hang-Chow doing his best to earn a scanty living, and is still an inquirer for baptism. The Christians in England little realize what it means for a Chinaman engaged in business to keep the Sabbath, and how difficult it is for one who is determined to do so to get employment in a shop where no distinction between days is made! These are only hints of success, it is true; but may we not regard them also as pledges?

As usual, whenever I have gone to Fu-Yang, it has rained on my leaving, and on this occasion the wind also was dead against us, so that our poor old boat shivered in the storm, and made very little progress. We made a bargain with the boatmen that, as they sleep all day, they should row all night, and get us back to Hang-Chow by daylight; and, relying on their good faith, we went to sleep some twenty *li* from Fu-Yang, dreaming that

we should soon see the Hang-Chow pagodas and hills; but, to our disgust, at daylight we discovered that the boatmen had anchored the boat as soon as our senses were steeped in the Lethe of sleep, and had themselves paid their devotions to the same god; and we had the prospect before us of spending a long day and a longer night in a boat not high enough to admit of our standing upright, and which let in the rain upon our persons, beds, and provisions.

"'Tis sweet to hear the watch-dog's honest bark
Bay deep-mouthed welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come—"

—but such sweetness is not for him who, cramped up for two nights and a day, reaches his destination in a drenching rain and breakfastless, to find no one expecting him, nothing to eat, and the house locked up!

But I must here say something about two interesting people whom I met at Fu-Yang on my last visit. One was the case of a young man who lives a few miles from the town. In the early part of the present year he was up in Hang Chow selling wood, and he heard the Gospel more than once at some of the preaching-places in the city, and on his return he thought much about it; but it does not seem to have occurred to him to put his knowledge to any practical use until a few months afterwards, when his wife died. He said he could not but feel that this affliction had been sent him by the God of whom he had heard to make him obey Him, and from that time he commenced to pray, to keep the Sabbath, and to do whatever he had heard was necessary in one who would serve the true God. He meanwhile took every opportunity of learning more and more of the doctrine, conversing with any one who knew about it, and interviewing any casual colporteurs who might happen to pass his village; and when he heard of our visits to Fu-Yang, he made a special journey to see us. He asked a great many very interesting questions, and earnestly invited us to visit him, which we promised to do when we next went to Fu-Yang. He is not acquainted with the characters, unfortunately, or he might be still more useful in preaching to others, as well as understanding the Gospel more clearly for himself, but he is determined to learn.

The other man's case is more remarkable still. Ten years ago he heard the Gospel at the small preaching-place belonging to our "One Faith" church in Hang-Chow, and became very much interested in it. For some time he diligently read the New Testament, but the miracles performed by Christ were a constant stumbling-block to him, and, after long and anxious thought, he came to the conclusion that the account of them must have been invented by some well-disposed man for the purpose of being better able to impress those whom he desired to influence for good. This conclusion satisfied him until a few months ago, when a friend gave him a copy of a book of evidences by Dr. Martin of Peking (a book which seems to have been much blessed amongst the Chinese), in which a chapter is devoted to the consideration of the miracles of Christ; and he then began to think that, after all, there might be something more in these miracles than he had before supposed, and determined again to read the account of them in the Testament. For this purpose he bought a New Testament at our book-shop in the "great street"; and the result was that, when we went to Fu-Yang (whither his business had taken him), he came every day and stayed for hours together, asking the most intelligent and often puzzling questions, and appearing to be in an anxious state of mind. He

was recommended not to trust to his own intellect, but to pray to God to remove all his doubts, and show him the "truth as it is in Jesus," and this he promised to do. I was very much drawn to the man, more especially as there was evidently working in his mind a growing conviction that, should he embrace this religion, his means of livelihood would be jeopardized, for he is one of the more respectable class of geomancers. The case of this man should seem to show that the heaven of the Gospel is working in hearts one might least suppose, and that, in God's own good time, so many may be begotten to eternal life, that numbers of God's sometimes desponding disciples may have cause to say, "Who hath begotten me these?" O that we could always remember that, feeble as we may feel our utterance to be, God's Word *cannot* return to Him void!

Another account of a family in Hang Chow, and I must bring this letter to a close.

Some time ago a Chinaman was travelling on one of the river steamers, with which the enterprise of foreigners has filled their mighty river, and he was presented with a Testament in his native tongue by some foreigner. The man himself does not seem to have set much value on this volume, but, deterred perhaps by his useful reverence for their Native characters, did not destroy it, but kept it by him for some time. One day his aged teacher (Anglicé "coach") happened to be in his room when he turned over this precious book, to whom he said, "Should you like a book a foreigner gave me? I don't want it!" The old gentleman not only accepted the book, but diligently read it; and scholar, Pharisee of the Pharisees, as he was (for he is accounted by most one of the best scholars in Hang-Chow, and certainly the best penman), he came to the conclusion that it contained truth he knew not, and that the despised foreigner held the key to the casket of true knowledge; and he commenced to pray, and made the acquaintance, some time ago, of one who, with the precision of a loadstone, seems to draw to him all who are in any way disposed to the Gospel—to wit, the catechist Matthew Tai, from whom he received considerable help. This old scholar had a skeleton in his cupboard (as indeed who has not?). His only son, thirty-three years of age—a scholar, who had also taken his first degree—had for twelve years been a victim of that deepest curse that ever blighted intellect and depopulated countries—the "foreign tobacco"—opium; and this habit consumed of the old man's hardly-earned money (for the son was incapacitated from working) three dollars per month; and, to make matters still worse, his daughter-in-law had, for the last four years, been tempted to indulge in the same vicious habit; and she also consumed one dollar a month, whilst their two little children were well-nigh starving. Can we not suppose that this old man, now fifty years old, but whose literary labours have added many more years to his age, as well as making him almost blind—can we not imagine that, indistinct as may have been the notions of the truth he possessed, the old man often and often pleaded with God for his son and family? See how God answered his prayers—far more abundantly than he perhaps dared to hope!

The elder Yü (for that is his family name) introduced Tai to his son, and Tai his son to me. From the time we first met we seem to have liked each other; for he told me afterwards that he could not understand upon what "principle" it was that he felt more at home with me than he could have done with even a fellow-countryman. To cut a long story short, it was arranged that the whole Yü family should come bodily to the rooms recently built for a woman's hospital, and that husband and wife should together

give up the opium-smoking and hear the Gospel at the same time. By God's grace (for they asked it for themselves), they gave up opium so easily, and with so little physical suffering, that it is a marvel to their friends; and now I tremblingly hope that the old gentleman, his son and wife, are all "safe in the arms of Jesus," for they have all applied for baptism; only I sometimes fear that the old man may be rather intellectually convinced than converted, and that Mrs. Yü's faith may be derived from that of her husband, although, much as I question her (and I did severely only last night), she seems to know the why and the wherefore of everything. I have the sincerest hope that Yü junior is really converted, and I think you will admit that the following proof is rather conclusive, as far as men, who cannot read hearts, may judge. When Mr. Elwin and I had occasion to call upon the mandarin at Tsö Chi, we thought it well to allow Yü in his official hat (to which his literary degrees entitle him) to accompany us. The mandarin scanned Yü attentively, said one or two polite things to him, and then asked him point-blank, "Are you one of these Christians?" and, without a moment's hesitation, and looking the official full in the face, he said (to my secret satisfaction), "I am a Christian!" It seemed to me that such a profession rang through a loftier court than that in which we sat, and that it would be echoed even in the presence of the angels of God, who rejoice over one sinner that repenteth. May our good God grant that he may become—as he sometimes says he hopes to become—the apostle of Hang-Chow, and that many of his literary brethren may be brought to Christ through his instrumentality!

I cannot forbear mentioning, in this connexion, the joy one feels that a most vigorous, literary man named Lin, who has been inquiring for more than a year, was yesterday (Nov. 30th) admitted to the Church of Christ by baptism, and that (prophetic, as we trust, of his spirit) he chose for himself the baptismal name of *Paul*. Lin, by contrast with Yü, is rather wealthy, and on one occasion he spoke of paying the entire salary for a foreign missionary to his countrymen; but it will be better for him to become a missionary to them himself, and this will be urged upon him.

I cannot close without expressing my thankfulness to God for what He is doing for us in Hang-Chow, at present rather showing us what He would do if we only trusted Him more; but it is abundantly sufficient for us to know that He is in our midst; and my prayer for myself and my brother missionary here is that the fire from the sacrificial altar "within the veil" may descend, and that the "zeal of His house may eat us up"!

LETTERS FROM MPWAPWA.



THREE months ago we briefly summarized the intelligence received during the present year from our missionaries at Mpwapwa (Sept. number, p. 579); and we promised to give extracts from the letters as soon as space would permit. It is needless to preface those we now subjoin by any explanatory remarks, as only in September last year a full account of the origin and establishment of the new Mission was presented. To that article we would refer any readers who desire to refresh their memories; and we need only remind them that at the beginning of this year the station was occupied by four missionaries, viz., Dr. Baxter and Mr. Last, who have been there since the

spring of 1878, and the Rev. J. C. Price and Mr. Cole, who joined them in the autumn of 1879.

We begin with three letters bearing the same date, in which Dr. Baxter mentions some raids of the much dreaded Masai robbers from the country stretching away north of Mpwapwa, Mr. Price describes his first attempts to get at the people of the place, and Mr. Cole reports his farming experiments:—

From Dr. E. J. Baxter.

Mpwapwa, Jan. 21st, 1880.

It is with great gratitude to our loving Father, that I am able to record the continuance to each member of our Mission the blessings of health and strength, and also the preservation, to us and to the Natives of Mpwapwa, of our flocks and herds, during times which to some would appear full of peril. The Masai have of late been ravaging the villages on the hills opposite, and a few days ago returned with 200 oxen as the booty secured by some of their bands. Other bands of them had been unsuccessful, as the Natives, being forewarned, had driven their cattle to distant strongholds, which the cattle-lifters "did not care to attack." Taking their booty to a village situated between this and Chunio, they practically surrounded Mpwapwa, and cut off from it, for two or three days, all communication with the outside world. The Natives neglected their gardens situated near the borders of the forest; and on two occasions Wanyamwezi encamped here, venturing into the forest to collect firewood, were killed, first of all two, and a day or two afterwards, three. A caravan from the coast encamped at Tugwe: the owner of the caravan took a fancy to the wife of one of the porters, and the man, not caring to give her up, ran off with her at night, hoping, I suppose, to come here and settle with us. In the forest he was met by some men (Masai?), who first struck him on the chest with a club which one of them threw, and then hurled a spear which passed through the arm near the wrist, between the radius and ulnar bones. The man called to his wife to flee, and himself ran off, hoping to meet her afterwards, but we have heard nothing of her since. The man arrived here early the next morning, and the wound, which was four inches in length, was dressed, and he is doing well. Last Thursday or Friday the Masai attacked a caravan of fifty-three Wanyamwezi in

the forest of Chunio, a few miles from here, and killed all but three who managed to escape. On Saturday the 17th, one of them came here with the sad tale that all his relatives and friends were now dead, and he wished to be permitted to settle here, and live and work for us, which we, of course, gladly consented to. The other two, he said, had returned to Ugogo. The hills opposite us are situated towards the S.W. and the Masai on returning divided themselves into four parties, some going to the south and others to the north of us. Whether they all met afterwards at Chunio, I don't know; but a person passing through there saw large numbers of them with the cattle they had taken, which he estimated at 200, and said some companies of the Masai had already started to visit some more villages in the before-mentioned hills, and others were to follow the next day and the day after that; so it would appear as though they were in large force. My informant told me that they would certainly have cleared out all the cattle from Mpwapwa, had not we been here. What a blessed thing to know that the Lord is on our side! Realizing this the other day, when a raid was expected by the Natives, I told the chief that the servants of the Lord could rest in peace and safety, for if He saw fit He would protect them, and nothing could happen to them against His will, and therefore we were not afraid.

On reading this over to Messrs. Price and Cole, they say it sounds much worse than what any of us felt it to be, and that they are afraid our friends at home will misconstrue what is here written, and think we were in great danger, whilst the fact is that none of us felt in the least alarmed, for we were certain that the Masai would not be permitted to attack us. They did not venture to show themselves outside the forest on the land cleared by the Natives for their gardens.

From Rev. J. C. Price.

Mpwapwa, Jan. 21st, 1880.

The Lord continues to favour me with good health, having only had a slight cold for a day or so since I have been here. I long to be able to tell you of actual missionary work. Meanwhile we must pray the Holy Spirit to prepare the hearts of these people to receive the good seed. I have got quite to love the people, especially the children. Some of the happiest hours I spend are when going round to the tembes trying to make myself at home with the people. Although I cannot say much to them, this is useful work, for it is thus we can best gain the confidence and interest of the people. Even now, in some of the out-of-the-way tembes, where the white man seldom goes, the children run away terribly frightened when they see me coming. But after a bit of fun with them we soon become good friends. One little girl who was working the shamba close to the tembe where she lived, upon seeing me, threw down her jembe (Native hoe) and ran. I went and took up her jembe and began working a bit for her. This seemed to please her, and especially her mother who was looking on, and afterwards she was well laughed at for running away. I am trying to make a regular visitation to all the tembes about here, just for the reason above mentioned. You know they lie very much

scattered. Of course, I am in a way "killing two birds with one stone," for one is able to get hold of a few words here and there in this way. I am afraid we have not made so much progress in the systematic study of the language lately as I should have wished; for Lukole, the chief, who at first came to teach us, said he would not do so any more unless we gave him a coloured cloth every six days. Considering that he only came for an hour or two a day, Dr. B. thought this was too much, so we have not had him for some little time. We have come to the conclusion, however, that we can ill spare his assistance, and so have at last offered to give what he asked for. There is no one else who can really give us much help, for we have to make Kiswahili the medium of our intercourse, and no one else of the Natives knows it sufficiently well. As it is we have to carry on a good deal of cross-examination, for even he often gives us a wrong word or wrong meaning at first, showing that we do not fully understand each other. I try to get some of the boys, who live near, to come and let me teach them the alphabet, but as they are generally out herding their father's cattle and goats all day, the only chances are the early morning or mid-day, and they are not always willing to come.

From Mr. H. Cole.

Mpwapwa, Jan. 21st, 1880.

We have the greater part of the spring's work done. I should think that we have forty or fifty acres under cultivation. The principal things we have sown are muhindi (Indian corn), mtama, miboga (pumpkins), muboga, and some turnips and carrots. Some of the garden will have to be re-sown, as we were not able to overtake the grass and weeds, not having a sufficient number of men to hoe, &c. In some places the corn was choked, but the most damage has been done by the panya (rats). They secrete themselves in the long grass and root up the Indian corn and feast thereon.

This is reckoned the rainy season, but it would be called a dry season at home, as it rains but very little here. When it does rain everything seems to regain

new life and vigour, but in a day or two the ground is again quite dry and hard. The property of the soil is such that it absorbs the rain very rapidly. Notwithstanding the comparative lack of moisture, our home vegetables, &c., are doing tolerably well. Turnips, carrots, peas, beans, kholrabi, cabbages, artichokes, and marrows are thriving. But onions, parsnips, lettuces, flowers, grass and clover seeds, radishes, and parsley seem to be a failure. This is owing, no doubt, to the dryness of the soil. I am persuaded that one could grow nearly every mentionable thing here if the Lord thought fit to send abundance of rain. But His will be done. We should be thankful that He sends us what He does. I am rather hopeful that we shall have fairly good crops: some of the muhindi is about a yard high.

Dr. Baxter's next three letters refer to the farming operations and his difficulties in digging a well, and give a glimpse of his policy with respect to fugitive slaves:—

From Dr. E. J. Baxter.

Mpwapwa, February 21st, 1880.

This wet season has been extremely dry, so that there is great scarcity of food between Unyanyembe and the coast. Until the latter end of last week we have had no rain here excepting the first few showers which fell in November and December, which we thought were the commencement of the Masika. Everything appeared to be scorched up, or nearly so; much of our land has had to be re-sown. The wheat looked well, but on examining the ear it was found that either there was no corn at all therein, or else it was very shrivelled, containing no flour. We have had a few pears, &c., from the garden, but this year will certainly not be remunerative in the agricultural line. The only way in which our stations can be made self-supporting in places like Mpwapwa, and I think elsewhere in Central Africa, is by ostrich farming. As you already know we have made a small beginning in this way. The five birds which I bought when quite chicks a few days old for 2s. each would fetch at the Cape 5l. each. They are rapidly growing, and after three years' time will, I hope, yield about 25l. or 30l. worth of feathers each per year. I have spoken to several elephant hunters going into the ostrich country, and they say they will try and bring us some more birds. They thrive well here, but will need to have a larger place cleared for their run if we get many more.

Last Wednesday the Wahumba came and took off about fifty oxen belonging to the Natives of Mpwapwa, and killed one woman whom they saw running away from her garden. I felt my English blood rise, and would have much liked, had I felt it right, to have taken a few of our Zanzibar men and got back the oxen for our friends, who feared to get them for themselves. The Wahumba, it is expected, will return here for more in a few days. If I thought my Master would fight under these circumstances on behalf of His friends, I would not hesitate to do the same, but I cannot think He would, on any pretext whatever, take away the lives of others.

March 21st, 1880.

I feel certain that we have won the confidence and affections of the Natives, both old and young. So much so that as was shown the other day when an Arab came for his slave, who had run away from his caravan, when it was rumoured that he threatened to fight, and swore that he would not leave the woman here though it cost him his life, as his other slaves in Ugogo and Usagara hearing of it would then escape to us; when the Natives heard that he would fight, the big chief, Lumolwa sent men to say that they were ready to fight the Arab, should he attack us, and this after the Wagogo were told that we would not fight. Afterwards on seeing the Arab and a number of armed men coming towards our station, they raised their alarm cry, and were directly after seen hastening through the grass towards our houses. Mr. Cadenhead, of the International African Expedition, was with us at the time, and we went down without men, to meet the Arab, and talk the matter over, for word was brought us that he had sent a number of men and was taking our Mission people prisoners. Fearing bloodshed I had refused to arm my men. We met the Arab close to Mr. Cadenhead's camp, where we sat down and talked the matter over, to find out if the report was true. Had it been true he would have been made a prisoner at once, and his men seeing this would not have dared to raise a finger. But such extreme measures were not necessary, for the report brought us turned out to be untrue, and whilst we were talking over the matter our headman came, who gave us a true version of the affair, which was, that the Arab had sent three men to watch the woman's house, she fearing the worst, thought to escape unseen into the jungle, but her flight was noticed, and she was soon captured, and had just then arrived at the Arab's camp. I then took the Arab's name and address, telling him on his return he might expect to hear more about his conduct, from Zanzibar. I then sent an account

of the affair to Dr. Kirk; but I feel sure he can do nothing in the matter, as we have no treaty with the Sultan for suppressing slavery on the mainland. I have always realized the possibility of such a thing occurring in connexion with the runaway slaves, but have always strongly felt that it would not be our duty to fight on their behalf. As the woman was a slave he had owned for some years, he had Zanzibar law on his side, and could therefore demand her had she escaped on board the *London*, and she would have been given up.

April 15th, 1880.

During the last month we have acquired a very serviceable strip of garden ground near the river-bed, in which we hope to grow vegetables all the year round. In it we have planted cabbages, cassava, sweet potatoes, bananas, peas, &c., but owing to the scarcity of rain, they need watering almost daily. The few showers referred to in my last have done much good, and though immediate want has thus been averted, the natives here and in most places will be very short of food, as a considerable portion of their crops have failed. I have had a well dug in the garden above referred to, but though only a few yards from the sandy river-bed, and almost on a level with it, we had to dig twenty-one feet before reaching water. The surface layer was composed of sand, two or three feet deep, beneath this was dark clay which gradually turned to red; in the latter, when about fourteen feet deep we found some small potsherds, charcoal, &c., which must have been there for generations. Two or three feet deeper we found a layer of limestone rock, which however was not more than a foot thick, beneath which was a strata of sand and gravel, which being removed we struck a layer of hard black rock. Not having a drill which would have enabled us to blast it quickly, we had to content ourselves with splitting off small portions at a time, which was slow and hard work, but at length a hole was bored, into which I put some powder and blasted. The men were then enabled to break up the remainder by means of an iron bar and a pick with comparative ease. Beneath this we found water, which however did not rise above the level when it was first sighted. We dug about three

feet deeper, to do which we had to continually draw out the water. The work was now so slow, that I decided to stop until later in the season, when it will probably dry. The water being only three feet deep is rendered muddy when the bucket descends into it, but it answers well for garden purposes. The ropes we have hitherto used belong to the Belgians; they are too short for the double-pulley system, which if we could adopt would considerably lessen the labour of drawing water. We have the pulleys but not the ropes. Will you therefore send us six ropes, each not less than 120 feet long? As the lower portion of the river-bed is quite dry, and in fact has not had water in it this season, I expect before the next Masika we shall have to supply the Natives with water from our well. I hope, however, to persuade them to dig one for themselves, and for this end I have offered to dig turn about with them, i.e. they must dig the first six feet, then we will do the next six feet, and so on. But as long as they can get water in the river they won't go to this trouble. I hope to dig a well near the Mission-house, as it takes a man the best part of an hour to fetch water from the river. Will you also send us a drill ("jumper") such as is used for boring holes when blasting rocks? it will greatly assist us in sinking wells.

Through want of traps, previously asked for, wild cats have again cleared our hen-roost of upwards of fifty fowls. I am glad to say that our sheep and oxen are all doing well this season. We lose none from disease, and but few from wild beasts. In a good ordinary season most European vegetables will do well here. Our experiment with wheat was a satisfactory one, and next season I hope we shall get a good crop of it.

The interest in the Sunday Kiswahili services is increasing, as likewise the number of attendants. I long for the time when we shall be able to hold services in Kigogo. Lukole, our chief, on returning from a journey the other day brought us a present of a bag of rice, sent by a patient to whom I had given medicine a year ago, which he says at that time cured him, but as he is again on the sick list, he will visit me shortly. Owing to the healthiness of our neighbourhood, there are but few

cases needing treatment, as compared with more densely populated and less healthy districts. During the whole time I have been here, I have not seen or heard of a Native of Mpwapwa suffering from malarial fever, or its consequences. Scabies, ophthalmia, diarrhoea and worms are the most common complaints. During the last month or so I have found the Natives anxious to do any work we can give them. They have brought a large quantity of grass

for thatching, and stakes for making fences: so anxious were they for the work that I could not stop them bringing the articles till two or three days after I told them I wanted no more, that there was no more cloth to pay them with, &c. Those who brought the things after they were told not to do so, had to take thin cloth, a payment which not long ago they would not look at.

The following from Mr. Price graphically describes the difficulties of missionary work among a people so absorbed in "earthly things." It contains an incidental notice of the Romanist missionaries who stopped at Mpwapwa on their way to Uganda; and mentions also the messengers who we know were sent last year by Mtesa to the Sultan of Zanzibar and Dr. Kirk, and who, it is encouraging to find, attended Mr. Price's Sunday services:—

From Rev. J. C. Price.

Mpwapwa, May 14th, 1880.

You will be glad to know that our loving Father still continues to grant me the blessing of good health, and that despite the ill-name the Romish missionaries seem to have given to Mpwapwa. With regard to fever, both Cole and myself are still strangers to this dreaded scourge. I believe the doctor is of the opinion that there is no malaria in this district, and that the fever which the Frenchmen had when here, they brought with them. Their impressions of Mpwapwa and its "Anglican Mission," as they appeared in the article on "Jesuit Aggression" in the *March Intelligencer*, certainly were a source of some amusement to us. I trust that their prayers for the conversion of the "Anglican heretics" may be unheard and unanswered. I had the pleasure of seeing two of these "Catholic" missionaries about three months since. They were on their way to the coast—one invalided. They took tea with us, and afterwards stayed to our evening worship, which we conduct, for the sake of the servants, partly in Kiswahili. On that evening we sung for the first time a hymn which I had just printed (with the press which Coplestone brought here). They asked for copies of that and another—"There is a happy land" and "One there is above all others"—which we gave them with pleasure! You will agree with me that it is certainly more in accordance with

the will of God that we should pray "that they may be led into the way of truth."

With regard to my work here, I shall be very glad when I am able to tell you of something more definite done. I am still only able to stammer at the Chigogo, and yet my happiest hours are those spent at the tembes of the people, trying to deliver scraps of the Master's message. It was only just lately I read Dr. Krapf's book on East Africa. His descriptions of the character of most of the tribes he visited are just as true of the Wagogo. In a most emphatic sense "their god is their belly." They are indeed, at any rate most of them, the veriest mendicants one could well meet with. I find it best to laugh at their begging propensities, telling them they ought to be ashamed to beg from a poor man like myself, when they have all their flocks and herds. Happily the doctor has all the cloth, &c., in his own charge, so that I am able to tell them I have nothing to give them. They then point to my boots and hat as evidence that I must be a rich man! I tell them I have riches, but they are in heaven, and I have come here to show them the way to that happy place. Sometimes after trying to talk a little seriously to them of eternal realities, and asking if they have understood me, they reply, "Yes, give me some cloth, bwana." Had we anything short of the mighty power of the Holy Ghost to rest upon

to change these people's hearts, and to draw up their minds to high and heavenly things, it is abundantly evident that the task would be hopeless. But blessed be God, this is *His* work not ours. Ours is to sow the seed, *His* to make it grow.

A poor woman, whom the doctor had been attending, died the other day, and on his going to the tembe shortly after her death, he asked the bystanders if they knew what became of people after death. The only reply they could make was, "Ah, you know we don't!" May God give them grace to *believe* us when we tell them those things of which they are *confessedly* ignorant! I sometimes hear them use the expression, "Mulunga kuchanya" (God above); but on asking them one day if they knew who God is, one replied, "Mvula" (the rain)! How like the old Egyptian with his River Nile! When speaking of the resurrection and the life to come, I have been told by them that they know that people will rise to life again, but confess their ignorance as to what becomes of the soul after death. With regard to the resurrection we may have misunderstood each other, for I can scarcely believe they can have much of an idea of it.

My little school for the Wagogo children I have had to discontinue for a short time; for a few weeks ago one of the boys was caught pilfering in the doctor's house, and perhaps we made rather too much of it, for they have been frightened off, and will seldom come in now. But I hope to start it on a larger scale (D.V.) very shortly.

The Sunday services for our own people I have held in one of the rooms of the large house for some time, as the rain occasionally came into the other place and made it uncomfortable, so it will need a little thatching before the next rainy season comes. I have commenced a regular night school (three times a week) for our own people, and have been much encouraged, for they evidently take delight in the teaching and are anxious to learn. One little

Mnyamwezi woman is a most apt scholar! They enjoy hymn-singing. I do hope my little work amongst these run-away slaves will not be in vain. One of the lads has expressed a wish to be baptized, but I must not be too sanguine about him. He is a nice little fellow—one to whom I have always taken a liking, and Mr. Cole has lately taken him as his servant, his other having run away, because it was found he had been stealing gunpowder. They all acknowledge that Christianity is good, whereas the religion of the Arabs, they say, is bad. Sometimes at the Sunday services I try a little catechizing—Sunday-school fashion—but they know a great deal more than they care to answer before the others in this way.

One Sunday my little congregation was considerably increased by the presence of several Waganda who were returning from Zauzibar, whither they had gone as ambassadors from Mtesa to Dr. Kirk.

Some two or three of the Zanzibar people who have been working here have asked to be allowed to attend the services. At this I am very pleased, for these people are as a rule very shy of Christianity, being nominally Mohammedans, and much afraid of the ridicule of their companions. They come to us and ask for trowsers, which they appear to regard as a kind of badge, for this is as much as asking to be allowed to come to church. Most of our Mission people wear trowsers, and on Sunday they certainly look very nice coming from service nearly all dressed in clean white clothes. But we must not be satisfied with the outward cleanliness whilst all is pollution and filth in God's sight within. We must all wash at the same fountain in order to get our hearts clean, whether we be black or white. *This* difference is only skin-deep, whilst the blackness which stains the very heart-core is common to *both*, until the *blood* has been applied.

Several of Dr. Baxter's letters briefly notice his medical work. The case mentioned in the next extract is particularly interesting. The further reference to ostrich-rearing as a means of supporting the Mission will also be observed:—

From Dr. E. J. Baxter.

Mpwapwa, June 12th, 1880.
The only feasible way which I can

see of making Central Africa support its C.M. stations, is to have one or two

ostrich farms on a large scale, which would defray the expenses of the other stations. Irangi, a densely populated district about ten days' march from here, to the north of Ugogo, is the first place visited by elephant hunters from the coast. Everybody that I have asked, say that ostriches are very plentiful there, the Natives very friendly, and food of all kinds extremely cheap, and the country is healthy. I propose going to visit the place with Mr. Cole, as soon as the house work, which the Wangwana are doing here, is finished.

I am very sorry to say that the beams and rafters which support the roofs of the Mission-house are coming down daily, owing to the ravages of a small kind of beetle which eats through the wood, riddling it with holes. This will go on until the beams become so weakened as to break with the weight of the roof. We intend to try the effect of burning sulphur in the shut up rooms. I should not be surprised if in a year or two the straw-roof covering the whole were to be bodily carried off by a gust of wind, so rapidly are the beetles doing their work. Paint is not efficacious against them, but the tar which I brought out with me as an experiment prevents the attacks of both white ants and beetles. Unfortunately what we had was too little to be of any use for the roof, but spread thinly over the floor it prevents the white ants from destroying the mats, books, boxes, &c.

Since 20th ult. I have had three in-patients, two Wanyamwezi and one Mgogo belonging to Mpwapwa. The two former, a brother and sister, were suffering from chronic rheumatic fever of over a month's duration, which, in the case of the latter, was severe and accompanied by a peculiar pustular eruption over the whole body. The pustules much resembled small-pox in appearance, but in appearance only. This is the first case of the kind I have seen. Under the alkaline treatment the rheumatism soon left her, as also the eruption, and they are now on their way to the coast.

The case of the Mgogo was a most interesting one, as it cannot but have some influence on the Natives around. The patient, a woman of about twenty-five years of age, was on the 19th ult. bitten by a carpet-snake on her foot. The next morning I was called to see

her, and found the whole limb much swollen, with fissures in the neighbourhood of the wound where gangrene had already set in. I had got one of the chief's sons to accompany me with a wheelbarrow so as to convey her to the Mission premises, as a bite from that kind of snake is considered fatal, and as the patient lived a mile off I could not treat her satisfactorily at her home. Considering that the young man with me had never wheeled a barrow before, he managed it remarkably well, and for practice conveyed me a considerable distance, which he found rather hard work. On wheeling the woman a short distance we had to give it up as it caused her pain, so I got him to join hands with me and we carried her till we got to the foot of the hill on a slope of which our house stands. Here some men who were carrying water relieved us and quickly bore her to the house, where she has since lived, and which at present serves the purposes of hospital and granary. As she was extremely weak, I gave ammonia freely, and then made three incisions between the foot and the knee, and applied warm fomentations. The relief was speedily apparent. The pain which had already extended to the abdomen ceased, and the swelling subsided. The condition of the blood was peculiar, and for the first few days the clothes over the incisions were stained orange-red, showing that the red blood corpuscles were broken down. I gave her iron and quinine, and on the gangrene becoming more developed, made a free incision into it and applied charcoal poultices. Finding that her foot would be useless, I wished to amputate as soon as the line of demarcation had formed, and the patient's strength was sufficiently restored; but to this the chief and her friends would not consent, till after a large portion of the foot had dropped off, and then it was only after much persuasion, and my telling them if they knew how to treat her better than I did, to take her away and cure her themselves, for if they tied my hands I could do nothing, they at length said I was to do the best I could for her, and accordingly the following day, viz., the 30th ult., I performed Syme's amputation at the ankle-joint. Although two days after the operation she had a sharp attack of pleurisy with effusion, which rendered her condition very criti-

cal, I am thankful to say that since the 8th instant she has been rapidly improving, and sits out every day in the sun. The stump is healing rapidly, and except for the fact that tetanus not unfrequently sets in when a wound is cicatrizing, she might be said to be out

of danger. The temperature on the 3rd inst. was 106.4, and the respirations on the 6th were 52 per minute. The temperature has fallen to 101, but the respirations continue to vacillate between 30 and 40.

Mr. Last's letters are from Mamboia, a place some forty miles east of Mpwapwa, whither he removed in January, in consequence of the repeated invitations of the local "Sultan" of the Kaguru tribe inhabiting the district. This is a new opening, and suggests how easily we might cover the country with promising stations if only men and means were forthcoming :—

From Mr. J. T. Last.

Mamboia, East Africa,

January 23rd, 1880.

On the day of my arrival I sent my headman to announce my arrival to the Sultan of Mamboia, but the sultan was out. I went with Swedi the second day, but the sultan had not returned from a village where he had had a case of supposed witchcraft to attend to. (I was afterwards told that the result of his decision was the slaying of a man and woman on the supposed charge of witchcraft.) The sultan returned on Thursday evening, and early on the Friday morning he sent his son to salute me, and to say that if I could come he would see me at once. I at once went off with two of my men and the chief of the Wanyamwezi. (This latter is a great friend of the sultan's.) The sultan received me very kindly, and said he was very glad I was come. The land was mine, I could go all over it, choose whatever spot I pleased and begin to build at once. We sat talking for some time. He was delighted to find that I could speak with him in a mixture of Kiswahili and the mountain dialects. When the talking was over, he went out and brought a large bowl of honey and gave to my headman for me, and after a little while I gave him a little present of cloth, worth about eight shillings. He was much pleased and followed me out of his town, where we shook hands, and I returned to my house in the Nyamwezi village. Since I saw the sultan I have been walking about to see the place and to decide upon a spot for settling. From what I have seen, there does not appear to be a better spot than one near the sultan's town: it is high, probably 1000 feet above the plain, but reached by a very easy road: near it are

four or five large villages, and close by the sultan's town of probably 200 or more people. All Mamboia can be easily reached from the place, and descending the mountain on the north side it is quite easy to reach three large districts of Wakaguru and Wanguru. There are three springs of good water always running. Wood is plentiful, and all the garden ground that one needs.

Feb. 23rd, 1880.

All is going on fairly here at Mamboia. I have built a room twenty feet by sixteen, to be used as church, school, and living room, until I can get a suitable house. I have also housed the people who are with me. The sultan and his people are as kind as ever. These people are far superior to the Wagogo—for they are not afraid of work. They helped me very much in building the places I have already erected. Many of them express their desire to be taught about God, and how to serve Him. They also want to be taught to read and write.

The sultan comes to the service on Sundays. Last Sunday week he was at Kitange so could not attend—but last Sunday he was present, attended by his son, nephews, and twenty of his followers. I have great hopes of the work here. May the Lord bless the efforts made to establish His name among these people!

May 20th, 1880.

I told the sultan that in a few days I should go to Zanzibar to get some things, and that I should be away for seven or eight weeks. In the meantime I requested him to take care of my place and the two or three people I should

leave in charge. This he promised to do, and at the same time he asked me to take his son to the coast that he might see the sea and Zanzibar, and the people there, of whom they had heard so much. He had long wished to send him, but he knew that all Arabs and Waswahili were so bad that if he entrusted his son to their care he should not see him again. I readily promised to take him, as it would give him a proof that if Arabs and Waswahili were not to be trusted he might trust the Europeans. I also wished to take a number of rescued slaves to the coast that they might get their letters of freedom from Dr. Kirk, the Consul.

The sultan sent his son, nephew and one follower with me. These I took to see Dr. Kirk, and the chief places and people in Zanzibar. They were much pleased with all they saw. They were able to give an account of all they saw, and also to show the sultan the difference between the conduct of the Europeans and that of the coast men, especially in one case where they saw some Wanguru were mercilessly cheated by some Wangwana in the sale of some goats.

In addition to this the Wakaguru see that the doors of civilization are nearer to them than they supposed, for as none of that tribe has ever been to the coast before (so I am told) they all thought Zanzibar was a very long way off, and hardly reachable by those who were so accustomed to stay at home.

I think you will be glad to hear that Dr. Kirk was able to give freedom papers to most of the rescued slaves who went down with me. Dr. Kirk also gave me printed bills in Arabic, Swahili, and English, showing what slaves might be retained if they came for protection and those who could not be held.

I was able to make a quick journey back, though it was the wet season. I was only sixteen marching days from Saadani on the coast of Mamboia, and in that time went round by Kidebi, though that road is ordinarily two days' march longer than the common road. I met with one very horrible sight on the road. I had left Kwa Semangombe to go to Magubika in Useguhha, and when in the forest, near the entrance to the villages, I saw the body of a woman hung up by the feet from a tree on the roadside, with a sharp stake driven

through it. I have seen many ghastly sights, but never anything looking so fearful as this. The reason for her death in this manner was that she was supposed to be a witch, and had caused the death of a child in the village. To ascertain the truth of the accusation the woman was put to the test. The test was that she should drink a mixture made from Native plants, and if it burnt her lips and caused them to swell she would be guilty, but if not, innocent. The woman was taken to the forest and there tried by the ordeal, and was at once pronounced guilty, because of the outward effects of the poison. She was then strangled, then hung up by the feet to a tree by the roadside, and impaled with the stake. This is the general custom with the Waseguhha. The poor woman was thus murdered only one day before my arrival; had I been a day sooner her life would have been saved.

On reaching Kwa Masengo, the place where Mr. Mackay built his house, I learnt that the people of Mkundi were very busy robbing whatever Nyamwezi or Swahili should pass, so, to avoid giving them the chance of stealing the things from my caravan I turned off to the left and passed off by Kidebi and Nyang'ali, and reached Mamboia in safety. This road is at this season very bad, being almost everywhere covered with water, and where there was not water there was black mud, the malaria from which was worse than the water. I made the journey from Kwa Mpani to Mamboia in three days (this is an ordinary six days' march), but since I have been here I have had to pay somewhat for passing that way and making such long journeys, for I have had several attacks of fever, and these last three days I have been almost continually confined to my bed; to-day I am better.

I reached here on Tuesday, May 4th. The sultan had descended from his town to one of the villages below to meet us. He was delighted when he saw me. It was quite an affecting scene when Malundi, his son, Giga, his nephew, and Kimweri, the follower, came up. They all shook hands, and were in tears of joy for some time. They all came up to the station and remained for some time, hearing the news of the coast; they then returned and I was able to pack up my things. Two days after I sent off

some men with the goods for Mpwapwa which I had brought up. The same day the sultan came to me, and I gave him some presents (I could not go to the coast without bringing him something). I gave him a *kanzu* (a dress something like a night shirt, much in use with Arabs and Swahili), a long light cloth cloak, and a red hat. The value of all would be about fourteen rupees. To these I added some calico print for his wives. He was very much pleased with what I gave him, and in return gave me a fine sheep, which I killed and divided between the people of the station, partaking of it also myself. I also gave a cloak to the chief of the Wanyamwezi, and eight yards of calico, together with some calico print for his wives. The people have all been very kind in their manner to me, and there was a general rejoicing for three days with the Natives because Malundi, Giga, Kimweri and myself had returned in safety.

On reaching the station I found it in a flourishing state as far as the garden was concerned. Before going to the coast I had put in some beans, peas, carrot seed, turnip, lettuce, onion, and sweet potatoes: when I returned I found all ready for use. The land here is very good, and I believe would grow any kind of English seed with careful cultivation. The turnips, peas, and carrots are quite as sweet as those grown in England. Dr. Kirk has given me some coffee seeds which are not up yet. He thinks that if coffee would flourish here, it would be the best article to cultivate for the sake of making the station support itself.

June 15th, 1880.

I must now tell you what I have been doing since I have been back from the coast. When I reached here, I found that the grass houses, which I had first built, were in a very bad state, because of the rains. I therefore pulled them

down and have built up twelve two-roomed cottages—each room is nine feet square. The walls are built of posts inserted into the ground about fifteen inches apart and then built in between with stones and mud. The people are now living in them. I also occupy one of them—instead of the large room which I built for school and church. It remains now to plaster them outside with mud, then with occasional attention to the grass roof, the cottages will stand for four or five years.

The work which I have done has been chiefly overlooked by a Zanzibar man, by name Mtarisho, and I myself have made almost daily excursions into the country round about to the different villages to talk with the people. They always hear what I have to say, though there is now and then a low laugh or exclamation of wonder. I have been much helped in these journeys by the use of a mule which Mr. Stokes kindly lent me when I was at Zanzibar. I have been able to make much longer journeys than I could have done on foot, and that without being tired out as I must otherwise have been. The animal would be of great service to me if I could keep it here permanently. I should then be able to keep up a regular round of visits, such as I could not hope to do if obliged to walk.

The sultan has been away nearly a month at Igeiro, where he has the same power as here. His place here is filled by a chief, Msiwenda and his son Malundi, who went to the coast with me.

There is never a day but some of the chiefs and people come to see me, and, of course, I go to see them. We are all on very good terms.

I have been doing a little in teaching the people who are with me, during the afternoon, when I have been at home, but I have not been able to do much at present.

THE CHURCH MISSIONARIES' CHILDREN'S HOME.



THE retirement of the much esteemed Director of the Children's Home, the Rev. John Rooker, from the post he has filled with so much advantage to all concerned, affords a convenient opportunity for publishing some information about the Home. We propose to do so in the words of the late Director himself. His Annual Report has always been one of the

pleasantest features of the Prize Day each year, when the Committee and friends meet together in the large hall of the Institution, and hear the results of the June examinations; and as the one presented on June 30th last proves to have been the last drawn up by Mr. Rooker, we cannot do better than print it exactly as it was read.

It need only be remarked by way of preface that the Home was one of the fruits of the Society's Jubilee Commemoration of 1848-9. It was established by means of a portion of the Jubilee Fund, supplemented by the Pratt Memorial Fund (raised by the friends of Josiah Pratt), and by a legacy of 5000*l.* from Miss Cook of Cheltenham. In 1850 it was begun on a small scale in two houses in Milner Square, Islington. In 1853 the new Home, built to accommodate eighty-four children, with Director's house, &c., was opened; and for many years it has almost always been full. The post of Director has been held by the following:—Rev. S. H. Unwin, 1850—1854; Rev. W. G. Barker, 1855—1863; Rev. John Rooker, 1863—1866; Captain Hall, 1867—1868; Rev. Isaac Durrant, 1869—1873; Rev. John Rooker (second time), 1873—1880.

Annual Report of the Director, presented on the Prize Day, 30th June, 1880.

Our friends who were present with us in this hall on Prize Day of last year, Wednesday, July 2nd, 1879, may remember that "the Home" had but lately recovered from one of those periodical visitations to which such institutions are necessarily more or less subject, viz., a visitation of "the measles."

We had been free in God's mercy from this particular epidemic for the five previous years. It recurred in the beginning of May, and within a week some thirty of the children were sent into the infirmaries. They all soon recovered, were able to be examined as usual in the several subjects of their studies, and appeared amongst us as fresh as ever, and ready for any prizes which might fall to their lot. One, however, of the number who had suffered, but had apparently regained her former strength and freshness, was within a few weeks afterwards removed from us by death. I refer to Gracie Sell, the eldest daughter of Rev. Edward Sell, our missionary at Madras.

A brief sketch of this dear child cannot be out of place on the present occasion. I am persuaded it will interest the Christian friends before me. Mary Grace Sell, born on 1st February, 1868, entered the Home 17th April, 1877, and was under our care some two years or more. She was slight in form, and delicate in face, but was a bright, lively, and happy child. She was "a good girl," of gentle and obliging disposition, steady and diligent in school, beloved by her teacher, and, I may say, by all of us. You might have noticed the sudden flush which came over her interesting features as she was called up last year to receive the well-deserved prize. She left us next day with youthful glee to spend the long Midsummer holiday at her aunt's at Wantage, accompanied by a younger brother and sister. For a month all went on happily and well. Early in August she began to complain of headache, and was taken with severe sickness on the night of a heavy thunderstorm. She soon felt within herself that she should not get better, and was heard to say to her little sister, "Nellie, if I die, you will be a good girl, and come up after me." Her sufferings increased, but she never lost patience, being very grateful for any attention to her wants, always saying, "Thank you, dear auntie," or, "I am sorry

to trouble you." She was, moreover, thoughtful for others, saying to the doctor on one occasion when he came very late at night, "I suppose you have been to see the poor old woman you told me of. I daresay she wanted you more than I do." She was always pleased to see the doctor, and the clergyman, repeating after the latter quite distinctly "the Lord's Prayer." She was very fond of hymns, such as—"There is a green hill far away," "There's a Friend for little children," &c. Once when the verse, "There's a crown for little children" was read, she sweetly looked into her aunt's face and said, "I believe there's one for me."

Once she exclaimed to the clergyman, "Oh, pray for me! pray for me now!" From Friday, 15th, to Sunday, 17th August, whilst still suffering much with her poor head, and conscious only at times, she would look upward, wave her hand, and say, "Jesus is waiting; Jesus loves me." Sometimes starting quite suddenly, she would point upwards, while a smile passed over her face as though she saw beautiful things beyond. When restless, the Lord's Prayer never failed to soothe, and texts of Scripture always cheered. So the trying hours passed on, till at last, on Friday, 22nd August, at a quarter before three in the afternoon, the spirit took its flight to its home beyond the skies, and the little body was prepared for its last earthly resting-place, being buried in the Wantage Cemetery on Tuesday the 26th.

Thus this dear child was taken from us at the early age of eleven years; her father and mother in a foreign land; separated, too, from her usual companions, and though nursed by no stranger, but by a kind and tender aunt, yet manifestly sustained and comforted by that precious Saviour whose presence alone can make even the death-bed of a child a place of perfect peace to herself, and a scene of profitable contemplation to those around.

"It was a privilege to visit her," said the clergyman. "I would not have missed the privilege of nursing her," exclaimed the aunt, "notwithstanding all the pain and anxiety which I naturally passed through." It ought also to be told how that the dear little sufferer called for a collecting card in behalf of the Irish Society, which had little holes pricked through it with a pin (whenever a single penny was contributed), to see how much she had been able to do for a cause which was apparently dear to her heart. This brief sketch surely ought not to cast anything like a cloud upon to-day's proceedings. If I speak of a cloud it was but the shadow of a bright one. It rather ought to encourage and stimulate all of us (especially our younger friends) as a remarkable instance of God's faithfulness to His promises in His care of His servants' children, and of His blessing upon a Christian education.

I have now to report another year of ordinary duties, and of what are termed common mercies. This is always a cause of real thankfulness, for it implies that neither sickness nor unforeseen calamity of any kind have been permitted to interrupt our daily work, but that our Home has been kept in peace, and our persons in safety. Whilst thus speaking of freedom from sickness, it must be understood of infectious complaints. Amongst children varying from four to fifteen years of age, it will be well understood by mothers and nurses how that many a plaister has to be laid on, and many a dose of the doctor's "raspberry cream" to be given. Many a croupy cough, or aching head, or finger, or foot has to be attended to. We form no exception in these respects to the general rule, and with a far larger circle of little ones than many possess, you can easily imagine that the foster-mother and the nurses in this institution have not unfrequently an anxious time of it. The number of children who assembled

after the Midsummer holidays was eighty-two. Of this number ten were new comers, made up of two Dunns, two Vines's, one Mahood, one Maunsell, and four Moules. The "departures" were Nellie Vines, Llewellyn Thomas, and Herbert Hughes; whilst Isabel Bruce was started off on 25th September to join her parents in Persia. She arrived in due time quite safely, and has become a real help and comfort in the solitary work at Ispahan. Again at Christmas last six additional departures took place. 1st, Charles Vines for a school at Ramsgate; 2nd, Henry Menzies for King William's College, Isle of Man (whose sweet and trilling voice has more than once charmed our annual gathering, especially perhaps on last Prize Day, when he sang to us, "Oh, for the wings of a dove"); then three of Mr. Wolfe's children; and lastly Herbert Horden, son of the Bishop of Moosonee. This gap in our ranks was filled up at Easter by the admission of five other children, viz., two Ardens, one Davis, and two Warrens, the first instalment into the Home from Japan. At the present date we have a total of eighty children—forty-three boys, and thirty-seven girls. They divide amongst them thirty-seven surnames; they represent thirty-nine different families; and their parents are, or have been, labourers in Africa, India, Ceylon, New Zealand, Persia, N.-W. America, China, and Japan. So that our missionary interests are widely distributed in all quarters of the globe. Amongst those who will be leaving us this Midsummer are Louisa Kirkby, Mabel Rogers (who joins her mother in England), and Robert Stuart, who goes to Monkton Combe. These are our elder children, the two former having been nearly ten years under this roof, and the latter six years.

It will not be necessary to dwell at all upon the school work during the past year. The results will be seen in the Examiners' Reports soon to be read to you. With the exception of Mr. Ernest Hodgson, who has succeeded his brother as junior tutor in the Lower Boys' School (and I may say has worthily filled that post), we have the same resident teaching staff, and a similar course of study has been pursued.

The point usually touched upon next in order is the progress and welfare of former scholars. Where are they now? What have they been doing? Have they reflected credit upon their training whilst here? Are they a comfort to their parents? Are they likely to become useful men and women in the fullest and best sense? These things are matters of real interest, and to a wide circle. Stuart Maddox shall be mentioned first. This boy left the "Home" at Midsummer 1878, and has quite justified the expectations which we formed of him, having gained, in July last, a scholarship of 60*l.* per annum at Fettes College, Edinburgh. This is a public school on a par with our best English schools, and therefore an open scholarship gained there by a boy just turned thirteen years of age may well be termed by his guardian "a feather in his cap."

Next comes, Edwin Alfred Coles, who tried for a foundation scholarship the beginning of September last, at St. Paul's School. There were six open scholarships, and about forty competitors. "Eddo" Coles took the second place, and of course we were gratified in giving him up under these circumstances. He was not thirteen years of age. (His brother, Albert Henry, left us under similar circumstances in the previous December.) Two of the Coles's are now scholars at St. Paul's.

The third boy, whose name deserves special mention, is Arthur Weatherhead, who gained an open scholarship at Marlborough College in the autumn. There were fifteen vacant scholarships, and fifty competitors. Weatherhead (who is thirteen and a half years of age) was placed ninth. Thus

three of our younger boys have taken open scholarships at public schools of the highest standing in the country, since last Prize Day. I have yet a fourth name to add, viz., that of Walter Moule, a boy of about the same age, and of equal ability with any of the three former. He left us for Monkton Combe, took first class honours in the Junior Local Cambridge Examination at Christmas last, with special mention of credit in classics, mathematics, and Holy Scripture, and was awarded the 20*l.* Scholarship at Monkton Combe.

These four instances of success in one year will, I trust, prove a sufficient refutation to any parents or friends who have imbibed an idea that whilst the Home is excellent as a "Home," yet it is inferior in an educational point of view.

That a good foundation is laid, even on the boy's side, in classics and mathematics, may be further confirmed from the simple fact that out of some six old "Home" boys who are now at Cambridge, no less than four are scholars of their respective colleges. I may add here that, when the Rev. G. E. Moule, Bishop-Elect of Ningpo, China, lately went to Cambridge to have the degree of "D.D." conferred upon him, he was introduced to the Vice-Chancellor by the Rev. J. E. Sandys, the Public Orator, who was "Senior Classic" in 1867, and formerly a "Home" boy.

It is true that all the boys, even the majority, cannot get scholarships, but if they do their best, and we get good conduct reports, it is something. Let me read only one report, received a few days since. It concerns William Tuting, who left the Home at Christmas 1875 (being fourteen years of age), and who is just finishing his course at Merchant Taylors' School. His tutor writes as follows to the mother, Mrs. Tuting:—"I may take this opportunity of stating my high appreciation of your son's character and conduct; I shall be very sorry to miss him from 6th Form."

Is it necessary to say a word about the girls, or may we take it for granted that they are all clever as well as good? The last report sent to me is that of Alice Tuting (younger sister of the above-named Willie Tuting). She is at a school in Brighton, and her report runs somewhat after this manner:—1st Class.—Religious Subjects: "Good and careful throughout the Term." English Studies: "Most careful work, and decided improvement." Arithmetic: "Very good, second in class." French: "Ditto, ditto." German: "Very good, first in class." Conduct: "Most satisfactory." Another instance only shall be given, which will bring up a name well known, but which, like that of Tuting, belongs to the past, there being no young brothers or sisters to carry on "the succession duty." I refer to Alice Schaffter. Let me read a letter from her mother:—

When I told you yesterday of Alice's success at the Cambridge Senior Examination, I could not then say all I wished to express. I write to tell you how much we feel we owe to the "Home" for the result which has just now given us so much pleasure. Both Mr. Schaffter and myself would be wanting in gratitude if we failed to acknowledge that Alice owes her success in great measure to the thorough grounding she received at the Home. We therefore wish to convey our best thanks to you and Mr. Rooker, and to Fräulein Krob, for all the pains and faithful labour bestowed upon our daughter. In the two schools in which she has been taught since she left the Home, the respective heads of these establishments have also borne testimony to the efficiency of the moral and intellectual training Alice received when under you.

But I must not detain you longer on this particular topic. Probably quite enough has been said. Before hastening to a general summary, it is with grateful hearts we are again enabled to report, for the third year in

succession, the ordination of a former "Home" boy for foreign Mission work. Two years ago we referred to the valedictory dismissal of Charles Gollmer for West Africa (his father's old post of labour). Last year it was George Parsons who had our best wishes and prayers for a Mission station at Krishnagur. Whilst this year it is another Gollmer, Alfred, who waits, alas! a Mission station (because the trying word "retrenchment" has been heard, and must be complied with), but who has our best wishes in "the will" to go, and shall continue to have our prayers, that the way may soon be opened for himself and the sixteen others who were ordained in St. Paul's, on St. Barnabas' Day, 11th inst., but all of whom are kept back for want of funds. Alfred Gollmer makes (of "Home" boys who have been ordained for foreign Missions, and are still alive) the eighth. May the Lord steadily add to their number, and thus grant, what we believe to be dear to many a faithful missionary's heart, viz., that his sons shall thus follow in his steps! A much larger number of the girls have become more or less directly connected with foreign Mission work. This will be cause of real thankfulness to those who are really interested in the work, because, in many respects, none are so fitted to engage in foreign work as the children of missionaries.

In the *Record* newspaper, of no later date than 7th of this month, I read with peculiar interest the following brief statement out of an account of "The American May Meetings." It begins by saying:—"The Anniversary Meeting on behalf of the American Board of Commissioners for *Foreign Missions* was held in the Broadway Tabernacle on Sunday evening, May 16th," &c.; also that "the Rev. N. G. Clark, D.D., Secretary of the Board, made a very cheering statement of its financial position and the prospect of its Missions. He told how that during the last eight months there had been an increase of twenty per cent. in the receipts, and that the Board had appointed forty new missionaries, and five more are to be appointed this week." He next adds—what is just to our point—"four of these are sons of missionaries," and then made the interesting statement that "one-seventh of all the missionaries of the Board are *children of missionaries*." May God in due time grant our own beloved Society a like increase!

But I ought at once to draw a brief general "Summary," as on last occasion, for time runs on, and the usual number of sheets of paper are already filled up. Another year of care and work, and of no little anxiety, and yet one of much mercy, *formally* closes with to-day. Under the continual protection of the Almighty's wing, and surrounded as we are with so many Christian parents and sympathizing friends and relatives, we cannot, "as a Home," do otherwise than rejoice and be glad. Allusion has been made to the loss of a dear child, Gracie Sell. We have likewise to record the death of our valued and respected Singing Master, Mr. Cooper, who has given a weekly lesson for the last sixteen years. It is only needful to add that Mr. Cooper was a Christian man and a gentleman, and that his end was peace. Another true and tried friend, for many years, was Miss Pratt, daughter of the well-known Rev. Josiah Pratt, whose portrait adorns these walls. It was her delight, in conjunction with a small band of Christian ladies, to superintend and take part in the making of various articles of linen clothing for the Home. She has done this from the beginning, for some twenty-seven years I believe, and has, of course, greatly lessened our expenses in that long period. She too has entered into rest, and her works do follow her. "I never came in contact" (said her pastor, Rev. H. W. Dearden, of St. John's, Holloway) "with a brighter, more healthy-minded, matured, and consistent Christian." These, no doubt, are losses which must be expected; but

if in each case their departing was brightened with heavenly light, and they have left a lingering sweetness behind them, then God be praised for their useful lives, and for their happy deaths. Miss Waller, at whose house the working party was usually held, now assumes the chief responsibility in the room of Miss Pratt.

We have also lost, but not as yet, thank God, by death, the services of our dear old friend and examiner in Holy Scriptures, Rev. Edward Auriol.* For some twenty-seven years, without a single failure (I think we are right in saying), the bright smile and cheery words of Mr. Auriol have tended to enliven the annual examination, and to encourage the children and teachers. His name will long be a household word in the Home. His genial help and sympathy we shall never forget.

Well! the Examinations are over, and the Reports ought now to be read. Rev. Charles Matheson, as on several former occasions, has been down from Canterbury to look after the Latin and Greek. Rev. C. J. Hutt also, now as in years gone by, has tested the arithmetical powers of all the children, to see if they still know how many pennies ought to be in hand after paying for so many bottles of ginger beer out of a shilling, and calculations of a more difficult, though less suggestive and interesting kind. Rev. F. M. Harke most kindly took the examination in Scripture; whilst Rev. D. M. Berry, and especially H. Gee, Esq., of St. John's Divinity Hall, Highbury, greatly helped us at a pinch, in testing the children's knowledge of English history and geography. Mons. Ragon came to test the fluency and correctness of those who have learnt French; and Rev. L. B. White finished up with the girls in German. Last to mention, but first and foremost on the field of action, appeared Mr. Catlin to inspect the teeth, and with those shining weapons, which the little boys call "teeth snappers," to deliver from troublesome friends, and to advise on the importance of attention to teeth cleaning in future. Mr. Catlin is not only clever, but as kind as a nurse.

Here the Report must close, with heartfelt thanks to our heavenly Father, and with a general welcome to our many friends present to-day, only asking their prayers to-night, that the Divine protection may be given to the many who will be travelling to-morrow, and on Friday, to various parts of the country, and that the Home may be permitted to reassemble in renewed health and strength after the much-needed holiday.

THE BISHOP OF SIERRA LEONE AT PORT LOKKOH.

BY THE REV. J. A. LAMB.

[THIS interesting account of a visit paid by the Bishop of Sierra Leone and Mr. Lamb to the single outlying station now worked by the Parent Society in West Africa proper has been waiting some months for space; but it is by no means out of date. Port Lokkoh, it will be remembered, is not on the sea-coast, despite its name, but some forty or fifty miles inland from Sierra Leone, up an affluent of the Roquette river.]



NE of the pleasant duties enjoined upon me on leaving Salisbury Square for Sierra Leone in April, 1879, was to pay a visit to the brethren at Port Lokkoh; and the opportunity for

accomplishing it arrived in January, 1880. The Bishop had sent out notice from England of his intention to hold his fourth General Confirmation as soon as possible after his return, which he actually commenced at the Cathedral

* This Report, it will be remembered, was presented before Mr. Auriol's death.

in Freetown on the 1st January, 1880, confirming 187 from Freetown alone. When I informed him that I purposed visiting Port Lokkoh, he very kindly made arrangements for his Confirmation there, so that we might make our journey to the place together.

We started on Friday, 16th January, at 6 a.m., and reached Messrs. Randall and Fisher's factory at Ro Bomp on the Roquelle River, at about eleven o'clock, where we were very kindly received by Mr. Whitfield, the agent at the factory, a Native, and got out our provisions and took breakfast. They complained much at the factory of the injurious effects of the Native wars upon trade. I pointed out that there was a way by which they might be checked, by application to Him who makes wars to cease, but that those who ask must be people who are endeavouring to walk so as to please Him, and that these disturbing wars should lead to the inquiry, Are those who go out to trade living in such a way? Or are they not rather too many of them living in such a way as to provoke God to permit the wars to disturb trade? We were unable to leave the factory till about 4.30, as we had to wait for turn of tide, and did not reach Port Lokkoh till 10.30 p.m. On our way the boatmen made sundry exclamations at the alligators they saw on shore. I only saw one little fellow, which swam along with us by the shore a short distance. The boatmen also sang a few hymns, being members of different congregations in Freetown. One of them was "There is a land beyond the sky," which took one back to childish days.

Not having given Mr. Alley a sufficiently clear indication of the time of our arrival, he was gone to bed, and was soundly locked in the arms of Somnus, who seemed to forbid a rise to the occasion. However, the Bishop gave the door a push and open it went, showing how safely you may repose under the shadow of the Almighty in a country where the people are engaged in warfare and plunder, catching and selling one another. The bedroom doors open into the sitting room, and a rap soon aroused our reposing brother, who came out and did every needful hospitality for us, even to vacating his comfortable bed for me, much against my will, to take refuge in the pantry, I believe! The next morning, after a cup

of chocolate, we went down into the little chapel to prayer at 6.30. After breakfast, Mr. Alley took me to see the chief of his district, by name Condito. He is an old war chief, who shows wounds which betoken hair-breadth escapes of life. We were at least two hours with him. He is a Mohammedan, well versed in the Koran, and the Mohammedan legends, and fond of controversy. Let those who say the Timneh is incapable of receiving the Gospel, go and pay this man a morning's call, but let them be well versed in the Scripture or they may, as it was mooted the learned Bishop was by the Zulu, be about brought round to his way of thinking; at any rate, they will find that the Timneh, if he uses them, has got as good brains as his Caucasian brother. In the afternoon the Bishop went out with us first to call on Mr. Taylor, the Native Catechist, who had just been married to a nice young person from Freetown, the daughter of a deceased agent of the Society; then to see Sinkrifa, the chief in the Judicial department, who was not at home. We looked into the Bari or Court-house, a large circular mud and thatch building with seats, grand after their idea, of solid mud, well polished by rubbing and use, and an arena in the centre, something like that of a circus. Then we went on to the king's place, and found his Majesty sitting outside in the street with some attendants about him. After a little converse and good advice from the Bishop, we passed on to Condito's. He would very willingly have gone in for another argument, but it was getting late, so we did not make a long stay. He sent the Bishop a present of a bottle of butter, and Mr. Alley a jug of milk.

The next day being Sunday, the usual morning prayer at 6.30 took the form of a prayer meeting. Sunday School was held from nine to ten, at which Mr. Alley taught a few children. I could not but be amused at the reply a sharp little Timneh boy gave to the question what does *rest* mean, when it says that God rested on the seventh day from all His work. "To blow;" meaning taking breath after hard work. At eleven o'clock service is held in English for the Sierra Leone residents, and in Timneh for the Natives of the country. There were about fifteen present at the Timneh service. I went in before the service and

spoke to some strangers I saw there. One of them bore a sceptre, signifying that he had come as the representative of some neighbouring king. After their service they joined ours; there were about ninety-one at ours. I took the prayers and the preface of the Confirmation Service, Mr. Alley the lessons, and the Bishop confirmed four, after preaching a very suitable and impressive sermon from the cure of the woman with the issue of blood, and giving to the confirmees the text, "Ye are Christ's." His by the gift of the Father, His by the purchase of His own blood, His by dedication in baptism which you now publicly ratify, His by relationship, brethren and sisters of the Saviour. What manner of persons ought ye to be in an ungodly world?

There were three Sierra Leone emigrants and one Timneh confirmed; the Timneh's name was John Mankah. He was instructed by Mr. Schlenker many years ago when he was at Port Lokkoh, and was sent by him to Mr. Beale, in Freetown, who baptized him when about fourteen years old. Governor Pyne applied to Mr. Beale for a useful boy, and John was sent him. When the Governor left he went to Magbeli, and engaged in the timber trade. When war came there he was sent for by his family to Port Lokkoh, as he belonged to the then Alikali's or king's family—that family now is Sinkrif's, the Minister of Justice. He was there many years, and says he used to pray that God would send a missionary again there. He thinks he is about fifty years old now. As soon as ever the Mission was renewed at the place, he hailed it with joy, and immediately joined it. In a letter I had from Mr. Alley just before leaving Sierra Leone, on the 9th Feb. last, he says, "I wish we had more such trustworthy servants as John, I have been quite lost without him" (he had been down at Freetown for mails, &c., and had been taken sick). His first wife died, leaving one child, a girl, who grew up a heathen, and is living at Port Lokkoh. By his second wife he has a son, John England, who is growing up a Christian boy, and is about twelve years old. I quite agree with Mr. Alley, and believe John to be an invaluable man to the Mission. He understands English well, and makes a good interpreter, and nothing delights him so

much as going out preaching expeditions, either alone or in company with Mr. Alley, whilst, at the same time, he is ready for the most menial work. The Bishop marked an emphatic "Amen," when he was confirmed, and took it that it was the testimony of their appreciation of his worth and fitness for the rite.

The service was over about one o'clock; there was Sunday School, at 2.30, at which Mr. Alley, Mr. Taylor, and myself taught. We had divine service again at four, at which Mr. Alley took prayers, and I preached from Eph. ii. 8—10. After service, the Bishop, Mr. Alley, myself, and John, went to Sendugu, a village near, where Mr. Alley preached (per John) to about forty or fifty Timnehs in a nice open space, just adapted for the purpose. During his discourse two or three Mohammedans spread their mat close by us, and did their devotions with the accompanying demonstrations towards the setting sun. When finished they came in the most friendly manner and saluted us. We returned to tea, after which, and a little "sweet converse," the servants and children came up and we sang hymns, finishing with "When I survey the wondrous cross," then repeated texts having the word "grace" in them, and the Bishop concluded with prayer. Johnny Archdale, an adopted Timneh boy of Mr. Burtchaell's, was the chief singer, and a nice sharp little fellow he is. You need not go farther to see what a blessing the Mission there has been, than this bright little fellow, starting English hymns to their right tunes, and singing them all through from memory.

The next morning, the 19th, after morning prayer, we went to old Port Lokkoh, a station about two miles off, across a ferry. Mr. Morgan, a Native Catechist, is stationed here, and to his house we went first. He is a promising young man, whom I happen to have had a good deal to do with whilst I have been in Sierra Leone this time, and feel sure he has given himself to the work from the best of motives; and though he had an alluring temptation to leave it, has stuck to it. We visited the Alimami, the chief of the place, a Mohammedan, who was once a pupil of Mr. Schlenker, and knows a little English. The Bishop put his responsibilities before him, and he listened

with attention. After we left, Mr. Alley wrote, saying he had determined to build a place for us to have divine worship in there. I got a letter from Mr. Morgan just before our departure for England, in which he says, "Leaving Sierra Leone, you will not forget us, and so I will make one humble request, which I hope will not be overtasking your kindness, and that is for remembrance of myself and the portion of work allotted to me in the Lord's vineyard always before our Heavenly Father. 'I believe He will surely direct you' were your last words to me when you were leaving the station: I regard them Heaven-sent, because His promises are, Yea and Amen. Oh, for faith and perseverance! I am getting on nicely with my children, they attend school well. I have had three new comers. The people are slow in appreciating the advantage. The adults are indifferent in their attendance, but I had a very good service at the palace last Sunday; there were thirty-four present, and through my interpreter I addressed them from Isa. lx. 3; they seem to understand and take it. I am very anxious to be able to address them in their own language. The Alimami is very slow at his promises. After you left, Mr. Alley and myself called on him about building a place of worship. He was very glad, and promised to do it himself, and to commence at once; only he expected the king on the following day, who must first sanction the grant of land. Ten days have passed, and no king has appeared, he has been going to him, but he has not gone. He promised me to keep the Sabbath and to get his people to do so, only he cannot help himself from settling matters on Sunday, as delay may prove serious. But since then he seems to make it a point to desecrate the holy day. He has two houses in building, and Sundays are the only days he works at them. His men are free and idle all the week long, but on Sunday they must turn up."

On Mr. Morgan's piazza wall I observed some boxes in which he had got vegetables growing; and in this letter he says, "Everything affords curiosity to these people. My 'little garden,' as you called it, is quite an attraction, and a subject of admira-

tion to as many as see it. How plants can grow from boxes is a knowledge too high for their attainments. It gives me occasion, now and then, to speak with some. This is one fruit already from my garden. If the Lord's garden in my trust be fruitful, to Him be all the praise and admiration." We did not leave the place without the Bishop offering a fervent prayer for a blessing on this young man's work.

We returned to breakfast, after which we visited the school at Mr. Alley's, conducted by Mr. Taylor, who has only recently been removed from old Port Loko. So much did he gain the children's attachment there that the Sunday we were there we observed they came all the way from old Port Loko to be taught by their late master. He put his children (about eleven from Sierra Leone, and eleven Timnehs) through their extension motions first, then they sang, "I won't be a dunce," and "Freely, freely, freely," from Moody and Sankey. Then they repeated texts from the first two tens of the hundred texts, then some of Watts' Catechism in English, then the same in Timneh. They did some mental arithmetic, some figures on the board, said the Lord's Prayer, and a prayer they had learned in Timneh, and repeated days of the week, and months of the year, &c. We were well pleased with the whole performance, and thought Mr. Taylor conducted the examination remarkably well, showing us what the children could do in a very easy and pleasant way both to us and them. After this a little conference was held in the Mission house with reference to station matters. In the evening, Mr. and Mrs. Taylor came in, and the Bishop offered a very earnest prayer for a blessing to attend them in their new relationship and their work. After family prayer and packing up, we retired to rest and rose again at 1 a.m. (tide turning) to start on our journey home. We arrived at Tasso Island, at 9 a.m., where we breakfasted and inspected the station and work of Mr. King, a Native Catechist in the employ of the Sierra Leone Church Missionary Society, who seems an active earnest young man. We left about eleven, and reached home about 4 p.m., deeply grateful for the happy journey and abundant mercies vouchsafed.

RECENT NEWS FROM CEYLON.



SEVERAL inquiries have been made by friends of the Society as to the position of affairs in Ceylon since the conclusion of the arrangement with the Bishop of Colombo, as described in our June number, and his return to the diocese. It may be well, therefore, to state briefly the result, in the island, of the settlement then come to. Happily this word "briefly" need not be understood as expressing a condensation of voluminous matter. The Ceylon correspondence during the last six months has been small indeed, compared with what we had become accustomed to in the last three or four years. And this, indicative as it is of the quiet prosecution of the work of the Mission without the distraction of painful, albeit inevitable controversy, is of itself a matter for much thankfulness to Him who is the author of peace and lover of concord. Not that all anxieties or difficulties can be regarded as things of the past. Watchful care will doubtless still be necessary in the conduct of the Mission. Nor yet that the "arrangement" launched in April last found itself immediately in smooth waters. Tact and patience proved to be necessary in carrying out some of its provisions. Still, we do hope that through God's gracious guidance, and in answer to the many prayers that have been offered, a new era of peace and progress has now dawned, and that future pages of the *Intelligencer* devoted to Ceylon may be concerned with nothing but the spiritual work of the Mission and the building up of the Native Church.

The only serious difficulty that has yet arisen in carrying out the arrangement between the Committee and the Bishop is with regard to Kurunégala. This was the station to which the Rev. J. Ireland Jones was appointed in 1878, with a view to his working the Singhalese Mission in the districts called the Seven and Four Korles. The dispute in connexion with it was detailed in the *Intelligencer* of January last, and need not be further referred to. Under the arrangement the Bishop consented to license Mr. Jones to the Seven and Four Korles, provided that for the present he did not reside at Kurunégala, and that the C.M.S. Singhalese congregation there, instead of completing the fittings of the new church they had built for themselves, attended the station church for the Holy Communion (to be administered by Mr. Jones when visiting the town); and he further undertook to arrange hereafter to transfer the entire charge of the station to the Society. It was with some reluctance that the Committee made this compromise, but they did so from a desire not to leave incomplete an arrangement so satisfactory in other respects; and having agreed to it, they proceeded loyally to carry it out. An earnest letter was written by the late Mr. Wright to the congregation, to secure their adhesion; and Mr. Jones, on arriving in Ceylon, added his efforts in the same direction. But the Singhalese Christians manifested grave distrust of the plan, and, in particular, objected to go back to the church from which (as they held) they had been virtually and improperly excluded by the chaplain, or to delay the completion of

their own. They addressed both the Bishop and Mr. Wright upon the subject. The letter to Mr. Wright reached England only two days before his lamented death; and happily, any action upon it has been unnecessary, as the question has meanwhile been settled on the spot. Perceiving the difficulty of the case, the Bishop proposed another plan. He would divide Kurunégala into two quasi-parishes, one for the C.M.S. and one for the chaplain: Mr. Jones to reside at Kurunégala, and the new church to be finished and recognized; a part of the "Seven Korles" to be allotted to the chaplain as his district, and the rest, with the whole of the "Four Korles," to Mr. Jones; and this settlement to be not temporary, but permanent, the Bishop being freed from any engagement to give the whole station to the C.M.S. hereafter. After some little adjustment of the proposed boundaries, both Mr. Jones and the congregation agreed to this proposal, obtaining at the same time (though not without difficulty) the Bishop's sanction to the holding of an English service in the new church for the English-speaking Natives. Mr. Jones then received a new license, "for work among the Singha- lese in the Parish of Kurunégala and the District known as the Western Itinerancy."

In communicating this result, Mr. Jones says, "I trust the Committee will be satisfied with the conclusion. It is not all I could wish, but it gives me a large field for usefulness and a recognized position here." It seems to us on the whole very decidedly preferable to the compromise come to in England; and inasmuch as the Bishop has conceded the important point respecting Mr. Jones's residence at Kurunégala, on which, perhaps more than any other, he laid stress both before the Five Prelates and in the subsequent negotiations with the Society, a cordial acknowledgment is due to him for his spontaneous offer to make the concession—which can scarcely have been done without some sacrifice of personal feeling.

Let us here interrupt the thread of our report by an extract from Mr. Jones's letter of Sept. 7th, which affords a pleasant glimpse of the evangelistic work inviting his energies in his new sphere. That it may please God to give him bodily strength and spiritual vigour for this expanding work, all our readers will join us in praying:—

I have been itinerating a good deal and with great encouragement. I can hardly say how heartily I thank God for placing me in this district, and opening such a door before me. The Courts and Village Councils daily bring together hundreds of people, and we take the opportunity so afforded of reaching all parts of the country. Three weeks ago I was at Narammala, twelve miles west. From morning till evening there was preaching and inquiry, till my voice completely failed. The questions asked were full of interest and importance. The next week I was in the Negalle villages, and last week at the village

council at Polgahawela, twelve miles south. We preached daily to about 150, and had some very intelligent inquirers. This week I am in Kurunégala, as the Supreme Court is sitting, and we are preaching daily to 200 or 300 people. Oh! it is a glorious and blessed work, and one in which my heart thoroughly rejoices. Old Talam-pitiya Abraham has been frequently with us, and I have listened with pleasure, and almost wonder, to his manly, striking addresses. He is quite a picture as he stands in the midst of the large crowd—his very plain face seeming to glow with earnestness, while

a sweet expression of inward peace and happiness rests on it. May God spare him long to us, and give us many such!

Samuel joined us one day, and preached capitably. They are men taught of the Spirit.

The other arrangements with the Bishop were much more easily concluded. The Rev. I. J. Pickford received his license in July, shortly after the Bishop's return, and is now happily at work among the Tamils in the districts occupied by the C.M.S. in and around Colombo. The Bishop at once consented to receive Mr. T. Dunn, the Acting-Principal of the Kandy College, and several long-trying Native catechists, as candidates for deacon's orders, and the Native clergymen who are at present only deacons for priest's orders. A license has already been given to another Native clergyman, the Rev. John Gabb, who was ordained in Mauritius by Bishop Royston, but who returned to Tinnevely, and has lately been transferred to Ceylon for the Tamil work at Colombo. Further, Mr. Oakley supplied the Bishop, in accordance with the Committee's agreement, with a list of the so-called "Pastoral Catechists" employed by the Society, who were defined as those "whose chief work is the charge of a Native congregation at a given station"—i.e., as further explained, the "immediate charge," under the superintendence of a clergyman in priest's orders; and to these "Pastoral Catechists" the Bishop expressed his intention to give licenses. Another schedule was furnished of churches and other places of worship "in which the Holy Communion is regularly administered." These were of four classes, viz., in the Bishop's words, "(1) consecrated churches, (2) churches not belonging to C.M.S. and licensed or sanctioned independently of their use by the clergy of the Society, (3) regular churches the property of the Society, differing only by want of consecration, and (4) places used for other purposes as well as that of divine service." The third class he stated that he would "unhesitatingly sanction and register," but at the same time urged very strongly his view that they ought to be consecrated. The Committee have always been willing that such churches should be "dedicated," but "consecration" carries with it legal responsibilities, which their legal advisers think cannot be safely undertaken.* The fourth class the Bishop also expressed his willingness to sanction, "in the confidence that the missionaries would not willingly use any unsuitable place."

The only other noticeable points in the recent letters are (1) the appeals for reinforcements to which the Committee have been able, as our readers are aware, to respond by designating three new men to Ceylon, viz. the Rev. J. G. Garrett, B.A. of Trinity College, Dublin, to the Principalship of the Kandy College; the Rev. G. T. Fleming to the important educational work at Jaffna; and the Rev. F. Glanvill to the Tamil Cooly Mission; and (2) the references to Mr. Wright's death. The C.M.S. Ceylon Mission has cause indeed to honour his memory. It has owed much, during the painful period of controversy which we so earnestly hope has now closed, to his Christian firmness

* See the Society's Memorandum of June 26th, 1877, in reply to the Resolutions of the Indian Bishops, printed in the *Intelligencer* of July, 1877, and in the Annual Report of that year.

and untiring industry. The Native Christians, as well as the missionaries, will feel that they have lost a true friend; and we read with pleasure the following letter from the Rev. David Wood, dated Colombo, Sept. 13th :—

The tidings of Mr. Wright's death reached us yesterday, and has filled us with grief. Truly God's ways are not our ways. We sometimes wonder when our heavenly Father removes those who are eminently useful in His service just when they appear to us to be so much needed. But faith can rest in the calm assurance that the Lord does all things well, and is ever ruling and ordering all things for His own glory and the best good of the Church.

It is our custom to meet the Colombo

catechists on Monday mornings to hear of Sunday's work and to unite in prayer. When I announced to them this morning the sad news, most earnestly did one of our Native brethren commend the bereaved family to the love and mercy of our Father in heaven; and as earnestly did the prayers go up that the Lord would Himself choose a successor, and lead the mind of the Committee to the man of *His* choice. May much grace be given to you all at this time!

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XXII.

THE INDUSTRIAL INSTITUTION.



FOR years the want has been felt in the Mission of some means of industry, whereby Christian women and young persons might find occupation, and thus prevent idleness, and also as a means of employment, which, if not highly remunerative, would yet enable them to earn something to help them to make two ends meet. In former years the young women were engaged in fancy wool-work and crochet, but these had to be given up, as there was little sale for the work.

While Mrs. L—— was in England and on the Continent, she turned her attention in every direction, in order to discover something which might afford a permanent employment; but her inquiries were fruitless for want of funds.

About the year 1863 the late Mrs. Johnson, daughter of the late Lieut.-Governor of the N.W.P., the Hon. J. Thomason, wrote to her on the subject, proposing various schemes, more or less feasible, offering at the same time her cordial support and co-operation, and her desire to interest other ladies in "the scheme." The Hon. Mrs. Drummond and Mrs. (now Lady) Muir were spoken to; both ladies kindly threw their interest into it, other ladies followed, and, at Mrs. Drummond's suggestion, a scheme was drawn up for circulation, stating the object of the Association, and inviting the co-operation of ladies residing in other stations of the N. W. Provinces. Mrs. Drummond kindly promised Rs. 50 a month towards this object, so long as she remained in India, and Lady Muir offered to defray all the expenses of

a lace teacher. Mrs. Shakespear gave a Wheeler and Wilson's sewing machine, Lady Muir a Thomas's, and two or three ladies gave Weir's hand machines, and other friends liberally helped with funds to carry out "the scheme." By the assistance of the Benares C.M. Association, two rooms were comfortably furnished for a work-mistress, and in 1865 the Secretary of this Association in Benares reported:—"In the course of the past year an Industrial Establishment was set on foot by the Hon. Mrs. Drummond, Mrs. Muir, and other ladies, for 'the improvement of Native Christian women.' It comprises every department of needlework, and is to include lace-making. The sewing machine is introduced, and Native Christian women and young persons are to be trained in sewing, cutting out, and in fixing their own work, so that they may not only find occupation for the time being, but also be in a position to improve their circumstances, and widows may be enabled to earn an independent livelihood. The charge of this establishment devolves at present on Mrs. L——, who has a European assistant to aid her in the work. All the girls from the Normal School, with the exception of those from the Orphanage, attend this establishment for five days in the week, from two to five o'clock, except on Mondays and Wednesdays, when the hour from four to five is devoted to singing. The girls are taught as thoroughly as the women, and some of them will be trained to work one or other of the machines."

Thus the work was established. Several respectable Native Christian women came forward to aid Mrs. Leupolt, among others Mrs. Terah, the wife of the head Munshi, and she has since reaped the benefit of supporting the plan, for, her husband having died, she was able with what she earned, and a small pension from the widows' fund, to maintain herself and her two children.

Several widows, too, joined the Industrial, and one of them soon became an adept at the sewing machine, and one continued to work at it after she had re-married. Another widow followed her example by trying her skill at Thomas's machine, and, after some painstaking, became an excellent worker.

To needlework a second branch was added—that of lace-making. Lady Muir, as above stated, came forward, offering to defray all the expenses of a lace teacher, if one could be obtained. In 1865 Mr. and Mrs. L—— visited Southern India, and, coming to Santepooram, Mrs. L—— succeeded in obtaining a young woman from Mrs. W——, of the London Missionary Society. Continuing her journey to Trevandrum, the capital of Travancore, she met with a very superior lace-maker, who was in poor circumstances, and was glad to be engaged as a teacher. The expenses of both these women were defrayed, and they came to Benares.

Meanwhile Mrs. L—— had procured lace materials from England; lace pillows were made, and a new kind constructed, which consists of a kind of cylinder, and saves the trouble of removing the pins at the end of the pattern. All the expenses were defrayed by the Ladies' Association.

'The lace department has succeeded in every respect. The commence-

ment was made with children; they soon liked the employment, and the effect upon them was all that we could wish for; some of the duller girls began to brighten up, and it was a pleasure to see the rapidity with which their little hands soon moved at the lace pillow. Among the girls from the Christian village there was one sharp little girl, very intelligent, but she certainly was the naughtiest of the naughty. She would not apply her mind to anything. One day Mrs. L—— made her sit down to try lace-making; she did so with a very bad grace, but she tried, for she found there was no help, and she was astonished at her own success. Afterwards a change took place in the child; she has become a well-behaved child, and a clever lace-maker.

There were also some young women engaged in lace-making, and one of them became qualified to teach others. From among the orphans several girls ceased to study, and they earned enough to pay for their food and clothes, and to lay up a trifle against a happy day which they expected would one day or another come.

The lace made at Sagra is, according to competent judges, equal to lace made in England; and it was a pleasure daily to see from twenty to twenty-five pair of busy hands busily engaged at the lace pillows. These, with the needle-pliers and the number of cheerful faces, swelled to between sixty and seventy.

To needlework and lace-making a third branch was added—that of making vests. It 1865 Mr. Krushe, Mr. L——'s brother-in-law, residing in Poland, presented Mrs. L—— with a vest machine. It was to be a simple one—one of the best. The machine was ordered in England, and forwarded from thence; it was badly packed, and consequently much injured. Besides this, it was sent without any directions as to how it was to be worked.

The injuries to the machine were repaired, the machine set up, but it would not work. Many persons interested themselves in the machine—among these Col. T——, then at Benares. He mentioned that he had two clever workmen in his regiment; these were sent to Sagra, and set to work, with Mrs. L——, to see whether they could make anything of the machine. Several soldiers came to see it—among these two stocking-makers—but they stated they had never seen such a machine.

One day, when Mrs. L—— was trying it, she said, "I saw in Poland that a weight was attached to the work." She took a string and attached her keys, etc., to it, and fastened the work to a hook, and, behold, to her great joy, a few stitches were formed. But still she had to write to Poland for directions before she succeeded in working it. Before these were received, the working of the machine had been mastered. Mrs. Terah, a widow, had been taught to work it, and on it cotton vest material was first made, and this was succeeded by silk and wool gauze vest material. The labours of those engaged in this department were crowned with success so long as we remained in India.

Thus, through this institution, the widows find employment to save them from want; the Normal girls and the Christians' children are

trained to habits of industry, neatness, and order; and thereby the Mission owes a debt of gratitude to the ladies who established and helped to maintain this institution. The Government also give a grant-in-aid to it.

At the commencement, nearly the whole burden of this institution fell more or less on Mrs. Leupolt. A European assistant, however, was soon provided for the needlework department, who was superseded by Miss Metcalfe, an able and experienced work-mistress, who was sent out by the Society of Friends and supported by them. Miss M—— was soon able to take charge of the needlework department, and under her training the women and girls improved rapidly. She carried on this work until 1869, when she considered it her duty to commence a field of labour among heathen girls.

While mentioning the benefactors to this institution, we must not omit to mention his Highness the Maharaja of Vizanagram, K.S.I. His Highness made the Industrial a present of a rib-weaving machine. This machine was so badly packed by the firm which sent it out from England, that it was literally smashed when it reached its destination. On the fact being made known to his Highness, he generously gave the money to purchase a second.

The work continued to prosper, and Mrs. Leupolt found it necessary to obtain another work-mistress, who was recommended by the ladies of the Berlin Society; she is a devoted and faithful servant of Christ, and the work continues to prosper. The whole burden now rests upon her; she has more orders for work, I hear, than she can fulfil, although she has daily some sixty persons at work.

The accounts we have since received about the Industrial are cheering, and we praise the Lord for it. This work is also His, and we trust He will continue to let His rich blessing rest upon this institution and upon all connected with it.

THE MAHARAJAH OF TRAVANCORE AT COTTAYAM.



ON the 11th of August, the present Maharajah of Travancore, who had ascended the throne of that state on June 17th, and who was already well known for his enlightened views and appreciation of European culture (he is a Fellow of the Madras University), visited the C.M.S. Mission at Cottayam. No visit of the reigning prince has occurred since 1836, when the Rev. Benjamin Bailey presented to the Maharajah of that day the sheets of his Malayalam Dictionary, then passing through the press.

A full account of the festivities of August 11th appears in the new "Diocesan Gazette of the Anglican Church in Travancore and Cochín." The Maharajah visited the C.M.S. College, the Cambridge Nicholson Institution, the Girls' School of the venerable Mrs. Baker, Sen., the Mission Press, &c. An address was presented to His Highness by the Masters and Students of the College, and another by the English and Native clergy, and the lay representatives of the Native Church. The following were the replies of the Maharajah:—

Masters and Students of the College,—

A little more than five years ago I had the honour and pleasure of visiting this Institution. The interest I then evinced in it was of my own moral choice; but the change of position that has come over me recently under the inscrutable dispensation of the Almighty renders it additionally a duty to do so.

Long before the state itself undertook the humanizing task of educating its subject population, the Christian missionaries had raised the beacon of knowledge in this land. One cannot be sufficiently thankful for the introduction of this civilizing element and its happily steady development. I have watched the progress of this Institution with pleasure and interest. The number of the graduates and undergraduates of the Madras University who look upon it as their *alma mater* has been steadily increasing year after year.

The ideal of the expansion of educational influence is only limited by the entire population of a country. I heartily hope that the day will come, though slowly and gradually, when every field-labourer and every day-labourer can find a couple of spare hours every day to sit under a shady tree and read his little manual of Travancore history and Travancore geography, his little arithmetic, his twelve-page catechism of moral duties, and his little Robinson Crusoe or Hitopadesam. That day is a great desideratum. But to work towards that, the problem that remains to be solved, both by the state and by the private educational agencies, is how to reconcile education with the professions and occupations of even the poorest classes. It is absurd to hold that *all* educated men can obtain Government employment or enter the bar. It is absurd to hold that to an educated man everything is derogatory except the driving of quills or tying of red tape. In a land like this, of scant industrial development, many new industries may be introduced, many existing industries improved and amplified. It occurs to me that one great object which all educational institutions should steadily have before them is the opening to the students some one certain, definite and independent walk of life when they shall have left the school. Cannot some industrial teaching of a professional or elementary character be imparted to our schools? In bidding you farewell for the present, I assure you of the deepest interest I take in the progress and welfare of your College.

Gentlemen of the Church of England Mission Society and Native Clergymen,—

I gratefully appreciate the honour you have done me in waiting upon me with this address. It gives me great pleasure to meet you all again at Cottayam, one of the chief centres of civilization in Travancore. I regard with sincere pleasure the testimony you have borne of the toleration and protection which this state has always accorded to you, and of the aid rendered in the spread of education. Those, I can firmly assure you, will always be most cheerfully continued and extended, for the balance of benefit, I can safely say, has been on the side of the state, inasmuch as your labours have been increasing, year after year, the number of a loyal, law-abiding, and civilized population—the very foundation of good government. Accept my cordial thanks for all the good wishes you have expressed to me personally, and be assured, gentlemen, I prize them highly.

THE LATE MISS OWEN, OF CHELTENHAM.

THIS week, Monday, at 12.30 p.m., there passed away peacefully in a good old age, after a few days of painless illness, one whom the Native Church in North Tinnevely will mourn for as for a fond mother. Miss Owen, of Cheltenham, for the last six and twenty years has worked and prayed as earnestly, as self-denyingly, as assiduously, as individually, for North Tinnevely as perhaps few persons were ever known to have done. She has all these years sent, on an average, 100*l.* a year to that Mission, whereby substantial churches have been built, catechists have been supplied, and boys and girls have been educated. Her basket was filled by herself and through her influence, and

sent round systematically week by week, never without prayer when it started and thanksgiving when it returned. Her own fingers were constantly employed, and it was very characteristic of her, that even in her delirium on her death-bed, she was still ever counting, one, two, three, . . . the stitches of her knitting. Till her eyes were too feeble she painted on silk, I think as many as one hundred and twenty pincushions, beautifully done, and sold them at 1s. apiece.

The sainted Ragland owed his religious training to her as his foster-mother, and doubtless the Mission would not have had his bright services but for her.

She constantly wrote letters to the Native clergy, which they very highly prized. The following was her last to Mr. Vedhanayagam. It is a wonderful last letter:—

Cheltenham, June 28th, 1880.

MY DEAR FRIEND,—I am sure you will excuse me sending a very poor scrap of a letter in return for the last interesting one you sent to me. I sent the cheques for the money God had enabled me to get together, 50*l.* 9*s.* 6*d.*, to Mr. Meadows, and I daresay it is now forwarded to you, and he would appropriate it (i.e. allot it to the different objects) kindly; for I catch at any little help I can get from any one. Not that I am poorly, thanks to my Heavenly Father, but the grass-hopper is now a burden. I bless Him that I can still use my fingers and my head, and with the assistance of kind friends and a very clever servant I get on, and hope I shall get something at the time my friends lend me their drawing-room for a sale in September; and after that, if I should live till that time, then I fear you must not expect any more from me. My dear Lord knows my inability to carry on the work now; and He graciously calls us children, and you know how tenderly considerate a parent is for his own child. Oh! if He would give me an increased spirit of grace and supplication, how thankful I should be to help you thus. I hope ever to do so on the Tuesday of every week, and trust you will not forget me on that day, and sometimes let me hear how you and your family and your work go on. I pray every week with my family for the European missionary, yourself, wife and family, and the two Native pastors; for the catechists, school-teachers, congregations already gathered out; and that such may be their holy walk and that of each I have named, that you may all be light-bearers to the poor darkened heathen, and they may follow you as you follow Jesus. I pray likewise for Perinba Naik and his Church*; for a young woman, since heard of, going about her own village to speak of Jesus; also for a young girl, who steadily set her face against idolatry. I wonder how these last hold on. Oh! if I may ever be permitted one day to see some fruit of my poor labours, and myself meet them at the right hand of the Son of Man, and rejoice with you and dear Mr. Ragland over them, what happiness that will be! I hope your son, Thomas, has got a nice wife, and is going on his way steadily looking to Jesus;—your daughter likewise, married at the same time. I pray for Joseph's [Rev. J. Cornelius] sons, that they, as well as yours, may become polished shafts in the dear Saviour's service. I trust you and your dear good wife may long be spared to each other, to cheer and strengthen one another in running the race set before you. How delightful to meet you both in heaven, and joy with dear Mr. Ragland over you. He was very, very fond of you. And now, dear friend, may our dear Lord make your soul and that district North Tinnevely as a garden of the Lord is my constant prayer.

Your affectionate sister in Jesus,

MARY OWEN.

Her example is so good for workers in England, and the effort was so sustained and unwearied, that I think others must be stirred up by it.

R. R. MEADOWS.

Little Bredy, Dorchester, Oct. 1st, 1880.

* See *C.M. Intelligencer*, April 1878, p. 256.

RECORDS OF THE MISSIONS.

SINDH MISSION.



THE review of what is termed the "Punjab and Sindh Mission" must now be completed by a brief notice of the work in the Province of Sindh. The Reports subjoined will be understood as those for 1879, received in the early part of the present year.

The completion of the Indus Valley Railway has laid open the whole length of Sindh to missionary effort; and the new railway in the direction of Kandahar also brings an extensive district within easy reach of the Christian evangelist. The Rev. G. Shirt, of Hyderabad, has availed himself of these facilities to make preaching excursions to the towns of Sehwan, Larkana, and Sukkur; but what is one man amid a population as large as that of Ceylon? The Karachi missionaries have been too fully employed to engage in this work. Sindh is a Mission that should be strongly reinforced, and we hope that Mr. Redman and Mr. Ball, who have just sailed, are but precursors of others to follow hereafter.

Karachi.

The Rev. J. Sheldon and the Rev. J. Bambridge have continued at Karachi (Kurrachee). Mr. Sheldon, we deeply regret to say, finds himself compelled, after his twenty-six years of most faithful and patient labour, to retire from the Mission, and will soon be returning home. His name will always be inseparably associated with the Sindh Mission.

Report of Rev. J. Sheldon.

A serious attack of fever, which laid me aside from duty for a time, has caused some delay in sending you the usual report of our work in the Kurrachee Mission. The year has been one of sickness and suffering. During my long residence here I have never known fever so long continued and so generally prevalent. The whole community has suffered. According to the municipal returns for the past year for only a portion of the Native town, 1466 deaths (of these 1000 died of fever) were registered against 649 births. Nor have the Native Christians, notwithstanding all our precautions, escaped. All the members of the congregation, without exception, have been sufferers. In some families fever has continued for months together; and, alas! we have lost more by death than in any previous year. All this has told upon the progress of the Mission. The attendance at all our schools for some months was far below the average; our Native agents were too ill to render any effective service, and, at times, the most we could do was to attend the sick. During the whole of the hot weather my own health, by God's mercy, kept remarkably good; indeed, I was the only one in the Mis-

sion who escaped fever. But, at last, exposure to the sun, when visiting a dying woman on Advent Sunday, brought on my first attack. This was soon followed by a serious illness.

The results of the year, therefore, are not so encouraging as we had expected. Instead of being able to report, as usual, an increase to the Native congregation, our numbers are really ten less than they were last year. Six have died, and others have left the station, chiefly on account of sickness. Only two adults have been baptized. Many have been under instruction with a view to baptism, some of whom we hope soon, if God will, to admit into the Church; but we think it prudent to wait for further evidence of right motives and good character.

Of the two baptized, one died after a somewhat long illness. He had been educated in our Mission school, where he had been taught the elements of our Christian religion. Years passed away, but the good seed sown was not lost. When engaged as a clerk in a public office, he was, with other members of his family, again brought under our influence, and became a candidate for baptism; but, owing to the remon-

stances and threats of his friends, his heart failed him, and on the day appointed for the rite he was not to be found. Shortly afterwards he was prostrated with fever and an affection of the lungs, of which he died. During his illness he had no real peace of mind till he found it in the Lord Jesus. And then his testimony of his faith, both to the members of his family and to those of his caste who had striven hard to keep him in idolatry, was remarkably clear. Again and again he asked for prayer, and seemed greatly comforted, as the end drew nigh, that he could place his full trust upon his Redeemer, and through Him have a good hope of eternal life.

This conversion and testimony not only proved useful as a witness of the power of Christian faith to the heathen, but also confirmed the faith of the Native congregation. Many of the latter have exercised great patience under many trials. The attendance at the services throughout the year has been good, and the number of communicants quite equal to our last year's return. There has been a slight falling off in the contributions, which may be fully accounted for by the increased expense incurred in paying for medical attendance and medicine. Still in all we have collected from Native sources Rs. 338, and have been able to contribute to the Lahore Cathedral Fund, the Punjab Native Church Council, and the Bible Society. For these results, small as compared with former years, we must, under the circumstances as stated above, be thankful. It may be God's will that we should rest awhile in order to advance again with more vigour and increased faith, tempered and hallowed by trial and suffering.

In immediate connexion with the Native congregation, I would mention the efforts made for the instruction of our Native Christian women and the visits paid to the families of respectable and influential Natives. This part of our work has been perseveringly and effectively carried on by Mrs. Sheldon and Mrs. Wilson, our zenana visitor. Every Wednesday a Bible-class for our Native Christian women, and any heathen neighbours they could induce to accompany them, has been held at the Mission-house. With some the teaching has been "line upon line and precept

upon precept"; but all have been taught, and, by their regular attendance, most have shown how much they value the instruction given. Very much to our regret, Mrs. Wilson, through failing health, attributable chiefly to last year's trying season, has been compelled to leave us. The hearty feeling shown when parting, both from the Native Christians and the families she visited, was fully indicative how much her services were appreciated.

Mr. Bambridge will send you his own report of the work and success of the Anglo-Vernacular School.

The Vernacular Schools, which still remain in my charge, have, on the whole, prospered. In the boys' school, the attendance for the year has been fair, notwithstanding the prevailing sickness, the register showing 255 names on the roll, with an average attendance of 178, both slightly in advance of the preceding year. The Marathi girls' school has added to it a branch for the instruction of Parsee girls, who are taught in the Guzarathi language, and are willing to pay fees for their instruction.

As opportunity has been given, a proclamation of the Gospel has been made at all our stations in the bazaars and in the surrounding hamlets. It is a public witness for the truth, and, even if unfruitful in bringing inquirers to us, which here in no year hitherto has been the case, ought to be perseveringly continued. One of our new converts, and several of our inquirers, have acknowledged to us that their first impressions of Christian truth were received when listening to the preaching of the Gospel in the bazaars. In connexion with this work, the circulation of Christian tracts and books has been continued. In all, close upon 3000 have been sold and distributed; while opportunities have again been afforded us of distributing portions of the Holy Scriptures to the Native regiments of the Bombay army, now passing through Kurrachee to Southern Afghanistan.

With the more educated classes we have cultivated friendly intercourse, and for their benefit have delivered lectures monthly on the subject of religion. The attendance on the whole was good. Difficulties unknown in former years have arisen, which, together with the practical atheism now, alas! on the increase, and due, as I believe, in a great

measure to the secular course of instruction given in the Government schools, have made this part of our labours peculiarly trying. We have, however, evidence that some few have been influenced, and have been induced to read our books, and attend our lectures and Bible-classes.

In the preparation of books for circulation, Mr. Shirt has rendered valuable help by his translations of tracts into

the vernacular Sindhi. One of these—the “Precious Soul”—which has been lithographed both in the Arabic Sindhi and the Hindu Sindhi characters, has had a large sale. Small books, both in Guzarathi and Marathi, especially in the former, have been in fair demand. For the use of the Brahmins a translation of the Gospel of St. Luke in their own language is in course of preparation, and will be shortly ready.

Of the important Anglo-Vernacular School Mr. Bambridge reports that there were 100 scholars at the end of 1879. Ninety-two passed the Government Examination in October. Sir R. Temple visited it while in Karachi, presented to it Rs. 100, and wrote in the visitors' book, “This institution appears to be worthy of the distinguished Missionary Society to which it belongs.” Mr. Bambridge mentions that “the Bible lesson is one of the most interesting of the day.” He also teaches Christian Evidences in the matriculation class.

Hydrabad.

“There are opportunities enough,” says the Rev. George Shirt in his interesting Report, “in connexion with this Mission to occupy the energies of three men, and yet for three years one has had to stand alone. To this I can only say, God's will be done!”

From Report of Rev. G. Shirt.

Native Flock.—This is small, numbering altogether only 15 baptized members; but around these there are many others who regularly attend our services, and assist their baptized friends in many things with their countenance, and contribute, in some measure, to the Native Church Fund. Our flock, small as it is, is not lacking in intelligence and respectability; so that if it will only continue to add virtue to its faith, we may hope that it will be an unmistakable witness to the power of the Gospel. We have only had one adult baptism—that of a man who came to me four years ago in Karachi, and then I thought him too unpromising a subject to allow me to entertain much hope of him; in fact, if I had followed my own judgment, I should not have considered him an inquirer at all; but at the entreaty of some of the Native Christian brethren, he was allowed to live in the Mission compound. He was a Brahmin, but had never learnt how to read, and he was, moreover, addicted to many of the bad habits so common to men whose profession is to visit several shrines. After being with us there for a short time, he found that he could not stand the taunts of the people of the town, so he went away to the Punjab,

and was eventually sent back to me, at his own request, by Mr. Shirreff of Lahore. His progress in learning the doctrines of Christianity was slow, but it was pretty sure, and his conduct was good; his former habits had all been given up, so I baptized him in May last. His life since has been consistent, and he looks upon the change wrought in himself as a sufficient proof of the marvellous nature of Christianity.

Schools.—Our English-teaching boys' school has increased in numbers. This year there are 121 pupils against 94 last year. As I feel the great importance of this school, I give nearly five hours a day to it, though aware that casual and distant observers may have doubts about the propriety of so much time being spent in school-work; but if such people could only accompany us on some of our preaching trips, and could there see the difference between boys educated in our Mission schools and the mass of the people, they would, I think, feel with me, that a man might well devote a whole life to our school, provided that other branches of the work are not overlooked.

In the first class, St. Luke's Gospel, Murray-Mitchell's “Letters to Indian Youth,” and the Acts of the Apostles

are taught, thus giving a view of what the Gospel is, the evidence upon which we believe it, and the way in which it first spread. In other classes the instruction is according to the understanding of the boys.

The Girls' School.—There is an increase of attendance to be recorded here too. There is no doubt that the girls take a real pleasure in learning, whether the subject be sacred or secular. They have been twice encouraged during the year by prizes for diligence and good conduct, amounting to Rs. 10, on each occasion given by Rao Bahadur Navolraó Shonkéróm, who takes a real interest in female education.

Besides giving instruction for three and four hours daily in the school, Mrs. Shirt has a numerously-attended Bible-class of respectable Hindu women on Sundays in the girls' school, to which a few of the girls, who were formerly pupils of the school, come.

Preaching.—We try to keep up a public proclamation of the truths of the Gospel. There are three places in the town of Hydrabad in which we gain attentive audiences; and, though I and the catechist preach frequently in these places, I do not remember any unseemly interruption during the whole last twelve months. Of course, men sometimes ask questions during these addresses which are intended to confuse us, and thus bring the sermon to an untimely end; but a promise to allow the objector to preach after we have done usually relieves us of the presence of such people; for they know they would be ridiculed if they began to hold forth, and, as a rule, a Native cannot bear to be laughed at. We also preach at Gidú Bauder and at Kotri, which are on the opposite banks of the Indus. Five visits have been paid to Sukkur, partly with a view of giving the Christian population there the benefit of gathering together for public worship; but also with a view to preaching to the Natives of the place. One of these visits was timed so as to fall in with the great fair held in honour of Jinda Pir, the local water deity, when we were engaged the whole day, not so much in preaching set sermons as in holding conversations with ten or a dozen listeners at a time. The school vacation in the hot season was mainly spent in a preaching trip to the south. We hired

a boat, and visited the towns and villages for fifty miles down the Fuleli canal. These places, with the exception of two villages, had all been visited by us before, and, though our errand was well known, we were generally welcomed as friends. In one village, where there has been no modern influence at work, save our occasional visits and our books and tracts, the shopkeepers said they had found out that the Brahmins only traded upon their souls. At Mohammed Khan's *Taudo*, some, who had stoutly opposed me on a former visit, were quiet and orderly listeners. We have also visited Larkano and Shikárpur, spending four days at the former place and a week at the latter. Besides frequent preaching at both places, we had many interesting conversations with men who know something about our message. I am sorry to say that, at Shikárpur, one of the most debasing forms of idolatry seems to be on the increase; but it is patronized chiefly by ignorant men of the trading class under the guidance of the Brahmins.

Literary Work.—The Psalms have been carried through the press, and they are now on their way from the printer's here. The Proverbs have been translated, and also the Book of the Prophet Zechariah, with a few chapters of Exodus. Two of A. L. O. E.'s booklets have been translated, and published by the Punjab Religious Book Society at Lodiana; and about two-thirds of the first part of Bunyan's *Pilgrim's Progress* have been rendered into Sindhi; the remainder, it is hoped, will be done in the first half of the new year. In most of these translations I have had the able and sympathetic help of Mr. Jhangimal Thavourdos gratuitously rendered. In this branch of our work there is still very much to be done, and the increasing number of people ready to buy and read our books makes it imperatively necessary that a good deal of strength should be devoted to supplying "the things that are wanting."

Sale of Christian Literature.—This is considerably in increase of former years; it exceeds 3000 portions of Scripture, small books and tracts in the vernacular. With the activity of our present bookseller, Abdul Masih, and a greater variety of books, I expect a still larger increase this year.

THE MONTH.



As we anticipated last month, the important matter of filling up Mr. Wright's vacant place in the Secretariat of the Society was settled at a special meeting of the General Committee held on Oct. 26th. A report presented on that day by the Secretariat Sub-Committee, recommending a successor, was adopted unanimously, and with a general feeling of unfeigned thankfulness to God for the result of their deliberations. The choice, after extensive inquiries, had fallen upon one of Mr. Wright's brothers-in-law, the Rev. Frederick E. Wigram, M.A., Incumbent of Highfield, Southampton, who has for some years been the life and soul of C.M.S. interests in that neighbourhood. The Sub-Committee had not been limited in their search by any rule or resolution requiring or expecting that the new Secretary should be an Honorary one. They sought earnestly and prayerfully for the best man obtainable, irrespective of the question whether he should receive the moderate stipend attached to the secretarial office, or whether the private means with which God might have blessed him should lead him to give his services freely to the Society. But no doubt many friends throughout the country will have heard with satisfaction that the succession established by Henry Venn and Henry Wright is in this respect not to be broken.

After the formal vote had been taken, Mr. Wigram was introduced, and was apprized of his appointment by Mr. Alexander Beattie, V.P., who that day occupied the chair, the President, Lord Chichester, being unavoidably absent. Mr. Wigram then addressed the Committee, expressing the deep feelings with which, after much thought and earnest seeking for Divine guidance, he accepted the office conferred upon him, and bespeaking the prayers of all present. This request was responded to on the spot by the Committee immediately joining in special prayer on his behalf, the Rev. Prebendary Daniel Wilson leading their supplications. It has doubtless ere this met with a wider response among the Society's friends all over the country; and in due time not a few in the far-distant Mission fields of the Society will have joined their intercessions with ours.

There was a very full attendance of members, the Committee-room being quite crowded; and the scene will long be remembered by those who had the privilege of being present.

THE vacancy caused by the retirement of the*Rev. J. and Mrs. Rooker from the charge of the Missionaries' Children's Home has been temporarily supplied by the appointment of the Rev. T. K. and Mrs. Weatherhead. Mr. Weatherhead has been a missionary of the Society at Bombay for twenty years, and was latterly Secretary of the Corresponding Committee there.

OUR friends will be relieved to hear that, through the merciful providence of God, the danger which threatened Frere Town, referred to in our last number, has for the time passed away. The letters by the October mail from Zanzibar give, indeed, but scanty information; but we learn that Dr. Kirk had been to Frere Town in a British man-of-war, and that the fugitive slave question had been settled. We shall hear the full details from Mr. Felkin, who is expected to be in England early in December, having

fulfilled his commission of seeing the Waganda envoys safe to Zanzibar and paying a visit to Frere Town. Meanwhile, the Committee have sent out careful instructions to the missionaries with regard to runaway slaves seeking shelter in the Mission settlement. They are to act, *mutatis mutandis*, in the same way as the captains of Her Majesty's ships under analogous circumstances. Our readers will not fail to remember the broad distinction between fugitive slaves in a country—or in its waters—where domestic slavery is unhappily a national institution, and exported slaves rescued on the high seas. The former cannot be harboured by British officers, nor should they be by missionaries, unless in exceptional circumstances where the dictates of common humanity become supreme.

LETTERS are to hand from Mr. Mackay, dated Kagei, August 23rd, and from Mr. Litchfield, dated Uyui, September 17th. Mr. Mackay had safely reached Kagei on his way back from Uyui to Uganda, after a troublesome and dangerous journey through Usukuma, which was in a very disturbed state. The following most graphic and interesting extract is from a private letter of Mr. Mackay's to his father, with which we have been favoured:—

By holding wearisome palavers for several days at each place, I was able to scratch through, with paying in all a tax of about a hundred dollars' worth of cloth. The French priests in coming through the same way, a few months before, were taxed more than 2000 dollars, while various other misfortunes, desertion, &c., cost them twice as much more. One of them was also killed by the way. My caravan was also five times attacked, and in one place we received a shower of arrows, but, thank God, we received no wounds—one arrow just missing me and splitting its shaft by the force with which it entered the ground. I picked it up, and have it here by me. In every case I did not allow my men to fire a shot, or in any way use their spears or other weapons. I always marched unarmed, and when attacked I ran up to the enemy with only my umbrella. A steady look in the face at a fellow who had his spear levelled at me, generally led him to think again and turn away. All this comes of travelling with a few loads of

goods. If one has no property, one can pass generally unmolested, but by no means always, for there are plenty of wild fellows about who are ever killing travellers, evidently for mere sport. We have, however, one protection and that is greater than all the power of savage peoples. Every step of the way I could not but see the guiding and preserving hand of my Father above. He alone delivered me out of the hand of many wicked and unreasonable men.

I had no losses by the way. Not one of my porters deserted, nor did I lose a single article by theft or otherwise. On arriving here I was greeted with a hearty welcome by all the villagers, as also by the Frenchmen and Arab traders. At once I pitched my tent facing the lake, only a hundred yards below, gave every porter his pay, then drew the curtain off the door, and kneeling down I commended afresh to His care the whole of my caravan, which He had thus far brought in peace and safety and will carry it so to the end.

No news had been received from Uganda, and nothing has been heard of Mr. Pearson since Mr. Mackay and Mr. Litchfield left him there on April 2nd.

Mr. Litchfield's letters contain information which may prove to be of considerable importance. Our readers are no doubt aware, from the newspapers, that the murder of Captain Carter and Mr. Cadenhead, of the Belgian Elephant expedition, in June last, was perpetrated by some of Mirambo's men—the great chieftain who dominates the country west and north-west of Uyui and Unyanyembe, and at whose capital Dr. Southon of the London Missionary Society is stationed. The Sultan of Zanzibar has sent a force

into the interior to punish Mirambo for this murder ; but in the meanwhile, information forwarded by our missionary at Mpwapwa, Dr. Baxter, goes far to prove that Mirambo is not personally implicated, and, on the contrary, disclaims all hostility to Europeans. This information has been furnished to the Foreign Office, and it is hoped that steps may be taken to arrest the internecine war which would result from the Sultan's expedition. It seems now to be important, not only to the general cause of peace, but to the C.M.S. Nyanza Mission itself, that friendly relations should be maintained with Mirambo. A party of L.M.S. missionaries reached Uyui in August on their way to his capital, Urambo, and Mr. Litchfield went on thither with them. The journey from Uyui only occupied five days, and at Urambo Mr. Litchfield was informed that the south end of the Victoria Nyanza could be reached from thence in sixteen days, through a country entirely under Mirambo's rule, and that he would protect travellers and demand no *hongos*. If this route should be available, such a journey as Mr. Mackay's through Usukuma, referred to above, would be avoided. Mr. Litchfield did not see the great chieftain himself, who was absent ; but the L.M.S. Mission appeared to be well established.

There is no news this month of the progress of the Waganda envoys on their journey homewards.

A PACKET of letters has also come to hand from Uganda *viâ* the Nile. This is the first mail received that way for more than twelve months, and the only one since Colonel Gordon's retirement. The letters are dated Jan. 22nd last, and their news was anticipated some months ago by those received *viâ* Zanzibar, which have already been published. The only new item of intelligence is that Mtesa was highly pleased on hearing that Colonel Gordon and the Egyptians had evacuated the posts occupied in Unyoro, particularly Mruli, and had written letters expressing his satisfaction to the Colonel, and to Dr. Emin Bey, his lieutenant.

Several letters sent from England *viâ* the Nile had reached Uganda, including those of February 1879.

THE consecration of Dr. G. E. Moule of the C.M.S. and Dr. C. P. Scott of the S.P.G. to the Bishopricks of Mid-China and North China respectively took place, as intimated in our last, on Oct. 28th, St. Simon and St. Jude's Day, at St. Paul's Cathedral. Dr. Enos Nuttall was consecrated at the same time to the vacant see of Jamaica. The Archbishop of Canterbury officiated, assisted by the Bishops of London, Winchester, Rochester, Antigua, Trinidad, and Bishops Claughton and Perry. An impressive sermon was preached by Archdeacon T. T. Perowne, one of Dr. Moule's oldest friends ; and a more appropriate text for Missionary Bishops in China could not have been selected—"A great door and effectual is opened unto me, and there are many adversaries."

WE hear with regret of the death by drowning, on his voyage from Sierra Leone to Rio Pongas, of the Rev. David Brown, a Native student of the C.M.S. College at Fourah Bay, who, after his ordination by Bishop Cheetham, joined the Rio Pongas Mission, which is mainly supported by a Church society in Barbados.

PROFESSOR RAM CHANDRA, who, as one of the leading Native Christians in the Punjab, has often been mentioned in our publications, is dead. He

was a convert of the S.P.G. Mission at Delhi, and was baptized in 1851. He had a narrow escape in the Mutiny of 1857, a friend who was baptized with him being killed. He had a high reputation as a mathematician.

"WE heartily rejoice to receive from Archdeacon D. C. Crowther the following correction of the statement in our March number respecting the last King Ockiya, of Brass, that although he had given up his idols and refused heathen rites on his death-bed, yet he had not given up his numerous wives, nor been baptized :—

King Ockiya before his death gave up publicly his "numerous wives," retaining only *one*; he asked me to state this at Church publicly, and to name the one retained, called Ekembe, to the congregation. This I did at his church at Nembe before baptism. He was baptized by me after service in his large hall (being too weak to be taken to church) on the 30th Nov. (1879), 1st Sunday in Advent, in the presence of 250 persons and six chiefs, among whom was Chief Spiiff, by the name of "Josiah Constantine." I was sent for specially by him to come round to Brass, and have him baptized, feeling that his end was drawing near. He died just two

weeks after his baptism. An account of this I sent to the Bishop at Lagos, at a time when my mother's illness was very serious, which might be the cause of the account not reaching you.

All the European supercargoes at Brass expressed to me how pleased they were that I answered the call so promptly, and baptized the king; one of them, Mr. C. De Cardi, asked me to name something, to be put up in the church at Brass, as a memento of the king's baptism, and he would pay for it. I named three tablets, to contain the Commandments, Creed, and Lord's Prayer; these have been sent for, and are expected by the coming steamer.

ON August 22nd, Archdeacon D. C. Crowther baptized twenty-seven converts at Bonny, in the presence of a congregation numbering no less than 842 persons. One of the candidates was Orumbi, the rich woman who has been mentioned before as holding daily family worship for all her dependents.

ANOTHER interesting missionary opening is reported from the Niger. In the early part of the year, Bishop Crowther was visited by a wealthy chief from Okrika, a town of 10,000 people forty miles from Bonny, never yet visited by a Mission agent. It appears that the influence of Bonny Christianity has spread to this place; and the chief informed the Bishop that the people had built a church for Christian worship to hold five hundred people, which was filled every Sunday, a school-boy from the Brass Mission reading the service. In August last, Archdeacon D. C. Crowther visited Okrika, and was very heartily received. The chiefs expressed their wish to have a regular teacher there, and their readiness to contribute to the expense of the Mission in the same way as at Brass and Bonny. We hope to publish Mr. Crowther's interesting letter hereafter.

WE have not had much intelligence lately regarding our Persia Mission; but it seems to be going on quietly, without any conspicuous signs of progress. Mr. Bruce, who is now an agent of the Bible Society as well as of the C.M.S., was, when he last wrote, about starting on an extended Bible colportage tour, as far westward as Bagdad on the Tigris. In a letter to Mrs. W. S. Price, the Armenian schoolmaster, Carapit Johannes (who was with Mr. Price formerly at Nasik), mentions that the Prince-Governor of Ispahan (son of the Shah) continues to patronize the school, and calls it

after his own name. He tells also of a visit lately paid to Persia by some Japanese!—accompanied by a Hindu interpreter who had been in Russia many years, and who called himself Prince Ram Chandra and said he was a relative of Nana Sahib.

The Rev. Dr. Hoernle's Medical Mission has been commenced on a small scale. He has sent an account of it to the Edinburgh Medical Missionary Society, with which he was connected before he went out, and from the last Quarterly Paper of that society we learn that a small dispensary has been open twice a week in the library of the school, pending the erection of a new building. This work, however, being in Julfa, the Armenian suburb of Ispahan, chiefly benefits the Armenian population; and Dr. Hoernle thinks that, to reach the Mohammedan Persians, a dispensary in the city itself would be necessary.

BISHOP SARGENT preached the sermon at the consecration of Bishop Caldwell's new church at Edeyengudi, the chief S.P.G. station in Tinnevely. His text was Micah vi. 6. He mentioned that he first came to Palamcotta that day forty-five years ago. There were 3000 persons present, and 648 communicated.

THE Rev. G. T. Fox of Durham, so well known as a tried friend and munificent supporter of the Society, having reached his 70th birthday on Nov. 3rd, received a present from the members of the congregation of St. Nicholas in the form of a special contribution of 122*l.* 10*s.* "for the Church Missionary Society." In acknowledging the gift, Mr. Fox said, "More especially do I rejoice, because instead of making me a personal present, you have shown your attachment to the Gospel, and your desire to transmit that Gospel in its purity to the heathen, by selecting, not an object of secular charity, but the Church Missionary Society as the channel of this your benevolence. I shall transmit the gift with all the greater satisfaction and pleasure, because I believe it was prompted by love to that gracious Saviour whose blood and righteousness it has been my privilege to proclaim in your ears and to press on your acceptance these many years."

It is a novel testimonial, and we must add, one well worthy of imitation.

NOTES OF THE MONTH.

RETURN HOME OF MISSIONARIES.

N.-W. America.—The Right Rev. Bishop Horden arrived in London from Moose Factory on Nov. 17.

DEPARTURE OF MISSIONARIES.

West Africa.—Miss A. Lynch (Native) left Liverpool on July 24, and the Rev. N. S. Davis left Liverpool on Oct. 9, for Sierra Leone.

North India.—The Rev. C. S. Thompson left London on Oct. 23 for Bombay, *en route* to his new Mission.

Punjab.—The Rev. T. J. L. and Mrs. Mayer left London on Sept. 30; the Rev. A. E. Ball left London on Oct. 19; and the Rev. J. and Mrs. Redman left London on Oct. 28; all for Karachi.

South India.—The Rev. W. G. and Mrs. Peel left London on Oct. 30 for Madras.

Western India.—The Rev. C. Mountfort left London on Oct. 19 for Bombay.

Ceylon.—The Rev. J. G. and Mrs. Garrett, and the Rev. G. T. Fleming, left London on Oct. 30 for Colombo.

Japan.—The Rev. G. H. Pole left London on Oct. 13 for Japan.

Mrs. Lanfear, wife of the Rev. T. Lanfear, formerly a Missionary in New Zealand, died at Letcombe Regis, Berks, on Oct. 28.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, October 11th.—The subject of the retention of the Rev. G. B. Durrant at Lucknow having been ordered by Committee of August 9th to be further considered in October, with the view of recommending, as urged by Sir Wm. Muir, that the Mission at Lucknow should be made permanent, the Committee now discussed the question; but as it appeared that the sanction already given to Mr. Durrant to remain at Lucknow had practically postponed the abandonment of that station, it was not felt necessary to come to any final decision at present.

The Rev. Dr. Nuttall, Bishop-Elect of Jamaica, in accordance with the wish that he had kindly expressed, had an interview with the Committee, in which, while regretting the Society's inability for giving pecuniary help, he earnestly asked for the sympathy and prayers of the Committee, and also briefly described the exertions now being made by the Church in Jamaica to provide for its own spiritual wants. The Chairman, General Sir Wm. Hill, the Rev. Prebendary Wilson, and the Secretaries, assured Dr. Nuttall of the warm sympathy of the Society in his plans and efforts for the spiritual welfare of the Jamaica diocese.

The Rev. A. H. Lash, Principal of the Sarah Tucker Institution in Palamcotta for the training of Native Schoolmistresses, having returned home on account of health, had an interview with the Committee. He stated that the Institution had never before been in a more flourishing condition than at present. In the Institution itself are about 120 girls. Affiliated with it are 44 branch schools, containing rather more than 1500 girls, of whom about 1200 are heathen caste girls, and arrangements are being made for opening ten new schools this year. Under Mr. Lash's charge for some time past had been also five girls' boarding schools in Tinnevely districts where European Missionaries are no longer resident, and from which a constant supply of suitable girls to be trained as schoolmistresses had been drawn.

Letters were read from the Bishop of Madras and the Madras Corresponding Committee earnestly appealing against the withdrawal from the Punamali Mission, and against immediate retrenchments generally in South India. The subject was referred to the further consideration of the Subcommittee appointed to carry into effect the recommendations of the Joint Committee of Estimates and Finance.

A letter was read from the Rev. J. Rooker, Director of the Missionaries' Children's Home, stating that he had been offered by the Simeon Trustees, and had accepted, the living of St. Peter's, Clifton, and placing his resignation of the Directorship of the Missionaries' Children's Home in the hands of the Committee. In accepting Mr. Rooker's resignation, the Committee placed on record their sense of the loss sustained in his removal from the Children's Home, and their deep appreciation of the patient and loving services of himself and Mrs. Rooker during the last seven years; and they offered their humble prayers for their friends in the new sphere to which they had been providentially called.

Committee of Correspondence, October 19th.—Reference was made to the lamented death on August 16th, at Kandahar, of the Rev. George Maxwell Gordon. Mr. Gordon had recently gone to Kandahar, partly with the hope of recruiting his weakened health, and also to inquire what openings there might be for the Gospel in those parts. During his stay in Kandahar he

had been able to render valuable service in spiritual ministrations amongst our troops, and on August 16th was killed while proceeding outside the walls to attend on some of our wounded soldiers. Mr. Gordon had not only been a Missionary at his own charges, but he had been also a large and liberal contributor out of his own private resources towards the work of the Society, and was at the time of his death sustaining a considerable part of the expenses of the Society's Beluch Mission. The Committee placed on record their deep sense of the heavy loss to the Lord's cause sustained in the removal of one who set so high and self-denying an example of devotion to the Master's cause, and their prayer that others to whom God had given the riches of this world might be led by his example to give themselves to the Lord's work as he did. They directed that the assurance of their sincere sympathy be conveyed to the surviving relations of Mr. Gordon.

The Bishop of Sierra Leone being present, referred to certain matters connected with the West Africa and Yoruba Missions, and a Sub-Committee was appointed to consider them more in detail with the Bishop.

A report was presented from the Sub-Committee appointed to consider the conditions under which contributions might be specially received for the purpose of sending out Missionaries kept at home, and for carrying into effect the recommendations of the report of the Joint Committee of Estimates and Finance of March last. The Sub-Committee recommended to the Committee (1) not to contemplate the sending out of any more of the five new men for 1881 in this year; and (2) that the sum of 580*l.* raised by the congregation of St. John's, Hampstead, as a memorial to the late Rev. Henry Wright, be regarded as a fund for sending out an additional Missionary, other contributions received through the Rev. H. Webb-Peploe and the Rev. W. H. Barlow being with their consent applied to maintain such additional Missionary in the field for three years. The report of the Sub-Committee was adopted, and it was agreed that the Missionary to be appointed be regarded as in connexion with the name and memory of the late Rev. Prebendary Wright.

Conversation was held with the Rev. E. H. Bickersteth, proceeding to visit India and the Holy Land. Mr. Bickersteth was addressed by the Chairman and the Rev. Canon Hoare, and the blessing of Almighty God was invoked on his journey and visit by the Rev. H. W. Webb-Peploe.

The arrangements for the Punjab Mission, in consequence of the return to India of the Rev. Robert Clark, were considered. The Committee regarded it of great importance that in view of Mr. Clark's state of health no work should be placed upon him beyond that of the Secretariat of the Punjab and Sindh Corresponding Committee, and authorized that Committee to transfer the Rev. T. R. Wade, now in Kashmir, to Amritsar, if they should think that way of securing assistance in the Amritsar Mission the most advisable, the Rev. J. S. Doxey taking Mr. Wade's place at Kashmir for the present. The Secretaries were instructed to assure the Rev. H. U. Weitbrecht of the Committee's great satisfaction with the way in which he had discharged the duties of Acting Secretary in Mr. Clark's absence.

Committee of Correspondence, October 26th.—The Sub-Committee appointed on the 19th instant to confer with the Bishop of Sierra Leone, reported the result of their interview with him, and recommended that the Bishop be requested to visit Abeokuta on his return to Lagos, and, in view of the recent difficulties there, to consider the condition and prospects of the

work generally, and make any suggestions as to placing it on a more satisfactory footing; also to report generally on the condition and prospects of the Yoruba Mission. This, and other recommendations with regard to Sierra Leone, were adopted.

The circumstances of the Yoruba Mission and the urgent need of reinforcing it having been further considered, and reference having been made to the deep and special interest which the late Rev. Henry Wright had always taken in that Mission, it was resolved that the additional Missionary to be sent out with the funds supplied from Hampstead and elsewhere, under Minute of October 19th, be designated to the Yoruba Mission.

Despatches received from the Revs. A. Menzies and H. K. Binns, and Mr. J. R. Streeter were read, mentioning the great difficulty they were in, in consequence of the resort to the Mission of slaves who had escaped from the cruelty of their masters, and stating that at the time of writing this had resulted in an attempt by the hostile Arabs of Mombasa to destroy both Frere Town and Rabai. Reference was also made to the recent murder of Messrs. Carter and Cadenhead of the Belgian Elephant Expedition, and a letter was read from Dr. Baxter, the Society's Missionary at Mpwapwa, which seemed to show that the Chief Mirambo, who had been credited with the murder, was not implicated in it. The Lay Secretary stated that as the Sultan of Zanzibar had sent a force into the interior for the purpose of attacking Mirambo, he had written to Lord Granville, forwarding him the information furnished by Dr. Baxter, and expressing a hope that a full investigation into the matter would be made before Mirambo was attacked. Both subjects were referred to the Victoria Nyanza Sub-Committee for further consideration.

Letters were read from Sir W. Muir, Mr. W. Oldham, late Deputy Commissioner at Faizabad, and the Rev. G. H. Weber, the Society's Missionary at Allahabad, appealing against the withdrawal of the European Missionary from that station. The subject was referred to the consideration of the Sub-Committee appointed to carry out the recommendations of the Joint Committee of Estimates and Finance.

Letters were read from Major Macdougall, dated October 11th and 13th, giving an account of Christian work begun and carried on by Native Christians at Bhandara, in the Central Provinces of India, and appealing to the Society to place it under the care of the C.M.S. Bombay Mission, and to supply a Native Pastor. The Committee heard of this effort with much interest, and, whilst unable to incur any expense in connexion with it, expressed their willingness to consult with the Bombay Corresponding Committee as to the possibility of supplying a Native Pastor and supervising the work, if all expense could be guaranteed.

General Committee (Special), October 26th.—A report was presented from the Sub-Committee appointed September 13th to consider the steps to be taken in consequence of the death of the Rev. Henry Wright, stating that, after making extensive inquiries among the friends of the Society, they recommended the Rev. F. E. Wigram, of Highfield, Southampton, as a suitable successor; and that they had been informed by Mr. Wigram that he would wish to place his services at the disposal of the Society without salary. The Committee received the report of the Sub-Committee with much thankfulness, and appointed the Rev. F. E. Wigram a Secretary of the Society in succession to the late Rev. Henry Wright, subject to the approbation of the next ensuing Annual Meeting. Mr.

Wigram was then introduced to the Committee, and informed of his appointment by Alexander Beattie, Esq., Chairman, and having expressed the deep feelings with which he accepted the office, he was commended to the favour and blessing of Almighty God by the Rev. Prebendary Wilson.

Contribution List.

In the following list of receipts from Oct. 11th to Nov. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Aston Tyrrol.....	5	12	1	Hammersmith: St. Matthew's.....	1	6	10
Greyfriars.....	90	0	0	Harrow.....	60	0	0
Maidenhead.....	12	10	0	Holborn: St. Andrew's.....	6	17	6
Reading.....	60	0	0	Kilburn: Holy Trinity.....	75	2	6
Wallingford.....	19	0	0	Juvenile Association.....	9	11	7
Bristol.....	300	0	0	Muswell Hill: St. James'.....	13	13	0
Buckinghamshire: Chesham and Vicinity.....	12	1	9	North Bow: St. Stephen's.....	14	10	0
Denham.....	1	16	2	Paddington: St. John's.....	52	11	0
Haslemere.....	7	16	8	South Kensington: St. Paul's, Onslow Square.....	14	15	0
Iver.....	5	0	0	Special Contribution towards sending out an additional Missionary.....	415	11	6
Loudwater.....	15	1	0	Stanmore.....	32	1	9
Wing.....	6	18	9	Uxbridge.....	7	9	3
Wingrave.....	9	0	0	West Kensington: St. Mary's.....	60	4	1
Winslow.....	11	15	6	Monmouthshire: Llangibby.....	9	17	9
Cheshire: Astbury.....	2	0	0	Llanvetherine.....	1	0	0
Barnston.....	1	5	9	Pontypool: St. James'.....	5	0	0
Cloughton: Christ Church.....	72	13	8	Norfolk: North Repps.....	2	2	0
Croze Green.....	4	3	4	Northamptonshire: Gayton.....	2	0	0
Great Budworth.....	2	7	6	Orton Waterville.....	121	18	7
Lostock Gralam.....	3	5	0	Northumberland: Ford.....	26	0	0
Mobberley.....	17	15	6	Nottinghamshire: Nottingham, &c.....	1	0	0
Whitegate.....	6	17	9	Osberton: Scofton Chapel.....	10	7	11
Cornwall: Perranzabuloe.....	4	17	6	Workop.....	16	0	0
Cumberland: Carlisle.....	200	0	0	Oxfordshire: Thame.....	50	0	0
Silloth: Parish Church.....	10	10	0	Rutlandshire: Uppingham.....	10	15	9
Derbyshire: Ashford.....	2	14	3	Shropshire.....	120	0	0
Hulland.....	8	8	7	Rowton.....	2	0	0
Winhall.....	18	0	0	Somersetshire: Bath, &c.....	100	0	0
Devonshire: Colebrooke: Parish Church.....	2	15	0	Midsomer Norton.....	49	2	2
Dorsetshire: Charmouth.....	9	15	2	Weston-super-Mare.....	174	0	0
Weymouth, &c.....	186	0	0	Staffordshire: Alsager's Bank.....	3	4	6
Durham: Darlington: St. Paul's.....	14	14	6	Brown Edge.....	23	18	0
Sunderland.....	70	0	0	Darlaston: Parish Church.....	17	0	0
Essex: Tilty.....	1	0	0	Marston and Whitgreave.....	4	3	3
Gloucestershire: Bourton-on-the-Water.....	1	7	6	Wolverhampton: St. Jude's.....	15	0	0
Cheltenham.....	100	0	0	Suffolk: Stradbroke.....	150	8	6
Forest of Dean.....	30	0	0	Woodbridge.....	129	0	5
Gloucester, &c.....	100	0	0	Surrey: Bermondsey: Bp. Sumner's Ch. St. Paul's.....	1	17	0
Hatherop.....	33	0	0	Brixton: St. Matthew's.....	78	3	5
Littledean.....	17	13	5	Caterham: Parish Church.....	14	1	0
Uley and Vicinity.....	17	0	0	Howell.....	144	5	11
Hampshire: Fareham.....	44	0	0	Ham.....	5	1	1
Southsea.....	150	0	0	Lingfield.....	11	11	0
Hertfordshire: Bovingdon.....	7	11	2	Merton.....	27	4	8
Langley.....	19	3	3	Mitcham: Christ Church.....	15	0	0
Kent: Ash next Sandwich.....	6	0	0	Oxted.....	6	7	7
Bekebourne.....	2	1	6	Westcott.....	1	0	0
Bickley.....	21	18	0	Sussex: Burwash.....	9	9	11
Blackheath.....	119	0	11	Eastbourne.....	100	0	0
Brenchley.....	46	4	10	Horsham: Holy Trinity.....	5	16	1
Bromley.....	90	11	3	Warwickshire: Alveston.....	9	8	5
South Kent.....	16	0	0	Anslay.....	1	18	8
Lancashire: Hey: St. John's.....	11	8	6	Brilles.....	6	0	9
Leyland: St. James'.....	10	0	0	Chilvers Coton.....	66	9	6
Marton.....	8	10	0	Halford.....	3	8	4
St. Helen's: Old Church.....	12	6	1	Ilmington.....	1	18	5
Lincolnshire: Barton-on-Humber.....	20	4	6	Leamington.....	6	14	0
East Keal.....	15	0	0	Napton.....	3	11	0
Moulton Chapel.....	12	9	9	New Bilton.....	11	2	1
Spilsby.....	11	10	0	Westmoreland: Orton.....	5	17	6
Middlesex: Brondesbury: Christ Church.....	8	16	8	Soulby.....	6	15	9
Haggerston: St. Paul's.....	5	12	5				

Wiltshire: Little Hinton.....	17	18	6
Shaw.....	25	0	0
Worcestershire: Inkberrow.....	5	0	0
Romsley.....	3	5	10
Yorkshire: Carlinghow.....	1	19	11
Cottingham.....	51	10	0
Manningham.....	33	18	10
North Cave, &c.....	20	0	0
Killinghall.....	5	4	3
Knaresborough.....	60	0	0
Thirsk.....	25	17	7
Thornton-in-Lonsdale.....	4	6	1
Wilton.....	21	4	0

ASSOCIATIONS IN WALES.

Anglesea: Llangefni.....	5	0	0
Brecknockshire: Crickhowel.....	5	12	1
Cardiganshire: Llanarth.....	1	7	6
Llanina.....	1	8	0
Carmarthenshire: Eglwys Cummin.....	1	4	1
Llanstephan.....	3	17	0
Carnarvonshire: Llanwnda and Llan-faglan.....	1	11	4
Denbighshire: Rhyl.....	2	4	0
Wrexham.....	18	14	8
Merionethshire: Talylyn.....	9	7	
Trawsfynydd.....	13	0	
Radnorshire: Builth Road Iron Church.	1	5	0
Norton.....	1	10	9

IRELAND.

Tyrene: Moy.....	2	10	0
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BENEFACTIONS.

A. E.....	5	0	0
A Friend, by Mrs. Cutbush.....	10	0	0
A Friend, by Rev. J. B. Russell.....	5	0	0
Amica (2nd don.).....	100	0	0
An equivalent for expenses on Summer Excursion.....	30	0	0
A Thankoffering.....	50	0	0
A Thankoffering from C. E. and C. M. L. Leeds, by Rev. H. Sutton.....	50	0	0
Borradale, J. H., Esq., Bournemouth....	5	0	0
Brooke, Sir Wm. de Capell., Bart.....	10	0	0
Capel, Miss, Kingston-on-Thames.....	25	0	0
Hutchinson, Rev. A. B.....	8	16	6
In Memoriam of Departed Friends, "H. Wright and Gordon".....	20	0	0
Kemble, W., Esq.....	15	0	0
L. N. G.....	20	0	0
M. C.....	100	0	0
Newnham, Mrs. Mary.....	10	0	0
Nov. 4th, Anonymous.....	10	0	0
Proceeds of a Sale of Work in St. Asaph, Oct. 21st, by Mrs. Mann.....	30	0	0
Sale of Cake Basket, &c.....	13	12	6
Seton-Karr, Miss, Lancaster Gate.....	5	0	0
S. M. M.....	50	0	0
Thankoffering.....	13	3	10
Thankoffering from L. O.....	5	0	0
Trotter, Mrs. Henry Dundas, "A Thank-offering".....	20	0	0

Wetherby, Mrs. Lee.....	50	0	0
X. Y. Z.....	50	0	0

Special towards Enlarged Income.

A Friend.....	100	0	0
Bishop, Miss Fanny, Hastings.....	10	0	0
Cobb, Rev. J. F., Tunbridge Wells.....	50	0	0
Friends at Weston-super-Mare (making 80l.), per Rev. W. H. Barlow.....	1	13	6

COLLECTIONS.

Castle Bellingham Class-room Miss. Box, Ireland, by Rev. F. G. M'Clintock.....	1	13	0
Clark, Miss Maud, Sydenham Hill, Miss. Box.....	2	0	0
Oakwood Infant-school, by Rev. E. A. Chichester.....	12	0	0
Pupils of Blackheath and Greenwich Ladies' College, by Miss Burton.....	3	0	0
St. Hilda's Church Sunday-schools, by Mr. G. Medcraft.....	3	0	0
St. Paul's Sunday-schools, for N.-W. America, by Rev. C. B. Matthew.....	1	0	0
Stallon, Miss, Reading.....	12	0	0
Subscriptions to a Village Lending Library, by Miss Redman.....	12	0	0
Welcome Hall Mission-room, Croydon, by Rev. A. W. Jephson.....	15	7	
West Wratting Sunday-school, by Rev. C. Bokenham.....	12	0	0

LEGACIES.

Danvers, late Miss Maria, Brighton: Exor., J. Danvers, Esq.....	5	0	0
Feavor, late Richard.....	270	0	0
Gilbert, late Mrs. E.: Exors., J. Audland, Esq., and Rev. John Heslop.....	225	0	0
Mullins, late Miss Mary: Exor., Mr. J. Markham.....	1	0	0
Purvis, late Peregrine Hogg: Exors., Peregrine Purvis, Esq., and George Smith, Sen., Esq.....	100	0	0
Smith, late Samuel, Esq.: Exors., Rev. S. H. Owen and Mr. J. Humphreys.....	19	19	0
Wale, late Mr. John: Exor., and Exors., Mrs. A. Wale, W. H. Wale, Esq., and J. J. Wale, Esq.....	179	9	6
White, late Mrs. Elizabeth: Exor., Wm. White, Esq.....	1000	0	0
Yeatman, late Miss C.: Exor., Morgan Yeatman, Esq.....	5	0	0

FOREIGN CONTRIBUTIONS.

France: Boulogne-sur-Mer: Rue du Temple Church.....	12	6	6
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PERSIA MEDICAL MISSION FUND.

Allan, Miss, Helensburgh.....	10	0	0
Edmond, E., Esq., Edinburgh.....	10	0	0

VICTORIA NYANZA MISSION FUND.

A Friend.....	5	0	0
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Errata.—In our last number, under "Persia Medical Mission Fund," for Mrs. Isabella Allen, read Mrs. Isabella Allan; and for J. M. Edwards, Esq., read J. M. Edmond, Esq.

The Secretaries thankfully acknowledge the receipt of the following parcels for the Missions:—

- From Miss Poynter, Crouchman, North Shoebury, for Dr. Jukes.
- From Miss McDougall, Blackpool, Perthshire, for the Amritsar Orphanage.
- From Miss Neele, Perry Barr, for the Agarparah Orphanage.
- From Miss Clifford, Redland Green, Bristol, for Rev. A. Clifford, Krishnagar.
- From Miss Browne, "The Hawthorns," Edgbaston, for the Agarparah Orphanage.
- From Rev. J. Cain, for the Caste Girls' School, Ellore.
- From Rev. W. Kendall, St. Thomas' Vicarage, Stafford, for Rev. J. Tunbridge.
- From Miss Fyffe, Windsor Road, Holloway, for Mrs. Roberts, Sharanpur.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Descon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.